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THE

CHINESE CLASSICS:

WITH

A TRANSLATION, CRITICAL AND EXEGETICAL NOTES, PROLEGOMENA, AND COPIOUS INDEXES.

BY

JAMES LEGGE, D.D.,

OF THE LONDON MISSIONARY SOCIETY.

IN SEVEN VOLUMES.

VOL. II.,

CONTAINING

THE WORKS OF MENCIUS.

HONGKONG: AT THE AUTHOR'S.

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ADVERTISEMENT.

In the preface to the former volume, the author related how he had been encouraged and enabled to undertake the publication of the present Work by the munificent assistance of the late Hon. Joseph Jardine, Esq. He has now to record another instance of generosity, in connection with it, on the part of another of the merchant-princes of this island. By an arrangement with the Hon. John Dent, Esq., the volumes will be sold at half price to missionaries;—to Protestant and to Roman Catholic missionaries equally.

In issuing the Works of Mencius, the author is glad to refer to the translation of them, published by Stanislaus Julien, in Paris, 1824–1829. He is not conscious of much obligation to it, because his own version was made in the first place without having seen it, and the plan of his notes differs materially from that of Julien's commentary. He has hardly ever consulted it, however, without finding reason to admire the nice discrimination and accurate scholarship of the translator. The wish has often arisen that Monsieur Julien had spent his life in China, and devoted himself exclusively to Chinese studies;—in which case the author would probably not have had occasion for his present toil.

Hongkong, 21*st November*, 1861.

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THE CHINESE CLASSICS.

VOL. II.

THE WORKS OF MENCIUS.

不以文害辭不以辭害志以意逆志是爲得之。

MENCIUS, V. Pt. I. iv. 2.

ERRATA.

I. IN THE CHINESE TEXT.

Page.	Column.	
7,	4,	for 王 read 王.
11, & 146,	5, & 2,	„ 弟 „ 悌.
15,	2,	after 之 *dele* the comma.
18,	10,	for 爲 read 爲.
53,	10,	„ 人 „ 入.
67,	7,	after 言 put a stop.
72,	6,	for 人 read 仁.
75,	6,	„ 桀 „ 傑.
78,	3,	„ 惕 „ 惕.
90,	5,	„ 賢 „ 焉.
96,	9,	„ 2d 曰 „ 目.
102,	7,	„ 受 „ 授.
106,	8,	*dele* 後.
115,	1, & in note, for	知 read 知.
122,	10,	„ 以 „ 與.
126,	4,	„ 氾 „ 氾.
136, & 363,	9, & 6,	„ 閒 „ 開.
140,	6,	曰 is inverted.
145,	1,	for 數 read 數.
147,	10,	„ 食 „ 食.
149,	1,	„ 載 „ 載.
152,	9,	„ 叚 „ 段.
162,	3,	„ 鐘 „ 鍾.
174,	1,	„ 膀 „ 膺.
178,	4,	„ 弗 „ 不.
190,	1,	„ 去 „ 去.
210,	5,	„ 難 „ 難.
215,	5,	„ 從 „ 從.
217,	9, *bis*,	„ 施 „ 施.
226,	8,	after 貢 *dele* the comma.
226, & 256,	8, & 7,	for 於 read 于.
262,	1,	after 悅 put a comma.
332,	3,	„ 所 *dele* the comma.
369,	3,	for 瘯 read 廢.

Page. 140, between the 7th and 8th columns, 節 is inverted.
„ 193, „ „ 1st and 2d „ for 三 read 四.

II. CHINESE CHARACTERS IN THE NOTES.

Page.	Line.	Column.	
10,	19, 20,	II.,	for 酒 read 洒.
15,	2,	I.,	„ 鍾 „ 鐘.
54,	13,	II.,	„ 尼 „ 尼.
95,	9,	II.,	„ 鄉 „ 卿.
112,	3,	I.,	„ 傳 „ 傅.
122,	16,	II.,	„ 扉 „ 屝.
140,	13,	II ,	transpose 禮 儀.
142,	11,	II.,	for 不 read 則.
155,	10,	II.,	„ 2d 水 „ 行.
203,	13,	II.,	for 立 read 位.
217,	3,	I.,	„ 青 „ 責.
230,	10,	II.,	„ 姑 „ 故.
256,	6,	II.,	„ 列 „ 烈.
333,	6,	II.,	„ 疚 „ 疢.
338,	9,	I.,	„ 簿 „ 薄.
350,	9,	I.,	„ 殼 „ 彀.
In prol., p. 5, note 6,			„ 殳 „ 爻.

III. IN THE PROLEGOMENA.

42,	6,	after Inferior *dele* comma......
48,	35,	for If read It...........
66,	3,	insert between before sovereign, and *dele* it in line 4.........
79,	35,	for 115 read 1,115................
91,	1,	bef. and aft. *Keu-keuch* ins. a com.
104,		3d line of note, for exulity read equality.

IV. IN THE TRANSLATION AND NOTES.

Page.	*Line.*				
25,	6,	after	pigs	insert	dogs.
34,	9, & in note,	for	Chaou	read	Ch'aou.
54,	4, *et al.*,	„	Gŏ-ching	„	Yŏ-ching.
69,	12, *et al.*,	„	E-yun	„	E Yin.
110,	9, & in note,	„	Kan	„	Keen.
112,	14,	after	by	insert	the.
131,	15, *et al.*,	for	Seu	read	Shoo.
132,	6,	„	hanks	„	kinds.
177,	4,	transpose			mugwort and for.
203,	6,	for	wuh	read	ts'ew.
212,	12,	after	K'wang	insert	Chang.
225,	2, & in note,	for	taou	read	tow.
231,	6,	„	empire	„	emperor.
234,	7,	„	seventeer,	„	seventeen.
236,	11,	„	ping	„	ting.
248,	12,	„	thousand	„	hundred.
303,	5,	„	low	„	bow.
322,	6,	„	. The	„	;—the.
332,	9,	„	love	„	respect.
352,	10,	after	Yaou	insert	and.
368,	5, & in note,	for	Pwan	read	P'un.

In the heading, p. 225–231, for PT. II. „ PT. I.
„ „ 325, CH. VI. „ CH. II.

Page.	*Line.*	*Column.*				
4,	3,	II.,	for	heă	read	hŏ.
99,	1,	II.,	„	也夫,—	„	也,—夫.
139,	10,	II.,	„	3d	„	2d.
207,	19,	I.,	bef.	signification	insert	widest.
231,	1,	II.,	„	2d	read	3d.
282,	5,	I.,	„	loo	„	too.
301,	3,	II.,	„	man	„	men.
304,	1,	II.,	„	SUNO	„	SUNG.
327,	1,	II.,	transpose			hands and feet.
358,	5,	I.,	after	much	insert	as.

In the trans., *dele* comma,—*p.* 11, *l.* 12, after *States*; 30, *l.* 14, after Ts'e; 47, *l.* 6, after him; 91, *l.* 9, after Chung; 227, *l.* 5, after what. In the notes, *dele* comma,—*p.* 61, *l.* 18, II., after here; 69, *l.* 3, I., after 竊; 139, *l.* 10, I., after (=汝); 192, *l.* 22, I., after 東; 341, *l.* 10, I., after 中.

&c., &c.

PROLEGOMENA.

CHAPTER I.

OF THE WORKS OF MENCIUS.

SECTION I.

THEIR RECOGNITION UNDER THE HAN DYNASTY, AND BEFORE IT.

1. In the third of the catalogues of Lew Hin,[1] containing a list of the Works of Scholars,[2] which had been collected up to his time (about A.D. 1), and in the first subdivision, devoted to authors of the classical or orthodox School, we have the entry—"The Works of Mencius, in eleven Books."[3] At that date, therefore, Mencius' writings were known and registered as a part of the literature of China.

2. A hundred years before Hin, we have the testimony of the historian Sze-ma Ts'een. In the seventy-fourth Book of his "Historical Records," there is a brief memoir of Mencius,[4] where he says that the philosopher, having withdrawn into private life, "with his disciples, Wan Chang and others, prefaced the *She* and the *Shoo*, unfolded the views of Confucius, and made 'The Works of Mencius, in seven Books.'"[5]

The discrepancy that appears between these testimonies, in regard to the number of the Books which went by the common name of Mencius, will be considered in the sequel. In the mean while it is shown that the writings of Mencius were recognized by scholars a

1 See Vol. I., proleg., pp. 4, 5. 2 諸子略. 3 孟子十一篇. 4 史記,七十四,列傳,第十四. 5 與萬章之徒,序詩書,述仲尼之意,作孟子七篇.

hundred years before the Christian era, which takes us back to little more than a century and a half from the date assigned to his death.

3. Among writers of the Han dynasty earlier than Sze-ma Ts'een, there were Han Ying,[6] and Tung Chung-shoo,[7] contemporaries, in the reigns of the emperors Wăn, King, and Woo,[8] (B.C. 178–86). Portions of their Works remain, and in them are found quotations from Mencius.[9]

4. But we find references to Mencius and his Works anterior to the dynasty of Han. In the literary remains of K'ung Foo, to whose concealment of many of the classical Works on the issuing of the edict for their destruction posterity is so much indebted,[10] there are accounts of Mencius, and many details of his history.[11]

Between Mencius and the rise of the Ts'in dynasty flourished the philosopher Seun K'ing,[12] of whose writings enough is still preserved to form a large volume. By many he is regarded as the ablest of all the followers of Confucius. He several times makes mention of Mencius, and one of his most important chapters,—"That Human Nature is Evil,"[13] seems to have been written expressly against Mencius' doctrine of its goodness. He quotes his arguments, and endeavours to set them aside.

5. I have used the term *recognition* in the heading of this section, because the scholars of the Han dynasty do not seem to have had any trouble in forming or settling the text of Mencius such as we have seen they had with the Confucian Analects.

And here a statement made by Chaou K'e, whose labours upon our philosopher I shall notice in the next section, deserves to be considered. He says:—"When Ts'in sought by its fires to destroy the classical books, and put the scholars to death in pits, there was an end of the School of Mencius. His Works, however, were included under the common name of 'Philosophical,' and so the tablets containing them escaped destruction."[14] Ma Twan-lin does not hesitate

6 韓嬰. 7 董仲舒. 8 太宗孝文皇帝;孝景皇帝;世宗孝武皇帝. 9 See 四書摭餘說, 孟子, Art. I.; and 焦孝廉孟子正義. Notes to Chaou K'e's preface. 10 See Vol I. proleg., p. 36. 11 I have not been able to refer to the writings of K'ung Foo themselves, but extracts from them are given in the notes to Choo He's preface to Mencius in the 四書經註集證. 12 荀卿. 13 荀子, 性惡篇. 14 其書號爲諸子, 故篇籍得不泯絕; see Chaou K'e's preface to Mencius.

to say that the statement is incorrect;[15] and it seems strange that Mencius should have been exempted from the sweep of a measure intended to extinguish the memory of the most ancient and illustrious sovereigns of China and of their principles. But the same thing is affirmed in regard to the writings of at least one other author of antiquity, the philosopher Yuh;[16] and the frequent quotations of Mencius by Han Ying and Tung Chung-shoo, indicating that his Works were a complete collection in their times, give some confirmation to K'e's account.

On the whole, the evidence seems rather to preponderate in its favour. Mencius did not obtain his place as "a classic" till long after the time of the Ts'in dynasty; and though the infuriate emperor would doubtless have given special orders to destroy his writings, if his attention had been called to them, we can easily conceive their being overlooked, and escaping with a mass of others which were not considered dangerous to the new rule.

6. Another statement of Chaou K'e shows that the works of Mencius, once recognized under the Han dynasty, were for a time at least kept with a watchful care. He says that, in the reign of the emperor Heaou-wăn (B.C. 178–154), "the Lun-yu, the Heaou-king, Mencius, and the Urh-ya were all put under the care of a Board of 'Great Scholars,' which was subsequently done away with, only 'The Five King' being left under such guardianship."[17] Choo He has observed that the Books of the Han dynasty supply no evidence of such a Board; but its existence may be inferred from a letter of Lew Hin, complaining of the supineness with which the scholars seconded his quest of the scattered monuments of literature. He says:—"Under the emperor Heaou-wăn, the Shoo-king reappeared, and the She-king began to sprout and bud afresh. Throughout the empire, a multitude of books were continually making their appearance, and among them the Records and Sayings of all the Philosophers, which likewise had their place assigned to them in the Courts of Learning, and a Board of Great Scholars appointed to their charge."[18]

15 文獻通考, Bk. clxxxiv, upon Mencius. 16 逢行珪註鬻子叙云, 遭秦暴亂, 書紀略盡, 鬻子不與焚燒; see 焦孝廉孟子正義, Notes on Chaou K'e's preface. 17 孝文皇帝欲廣遊學之路, 論語, 孝經, 孟子, 爾雅, 皆置博士, 後罷傳記博士, 獨立五經而已. 18 See the 文獻通考, Bk. clxxiv., pp. 9, 10.

As the Board of Great Scholars in charge of The Five King was instituted B.C. 135, we may suppose that the previous arrangement hardly lasted half a century. That it did exist for a time, however, shows the value set upon the writings of Mencius, and confirms the point which I have sought to set forth in this section,—that there were Works of Mencius current in China before the Han dynasty, and which were eagerly recognized and cherished by the scholars under it, who had it in charge to collect the ancient literary productions of their country.

SECTION II.

CHAOU K'E AND HIS LABOURS UPON MENCIUS.

1. It has been shown that the Works of Mencius were sufficiently well known from nearly the beginning of the Han dynasty; but its more distinguished scholars do not seem to have devoted themselves to their study and elucidation. The classics claimed their first attention. There was much labour to be done in collecting and collating the fragments of them, and to unfold their meaning was the chief duty of every one who thought himself equal to the task. Mencius was but one of the literati, a scholar like themselves. He could wait. We must come down to the second century of the Christian era to find the first commentary on his writings.

In the prolegomena to the Confucian Analects, Section i. 7, I have spoken of Ch'ing Heuen or Ch'ing K'ang-shing, who died at the age of 74, some time between A.D. 190–220, after having commented on every ancient classical book. It is said by some[1] that he embraced

[1] In the 'Books of the Suy dynasty' (A.D. 589–617), Bk. xxxix., 經籍志, 三, we find that there were then in the national Repositories three Works on Mencius,—Chaou K'e's, one by Ch'ing Heuen, and one by Lew He (劉熙), also a scholar of Han, but probably not earlier than Chaou K'e. The same Works were existing under the T'ang dynasty (624–907); see the 'Books of T'ang,' Bk. xlix., 藝文志, 三. By the rise of the Sung dynasty (A.D. 975), however, the two last were both lost. The entries in the Records of Suy and T'ang would seem to prove that Ch'ing Heuen had written on Mencius, but in the sketches of his life which I have consulted,—and that in the 'Books of the After Han dynasty,' 列傳第二十五, must be the basis of all the rest,—there is no mention made of his having done so.

the Works of Mencius in his labours. If he did so, which to me is very doubtful, the result has not come down to posterity. To give to our philosopher such a treatment as he deserved, and compose a commentary that should descend to the latest posterity, was the work of Chaou K'e.

2. K'e was born A.D. 108. His father was a censor about the court of the emperor Heaou-gan,[2] and gave him the name of Këa, which he afterwards changed into K'e for the purpose of concealment, changing also his original designation of T'ae-k'ing into Pin-k'ing.[3] It was his boast that he could trace his descent from the emperor Chuen Heŭh,[4] B.C. 2510.

In his youth K'e was distinguished for his intelligence and diligent study of the classics. He married a niece of the celebrated scholar and statesman Ma Yung,[5] but bore himself proudly towards him and her other relatives. A stern independence and hatred of the sycophancy of the times were from the first characteristic of him, and proved the source of many troubles.

When he was over thirty, K'e was attacked with some severe and lingering illness, in consequence of which he lay upon his bed for seven years. At one time thinking he was near his end, he addressed a nephew who was with him in the following terms:—"Born a man into the world, in retirement I have not displayed the principles exemplified on mount Ke,[6] nor in office achieved the merit of E and Leu.[7] Heaven has not granted me such distinction. What more shall I say? Set up a round stone before my grave, and engrave on it the inscription,—'Here lies a recluse of Han, by surname Chaou, and by name Kea. He had the will, but not the opportunity. Such was his fate. Alas!'"

Contrary to expectation, K'e recovered, and in A.D. 154 we find him again engaged in public life, but in four years he is flying into obscurity under a feigned name, to escape the resentment of T'ang Hang,[8] one of the principal ministers, and his partizans. He saved his life, but his family and relatives fell victims to the vengeance of

2 孝安皇帝. 3 趙歧, 字邠卿, 初名嘉, 字臺卿, 後避難, 故自改名字. 4 顓頊. 5 馬融. 6 箕山之操. It was to mount Ke that 巢父 and 許由, two ancient worthies, are said to have withdrawn, when Yaou wished to promote them to honour. 7 These are the well known E Yin (伊尹), and T'ae-kung Wang (太公望). 8 唐衡.

his enemies, and for some time he wandered about the country of the Keang and Hwae, or among the mountains and by the sea-coast on the north of the present Shan-tung. One day as he was selling cakes in a market-place, his noble presence attracted the attention of Sun Ts'ung,[9] a young gentleman of Gan-k'ew, who was passing by in a carriage, and to him on being questioned he made known his history. This proved a fortunate rencontre for him. Sun Ts'ung took him home, and kept him for several years concealed somewhere "in the centre of a double wall."[10] And now it was that he solaced his hard lot with literary studies. He wooed the muse in twenty-three poetical compositions, which he called "Songs of Adversity,"[11] and achieved his commentary on Mencius.

On the fall of the T'ang faction, when a political amnesty was proclaimed, K'e emerged from his friendly confinement, but only to fall a victim again to the intrigues of the time. The first year of the emperor Ling, A.D. 168, was the commencement of an imprisonment which lasted more than ten years, but nothing could crush his elasticity, or daunt his perseverance. In 185, when he had nearly reached fourscore, he was active as ever in the field of political strife, and wrought loyally to sustain the fortunes of the falling dynasty. He died at last in A.D. 201, in King-chow, whither he had gone on a mission in behalf of his imperial master. Before his death, he had a tomb prepared for himself, which was long shown, or pretended to be shown, in what is now the district city of Keang-ling in the department of King-chow in Hoo-pih.[12]

3. From the above account of Chaou K'e it will be seen that his commentary on Mencius was prepared under great disadvantages. That he, a fugitive and in such close hiding, should have been able to produce a work such as it is, shows the extent of his reading and acquirements in early days. I have said so much about him, because his name should be added to the long roll of illustrious men who have found comfort in sore adversity from the pursuits of literature and philosophy. As to his mode of dealing with his subject, it will be sufficient to give his own account:—

9 安丘, 孫崇. The name Gan-k'ew still remains in the district so called of the department of Ts'ing-chow (青州). 10 複壁中. 11 尼屯歌, 二十三章. 12 湖北, 荆州府, 江陵縣.

"I wished to set my mind on some literary work, by which I might be assisted to the government of my thoughts, and forget the approach of old age. But the six classics had all been explained and carefully elucidated by previous scholars. Of all the orthodox school there was only Mencius, wide and deep, minute and exquisite, yet obscure at times and hard to see through, who seemed to me to deserve to be properly ordered and digested. Upon this I brought forth whatever I had learned, collected testimonies from the classics and other books, and divided my author into chapters and sentences. My annotations are given along with the original text, and of every chapter I have separately indicated the scope. The Books I have divided into two Parts, the first and second, making in all fourteen sections.

"On the whole, with regard to my labour, I do not venture to think that it speaks the man of mark, but as a gift to the learner, it may dispel some doubts and resolve perplexities. It is not for me, however, to pronounce on its excellencies or defects. Let men of discernment who come after me observe its errors and omissions and correct them;—that will be a good service."[13]

13 See the 孟子題辭.

SECTION III.

OTHER COMMENTATORS.

1. All the commentaries on Mencius made prior to the Sung dynasty (A.D. 975)[1] having perished, excepting that of Chaou K'e, I will not therefore make an attempt to enumerate them particularly. Only three names deserve to be mentioned, as frequent reference is made to them in Critical Introductions to our philosopher. They were all of the T'ang dynasty, extending, if we embrace in it what is called "The after T'ang," from A.D. 624 to 936. The first is that of Luh Shen-king,[2] who declined to adopt Chaou K'e's division of the whole into fourteen sections, and many of whose interpretations, differing from those of the older authority, have been received

1 Some date the commencement of the Sung dynasty in A.D. 960. 2 陸善經.

into the now standard commentary of Choo He. The other two names are those of Chang Yih[3] and Ting Kung-chŏ,[4] whose principal object was to determine the sounds and tones of characters about which there could be dispute. All that we know of their views is from the works of Sun Shih and Choo He, who have many references to them in their notes.

2. During the Sung dynasty, the commentators on Mencius were a multitude, but it is only necessary that I speak of two.

The most distinguished scholar of the early reigns was Sun Shih,[5] who is now generally alluded to by his posthumous or honorary epithet of "The Illustrious Duke."[6] We find him high in favour and reputation in the time of T'ae-tsung (977–997), Chin-tsung (998–1022) and Jin-tsung (1023–1063).[7] By imperial command, in association with several other officers, he prepared a work in two parts under the title of "The Sounds and Meaning of Mencius," and presented it to the court.[8] Occasion was taken from this for a strange imposture. In the edition of "The Thirteen King," Mencius always appears with "The Commentary of Chaou K'e" and "The Correct Meaning of Shun Shih."[9] Under the Sung dynasty, what were called "correct meanings" were made for most of the classics. They are commentaries and annotations on the principal commentator who is considered as the expounder of the classic, the author not hesitating, however, to indicate any peculiar views of his own. The genuineness of Shih's "Correct Meaning of Mencius" is questioned by few, but there seems to be no doubt of its being really a forgery, at the same time that it contains the substance of the true work of "The Illustrious Duke," so far as that embraced the meaning of Mencius and of Chaou K'e. The account of it given in the preface to "An Examination of the Text in the Commentary and Annotations on Mencius," by Yuen Yuen of the present dynasty, is—"Sun Shih himself made no 'Correct Meaning;' but some one—I know not who—supposing that his Work

3. 張鎰. 4 丁公著. 5 孫奭. 6. 宣公 7. 太宗, 眞宗, 仁宗, 8 孟子音義二卷.—In or about the year 1008, a book was found, at one of the palace gates, with the title of 'The Book of Heaven' (天書). The emperor at first was inclined to go in state and accept it, but he thought of consulting Shih. Shih replied according to a sentiment of Mencius (V. Pt. I. v. 3) that 'Heaven does not speak,' and asked how then there could be any Book of Heaven. Was this Book of Heaven, thus rejected on Shih's counsel, a copy of our Sacred Scriptures, which some Nestorian Christian was endeavouring in the manner indicated to bring before the court of China? 9 漢趙氏註, 宋孫奭疏.

was really of that character, and that there were many things in the commentary which were not explained, and passages also of an unsatisfactory nature, he transcribed the whole of Shih's Work on 'The Sounds and Meaning,' and having interpolated some words of his own, published it under the title of 'The Annotations of Sun Shih.' He was the same person who is styled by Choo He 'A scholar of Shaou-woo.'"[10]

In the 12th century Choo He appeared upon the stage, and entered into the labours of all his predecessors. He published one Work separately upon Mencius,[11] and two upon Mencius and the Confucian Analects.[12] The second of these,—"Collected Comments on the Analects and Mencius," is now the standard authority on the subject, and has been the test of orthodoxy and scholarship in the literary examinations since A.D. 1315.

3. Under the present dynasty two important contributions have been made to the study of Mencius. They are both published in the "Explanations of the Classics under the Imperial dynasty of Ts'ing."[13] The former, bearing the title of "An Examination of the Text in the Commentary and Annotations of Mencius," forms the sections from 1039 to 1054. It is by Yuen Yuen, the Governor-general under whose auspices that compilation was published. Its simple aim is to establish the true reading by a collation of the oldest and best manuscripts and editions, and of the remains of a series of stone tablets containing the text of Mencius, which were prepared in the reign of Kaou-tsung (A.D. 1128–1162), and are now existing in the Examination Hall of Hang-chow. The Second Work, which is still more important, is embraced in the sections 1117–1146. Its title is—"The Correct Meaning of Mencius, by Tseaou Seun, a *Keu-jin* of Keang-too."[14] It is intended to be such a Work as Sun Shih would have produced, had he really made what has been so long current in the world under his name. I must regret that I was not earlier acquainted with it.

10 阮元孟子註疏挍勘記序. 11 孟子指要. 12 論孟集義; 論孟集註. 13 See Vol. I., proleg., p. 133. 14 孟子正義江都焦孝廉循著.

SECTION IV.

INTEGRITY; AUTHORSHIP; AND RECEPTION AMONG THE CLASSICAL BOOKS.

1. We have seen how the Works of Mencius were catalogued by Lew Hin as being in "eleven Books," while a century earlier Sze-ma Ts'een referred to them as consisting only of "seven." The question has very much vexed Chinese scholars whether there ever really were four additional Books of Mencius which have been lost.

2. Chaou K'e says in his preface:—"There likewise are four additional Books, entitled 'A Discussion of the Goodness of Man's Nature,' 'An Explanation of Terms,' 'The Classic of Filial Piety,' and 'The Practice of Government.' But neither breadth nor depth marks their composition. It is not like that of the seven acknowledged Books. It may be judged they are not really the production of Mencius, but have been palmed upon the world by some subsequent imitator of him."[1] As the four Books in question are lost, and only a very few quotations from Mencius, that are not found in his Works which we have, can be fished up from ancient authors, our best plan is to acquiesce in the conclusion of Chaou K'e. The specification of "Seven Books" by Sze-ma Ts'een is an important corroboration of it. In the two centuries preceding our era, we may conceive that the four Books whose titles are given by him were made and published under the name of Mencius, and Hin would only do his duty in including them in his catalogue, unless their falsehood was generally acknowledged. K'e devoting himself to the study of our author, and satisfied from internal evidence that they were not his, only did his duty in rejecting them. There is no evidence that his decision was called in question by any scholar of the Han or the dynasties immediately following, when we may suppose that the Books were still in existence.

The author of "Supplemental Observations on the Four Books,"[2] says upon this subject:—"'It would be better to be without books than to give entire credit to them';[3]—this is the rule for reading

1 又有外書四篇，性善辯，文說，孝經，爲政，其文不能宏深，不與內篇相似，似非孟子本眞，後世依放而託也。
2 See Vol. I., proleg., p. 132. 3 Mencius, VII. Pt. II. iii.

ancient books laid down by Mencius himself, and the rule for us after men in reading about what purport to be lost books of his. The seven Books we have 'comprehend *the doctrine of* heaven and earth, examine and set forth ten thousand topics, discuss the subjects of benevolence and righteousness, reason and virtue, the nature *of man* and the decrees *of Heaven*, misery and happiness.'[4] Brilliantly are these things treated of, in a way far beyond what any disciple of Kung-sun Ch'ow or Wan Chang could have attained to. What is the use of disputing about other matters? Ho Shĕ has his 'Expurgated Mencius,'[5] but Mencius cannot be expurgated. Lin Kin-sze has his 'Continuation of Mencius,' but Mencius needs no continuation. I venture to say—*Besides the Seven Books there were no other Works of Mencius.*'"

3. I have said, in the note at the end of this volume, that Chaou K'e gives the total of the characters in Mencius as 34,685, while they are now found actually to amount to 35,226. This difference has been ingeniously accounted for by supposing that the continually recurring "Mencius" and "Mencius said" were not in his copies. There would be no use for them on his view that the whole was composed by Mencius himself. If they were added subsequently, they would about make up the actual excess of the number of characters above his computation. The point is not one of importance, and I have touched on it simply because it leads us to the question of the *authorship* of the Works.

4. On this point Sze-ma Ts'een and Chaou K'e are agreed. They say that Mencius composed the seven Books himself, and yet that he did so along with certain of his disciples. The words of the latter are: —"He withdrew from public life, collected and digested the conversations which he had had with his distinguished disciples, Kung-sun Ch'ow, Wan Chang, and others, on the difficulties and doubts which they had expressed, and also compiled himself his deliverances as *ex cathedra;*—and so published the Seven Books of his writings."

This view of the authorship seems to have been first called in question by Han Yu,[6] commonly referred to as "Han, the duke of

4 This is the language of Chaou K'e. 5 Ma Twan-lin mentions two authors who had taken in hand to expurgate Mencius, but neither of them is called 何涉. He mentions Lin Kin-sze, calling him Lin Shin-sze (林慎思), and his Work. 6 韓愈,字退之

Literature,"[7] a famous scholar of the eighth century, under the T'ang dynasty, who expressed himself in the following terms:—"The books of Mencius were not published by himself. After his death, his disciples, Wan Chang and Kung-sun Ch'ow, in communication with each other, recorded the words of Mencius."[8]

5. If we wish to adjudicate in the matter, we find that we have a difficult task in hand. One thing is plain—the book is not the work of many hands like the Confucian Analects. "If we look at the style of the composition," says Choo He, "it is as if the whole were melted together, and not composed by joining piece to piece."[9] This language is too strong, but there is a degree of truth and force in it. No principle of chronology guided the arrangement of the different parts, and a foreigner may be pardoned if now and then the "pearls" seem to him "at random strung;" yet the collection is characterized by a uniformity of style, and an endeavour in the separate Books to preserve a unity of matter. This consideration, however, is not enough to decide the question. Such as the work is, we can conceive it proceeding either from Mencius himself, or from the labours of *a few of his disciples engaged on it in concert.*

The author of the "Topography of the Four Books"[10] has this argument to show that the works of Mencius are by Mencius himself:—"The Confucian Analects," he says, "were made by the disciples, and therefore they record minutely the appearance and manners of the sage. But the seven Books were made by Mencius himself, and therefore we have nothing in them excepting the words and public movements of the philosopher."[11] This peculiarity is certainly consonant with the hypothesis of Mencius' own authorship, and so far may dispose us to adopt it.

On the other hand, as the princes of Mencius' time to whom any reference is made are always mentioned by the honorary epithets conferred on them after their death, it is argued that those at least must have been introduced by his disciples. There are many passages,

7 韓文公, 8 孟軻之書,非軻自著,軻既沒,其徒萬章公孫丑,相與記軻所言焉耳; see note by Choo He in his prefatory notice to Mencius. 9 觀其筆勢,如鎔鑄而成,非綴緝所就者; quoted in 四書摭餘說, 孟子, art I. 10 See vol. I., proleg., p. 132. 11 論語成于門人之手,故記聖人容貌甚悉,七篇成于已手,故但記言語或出處; see 皇清經解, sect. xxiv., at the end.

again, which savour more of a disciple or other narrator than of the philosopher himself. There is, for instance, the commencing sentences of Book III. Pt. I:—"When the duke Wăn of T'ăng was crown-prince, having to go to Ts'oo, he went by way of Sung, and visited Mencius (lit., *the philosopher Măng*). Mencius discoursed to him how the nature of man is good, and when speaking, always made laudatory reference to Yaou and Shun. When the crown-prince was returning from Ts'oo, he again visited Mencius. Mencius said to him, 'Prince, do you doubt my words? The path is one, and only one.'"

6. Perhaps the truth after all is as the thing is stated by Sze-ma Ts'een,—that Mencius, *along with some of his disciples*, compiled and composed the Work. It would be in their hands and under their guardianship after his death, and they may have made some slight alterations, to prepare it, as we should say, for the press. Yet allowing this, there is nothing to prevent us from accepting the sayings and doings as those of Mencius, guaranteed by himself.

7. It now only remains here that I refer to the reception of Mencius' works among the Classics. We have seen how they were not admitted by Lew Hin into his catalogue of classical works. Mencius was then only one of the many scholars or philosophers of the orthodox school. The same classification obtains in the books of the Suy and T'ang dynasties; and in fact it was only under the dynasty of Sung that the works of Mencius and the Confucian Analects were authoritatively ranked together. The first explicitly to proclaim this honour as due to our philosopher was Ch'in Chihchae,[12] whose words are—"Since the time when Han, the duke of Literature, delivered his eulogium, 'Confucius handed *the scheme of doctrine* to Mencius, on whose death the line of transmission was interrupted,'[13] the scholars of the empire have all associated Confucius and Mencius together. The Books of Mencius are certainly

12. 陳直齋 The name and the account I take from the 'Supplemental Observations on the Four Books," art. I. on Mencius. 直, I apprehend, is a misprint for 止, the individual referred to being probably 陳傳良, a great scholar and officer of the 12th century, known also by the designations of 君舉 and 止齋. 13 This eulogy of Han Yu is to be found subjoined to the brief introduction in the common editions of Mencius. The whole of the passage there quoted is:—'Yaou handed *the scheme of doctrine* down to Shun: Shun handed it to Yu; Yu to T'ang; T'ang to Wăn, Woo, and the duke of Chow; Wăn, Woo, and the duke of Chow to Confucius; and Confucius to Mencius, on whose death there was no farther transmission of it. In Seun and Yang there are snatches of it, but without a nice discrimination: they talk about it, but without a definite particularity.'

superior to those of Seun and Yang, and others who have followed them. Their productions are not to be spoken of in the same day with his." Choo He adopted the same estimate of Mencius, and by his "Collected Comments" on him and the Analects bound the two sages together in a union which the government of China, in the several dynasties which have succeeded, has with one temporary exception approved and confirmed.

CHAPTER II.

MENCIUS AND HIS DISCIPLES.

SECTION I.

LIFE OF MENCIUS.

1. The materials for a Memoir of Mencius are very scanty. The birth and principal incidents of Confucius' life are duly chronicled in the various annotated editions of the Ch'un Ts'ew, and in Sze-ma Ts'een. It is not so in the case of Mencius. Ts'een's account of him is contained in half a dozen columns which are without a single date. That in the "Cyclopædia of Surnames" only covers half a page. Chaou K'e is more particular in regard to the early years of his subject, but he is equally indefinite. Our chief informants are K'ung Foo, and Lew Heang in his "Record of Note-worthy Women,"[1] but what we find in them has more the character of legend than history.

Paucity and uncertainty of materials.

It is not till we come to the pages of Mencius himself that we are treading on any certain ground. They give the principal incidents of his public life, extending over about twenty-four years. We learn from them that in the course of that time he was in such and such places, and gave expression to such and such opinions; but where he went first and where he went last, it is next to impossible to determine. I have carefully examined three attempts, made by competent scholars of the present dynasty, to construct a Harmony that shall reconcile the statements of the "Seven Books" with the current chronologies of the time, and do not see my way to adopt entirely the conclusions of any one of them.[2] The value of the Books lies in the record which they furnish of Mencius' sentiments, and the lessons which

1 劉向列女傳. 2 The three attempts are—one by the author of 'Supplemental Observations on the Four Books,' an outline of which is given in his Notes on Mencius, Art. III.; one by the author of the 'Topography of the Four Books,' and forming the 24th section of the 'Explanations of the Classics under the Ts'ing dynasty;' and one prefixed to the Works of Mencius, in 'The Four Books, with the Relish of the Radical Meaning' (vol. I. proleg., p. 131). These

these supply for the regulation of individual conduct and national policy. It is of little importance that we should be able to lay them down in the strict order of time.

With Mencius' withdrawal from public life, all traces of him disappear. All that is said of him is that he spent his latter years along with his disciples in the preparation and publication of his Works.

From this paragraph it will be seen that there is not much to be said in this section. I shall relate, first, what is reported of the early years and training of our philosopher, and then look at him as he comes before us in his own pages, in the full maturity of his character and powers.

His surname; birth-place; parents; the year of his birth, B.C. 371.

2. Mencius is the latinized form of Măng-tsze,[1] "The philosopher Măng." His surname thus connects him with the Măng or Măng-sun family, one of the three great Houses of Loo, whose usurpations were such an offence to Confucius in his time. Their power was broken in the reign of duke Gae (B.C. 493–467), and they thenceforth dwindle into comparative insignificance. Some branches remained in obscurity in Loo, aud others went forth to the neighbouring States.

The branch from which Mencius sprang found a home in the small adjacent principality of Tsow,[2] which in former times had been known by the name of Choo.[3] It was afterwards absorbed by Loo, and its name is said to be still retained in one of the districts of the department of Yen-chow in Shan-tung.[4] Confucius was a native of a district of Loo having the same name, which many contend was also the birth-place of Mencius, making him a native of Loo and not

three critics display much ingenuity and research, but their conclusions are conflicting.—I may be pardoned in saying that their learned labours have affected me just as those of the Harmonizers of the Gospel Narratives used to do in former years,—bewildering more than edifying. Most cordially do I agree with Dean Alford (New Testament, Vol. I. Proleg., I. vii. 5):—'If (? since) the Evangelists have delivered to us truly and faithfully the Apostolic Narratives, and if (? since) the Apostles spoke as the Holy Spirit enabled them, and brought events and sayings to their recollection, then we may be sure that *if we knew the real process of the transactions themselves, that knowledge would enable us to give an account of the diversities of narration and arrangement which the gospels now present to us.* But *without such knowledge*, all attempts to accomplish this analysis in minute detail must be *merely conjectural*, and must tend to weaken the Evangelic testimony rather than to strengthen it.'

[1] 孟子. [2] 騶 (written also 鄒) 國. [3] 邾. [4] 山東兗州府鄒縣.

of the State of Tsow. To my mind the evidence is decidedly against such a view.[5]

Mencius' name was K'o.[6] His designation does not appear in his Works, nor is any given to him by Sze-ma Ts'een or Chaou K'e. The latter says that he did not know how he had been styled; but the legends tell that he was called Tsze-keu,[7] and Tsze-yu.[8] The same authorities—if we can call them such—say that his father's name was Keih,[9] and that he was styled Kung-e.[10] They say also that his mother's maiden surname was Chang.[11] Nothing is related of the former but that he died when his son was quite young, but the latter must have a paragraph to herself. "The mother of Mencius" is famous in China, and held up to the present time as a model of what a mother should be.

The year of Mencius' birth was probably the 4th of the emperor Lëĕ, B.C. 371.[12] He lived to the age of 84, dying in the year B.C. 288, the 26th of the emperor Nan,[13] with whom terminated the long sovereignty of the Chow dynasty. The first twenty-three years of his life thus synchronized with the last twenty-three of Plato's. Aristotle, Zeno, Epicurus, Demosthenes, and other great men of the West, were also his contemporaries. When we place Mencius among them, he can look them in the face. He does not need to hide a diminished head.

5 閻若璩 and 曹之升 stoutly maintain the different sides of this question, the latter giving five arguments to show that the Tsow of Mencius was the Tsow of Loo. As Mencius went from Ts'e on the death of his mother to bury her in Loo (Bk. II., Pt. II., vii.), this appears to prove that he was a native of that State. But the conclusion is not necessary. Loo was the ancestral State of his family, and on that account he might wish to inter his parent there, according to the custom of the Chow dynasty (see the Le Ke, Bk. II., Pt. I., i. 26). The way in which Tsow always appears as the residence of Mencius, when he is what we should say 'at home,' appears to me decisive of the question, though neither of the disputants presses it into his service. Compare Bk. III,, Pt. I., ii.; Bk. VI., Pt. II., i., ii., and v. The point is really of no importanee, for the States of Tsow and Loo adjoined. 'The rattle of the watchman in the one was heard in the other.' 6 軻. 7 子車 and 子居, the one charaeter taking the place of the other from the similarity of the sound. 8 子輿. 9 激. 10 公宜. I find 宣 sometimes instead of 宜. 11 仉氏. 12 烈王, 四年, 己酉. 13. 赧王二十六年, 壬申.—The 'Genealogical Register of the Măng Family' says that Mencius was born in the year 己酉, the 37th of the emperor Ting (定), on the 2d day of the 4th month, and died in the year 壬申, the 26th of the emperor Nan, on the 15th day of the first month. (See 四書摭餘說, 孟子, art. III.) The last of these dates is to be embraced on many grounds, but the first is evidently a mistake. Ting only reigned 28 years, and there is no 己酉 year among them. Reekoning back 84 years from the 26th of Nan, we come to a 己酉 year, the 4th of Lëĕ, which is now generally aequiesced in as the year of Mencius' birth.

3. It was his misfortune, according to Chaou K'e, "to lose his father at an early period;[1] but in his youthful years he enjoyed the lessons of his kind mother, who thrice changed her residence on his account."

Mencius' mother.

At first they lived near a cemetery, and Mencius amused himself with acting the various scenes which he witnessed at the tombs. "This," said the lady, "is no place for my son";—and she removed to a house in the market-place. But the change was no improvement. The boy took to playing the part of a salesman, vaunting his wares, and chaffering with customers. His mother sought a new house, and found one at last close by a public school. There her child's attention was taken with the various exercises of politeness which the scholars were taught, and he endeavoured to imitate them. The mother was satisfied. "This," she said," is the proper place for my son."

Han Ying relates another story of this period. Near their house was a pig-butcher's. One day Mencius asked his mother what they were killing the pigs for, and was told that it was to feed him. Her conscience immediately reproved her for the answer. She said to herself, "While I was carrying this boy in my womb, I would not sit down if the mat was not placed square, and I ate no meat which was not cut properly;—so I taught him when he was yet unborn.[2] And now when his intelligence is opening, I am deceiving him;—this is to teach him untruthfulness!" With this she went and bought a piece of pork in order to make good her words.

As Mencius grew up, he was sent to school. When he returned home one day, his mother looked up from the web which she was weaving, and asked him how far he had got on. He answered her with an air of indifference that he was doing well enough, on which she took a knife and cut through her web. The idler was alarmed, and asked what she meant, when she gave him a long lecture, showing that she had done what he was doing,—that her cutting through

1 K'e's words are—夙喪其父. The legend-writers are more precise, and say that Mencius was only three years old when his father died. This statement, and K'e's as well, are difficult to reconcile with what we read in Bk. II. Pt. II. xvi., about the style in which Mencius buried his parents. If we accept the legend, we are reduced there to great straits. 2 See Choo He's 小學內篇立教第一, which begins with the educational duties of the mother, while the child is yet unborn.

her web was like his neglecting his learning. The admonition, it is said, had its proper effect; the lecture did not need to be repeated.

There are two other narratives in which Chang-she figures, and though they belong to a later part of Mencius' life, it may be as well to embrace then in the present paragraph.

His wife was squatting down one day in her own room, when Mencius went in. He was so much offended at finding her in that position, that he told his mother, and expressed his intention to put her away, because of "her want of propriety." "It is you who have no propriety," said his mother, "and not your wife. Do not 'The Rules of Propriety' say, 'When you are about to ascend a hall, raise your voice; when you enter a door, keep your eyes low?' The reason of the rules is that people may not be taken unprepared; but you entered the door of your private apartment without raising your voice, and so caused your wife to be caught squatting on the ground. The impropriety is with you and not with her." On this Mencius fell to reproving himself, and did not dare to put away his wife.

One day, when he was living with his mother in Ts'e, she was struck with the sorrowfulness of his aspect, as he stood leaning against a pillar, and asked him the cause of it. He replied, "I have heard that the superior man occupies the place for which he is adapted, accepting no reward to which he does not feel entitled, and not covetous of honour and emolument. Now my doctrines are not practised in Ts'e:—I wish to leave it, but I think of your old age, and am anxious." His mother said, "It does not belong to a woman to determine anything of herself, but she is subject to the rule of the three obediences. When young, she has to obey her parents; when married, she has to obey her husband; when a widow, she has to obey her son. You are a man in your full maturity, and I am old. Do you act as your conviction of righteousness tells you you ought to do, and I will act according to the rule which belongs to me. Why should you be anxious about me?"

Such are the accounts which I have found of the mother of Mencius. Possibly some of them are inventions, but they are devoutly believed by the people of China;—and it must be to their profit. *We* may well believe that she was a woman of very superior character,

and that her son's subsequent distinction was in a great degree owing to her influence and training.[3]

Mencius' instructors; and early life.

4. From parents we advance to be under tutors and governors. The moulding hand that has wrought upon us in the pliant years of youth always leaves ineffaceable traces upon the character. Can anything be ascertained of the instructor or instructors of Mencius? The reply to this inquiry must be substantially in the negative, though many have affirmed that he sat as a pupil at the feet of Tsze-sze, the grandson of Confucius. We are told this by Chaou K'e, whose words are:—"As he grew up, he studied under Tsze-sze, acquired all the knowledge taught by 'The Learned,' and became thoroughly acquainted with 'The Five King,' being more especially distinguished for his mastery of the *She* and the *Shoo*."[1] A reference to dates, however, shows that this must be incorrect. From the death of Confucius to the birth of Mencius there were 108 years, and supposing—what is by no means probable—that Tsze-sze was born in the year his father died, he must have been 112 years old when Mencius was born. The supposition of their having stood to each other in the relation of master and scholar is inconsistent, moreover, with the style in which Mencius refers to Tsze-sze. He mentions him seven times, showing an intimate acquaintance with his history, but never once in a manner which indicates that he had personal intercourse with him.[2]

Sze-ma Ts'een's account is that "Mencius studied with the disciples of Tsze-sze."[3] This may have been the case. There is nothing on the score of time to make it impossible, or even improbable; but this is all that can be said about it. No famous names out of the school of Tsze-sze have been transmitted to posterity, and Mencius nowhere speaks as if he felt under special obligation to any instructor.

One short sentence contains all that he has said bearing on the point before us:—"Although I could not be a disciple of Confucius myself, I have endeavoured to cultivate *my character and knowledge* by means of others *who were*."[4] The chapter to which this belongs is

3 All these stories are given in the notes to the preface to Mencius in the 四書經註集證.

1. 長師孔子之孫子思,治儒術之道,通五經,尤長於詩書. 2 See the Index of Proper names, p. 395. 3 受業子思之門人.

4 See Book IV., Pt II., xxii.

rather enigmatical. The other member of it says:—"The influence of a sovereign sage terminates with the fifth generation. The influence of an unsceptred sage does the same." By "an unsceptred sage" Mencius is understood to mean Confucius; and by extending his influence all over five generations, he shows how it was possible for him to place himself under it by means of others who had been in direct communication with the Master.

We must leave the subject of Mencius' early instructors in the obscurity which rests upon it. The first forty years of his life are little more than a blank to us. Many of them, we may be sure, were spent in diligent study. He made himself familiar during them with all the literature of his country. Its classics, its histories, its great men, had received his careful attention. Confucius especially became to him the chief of mortal men, the object of his untiring admiration; and in his principles and doctrines he recognized the truth for want of an appreciation of which the bonds of society all round him were being relaxed, and the empire hastening to a general anarchy.

How he supported himself in Tsow, we cannot tell. Perhaps he was possessed of some patrimony; but when he first comes forth from his native state, we find him accompanied by his most eminent disciples. He probably imitated Confucius by assuming the office of a teacher,—not that of a schoolmaster in our acceptation of the word, but that of a professor of morals and learning, encouraging the resort of inquiring minds, in order to resolve their doubts and inform them on the true principles of virtue and society. These disciples would minister to his wants, though we may presume that he sternly maintained his dignity among them, as he afterwards did towards the princes of the time, when he appeared among them as a *lecturer* in another sense of the term. Two instances of this are recorded, though we cannot be sure that they belonged to the earlier period of his life.

"When Kăng of T'ăng made his appearance in your school," said the disciple Kung-too, "it seemed proper that a polite consideration should be paid to him, and yet you did not answer him;—why was that?" Mencius replied, "I do not answer him who questions me presuming on his ability, nor him who presumes on his talents, nor him who presumes on his age, nor him who

presumes on services performed to me, nor him who presumes on old acquaintance. Two of those things were chargeable on Kăng of T'ăng."[5]

The other instance is that of Këaou of Ts'aou, who said to Mencius, "I shall be having an interview with the prince of Tsow, and can ask him to let me have a house to lodge in. I wish to remain here, and receive instruction at your gate." "The way of truth," replied the philosopher, "is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home and search for it, and you will have abundance of teachers."[6] This was firmly said, yet not unkindly. It agrees with his observation:—"There are many arts in teaching. I refuse, as inconsistent with my character, to teach a man, but I am only thereby still teaching him."[7]

State of China in Mencius' time.

5. The state of China had waxed worse and worse during the interval that elapsed between Confucius and Mencius. The elements of disorganization which were rife in the times of the earlier sage had gone on to produce their natural results. One feeble sovereign had followed another on the imperial throne, and the dynasty of Chow was ready to vanish away. Men were persuaded of its approaching extinction. The feeling of loyalty to it was no longer a cherished sentiment; and the anxiety and expectation was about what new rule would take its place.

Many of the smaller fiefs or principalities had been reduced to a helpless dependence on, or been absorbed by, the larger ones. Of Loo, Ch'ing, Wei, Woo, Ch'in, and Sung,[1] conspicuous in the Analects, we read but little in Mencius. Tsin[2] had been dismembered, and its fragments formed the nuclei of three new and vigorous kingdoms,—Wei, Chaou, and Han.[3] Ts'e still maintained its ground, but was barely able to make head against the State of Ts'in[4] in the West, and Ts'oo in the South.[5] The struggle for supremacy was between these two, the former, as it was ultimately successful, being the more ambitious and incessant in its aggressions on its neighbours.

The princes were thus at constant warfare with one another. Now two or more would form a league to resist the encroaching Ts'in, and hardly would that object be accomplished before they were at

5 See Book VII., Pt. I., xlii. 6 Bk. VI., Pt. II., ii. 6. 7. Bk. VI., Pt. II., xvi.

1 魯,鄭,衛,吳,陳,宋. 2 晉 3 魏,趙,韓. 4 秦. 5 楚

war among themselves. Ambitious statesmen were continually inflaming their quarrels. The recluses of Confucius' days, who withdrew in disgust from the world and its turmoil, had given place to a class of men who came forth from their retirements provided with arts of war or schemes of policy which they recommended to the contending chiefs. They made no scruple of changing their allegiance, as they were moved by whim or interest. Kung-sun Yen and Chang E may be mentioned as a specimen of those characters. "Are they not really great men?" it was once asked of Mencius. "Let them once be angry, and all the princes are afraid. Let them live quietly, and the flames of trouble are extinguished throughout the Empire."[6]

It is not wonderful that in such times the minds of men should have doubted of the soundness of the ancient principles of the acknowledged sages of the nation. Doctrines, strange and portentous in the view of Mencius, were openly professed. The authority of Confucius was disowned. The foundations of government were overthrown; the foundations of truth were assailed. Two or three paragraphs from our philosopher will verify and illustrate this representation of the character of his times.

"A host marches *in attendance on the ruler*, and stores of provisions are consumed. The hungry are deprived of their food, and there is no rest for those who are called to toil. Maledictions are uttered by one to another with eyes askance, and the people proceed to the commission of wickedness. Thus the imperial ordinances are violated, and the people are oppressed, and the supplies of food and drink flow away like water. The rulers yield themselves to the *bad* current, or they urge their *evil* way *against a good one;* they are wild; they are utterly lost."[7]

"The five chiefs of the princes were sinners against the three kings. The princes of the present day are sinners against the five chiefs. The great officers of the present day are sinners against the princes. ...The crime of him who connives at and aids the wickedness of his prince is small, but the crime of him who anticipates and excites that wickedness is great. The officers of the present day all go to meet their Sovereigns' wickedness, and therefore I say that they are sinners against them."[8]

6 Bk. III., Pt. II., i. 7 Bk. I., Pt. II., iv. 6, 8. 8. Bk. VII., Pt. II., vii. 1, 4.

"Sage emperors cease to arise, and the princes of the States give the reins to their lusts. Unemployed scholars indulge in unreasonable discussions. The words of Yang Choo and Mih Teih fill the empire. If you listen to people's discourses, you will find that they have adopted the views either of Yang or of Mih. *Now*, Yang's principle is—'each one for himself,' which does not acknowledge *the claims of* the Sovereign. Mih's principle is—'to love all equally,' which does not acknowledge *the peculiar affection due to* a father. But to acknowledge neither king nor father is to be in the state of a beast. Kung-ming E said, 'In their kitchens there is fat meat. In their stables there are fat horses. But their people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men.' If the principles of Yang and Mih are not stopped, and the principles of Confucius not set forth, those perverse speakings will delude the people and stop up *the path of* benevolence and righteousness. When benevolence and righteousness are stopped up, beasts will be led on to devour men, and men will devour one another."[9]

Mencius the first time in Ts'e; some time between B.C. 332 and 323.

6. It is in Ts'e that we first meet with Mencius as a counsellor of the princes,[1] and it was in this State that he spent much the greater part of his public life. His residence in it, however, appears to have been divided into two portions, and we know not to which of them to refer many of the chapters which describe his intercourse with the prince and his ministers; but, as I have already observed, this is to us of little moment. Our interest is in what he did and said. It matters little that we cannot assign to each saying and doing its particular date.

That he left Ts'e the first time before B.C. 323 is plausibly inferred from Bk. II., Pt. II., xiv. 4;[2] and assuming that the conversation in

9 Book III., Pt. II., ix. 9.

1 In the 'Annals of the Empire' (vol. I. proleg., p. 134), Mencius' visit to king Hwuy of Lëang is set down as having occurred in B.C. 335, and under B.C. 318 it is said—"Mencius goes from Lëang to Ts'e." The visit to Lëang is placed too early, and that to Ts'e too late. The disasters of king Hwuy, mentioned Bk. I., Pt. I., v. 1, had not all taken place in B.C. 318; and if Mencius remained 17 years in Lëang, it is strange we have only five conversations between him and king Hwuy. So far from his not going to Ts'e till B.C. 318, it will be seen from the next note that he was leaving Ts'e before B.C. 323.

2 Mencius words are—'From the commencement of the Chow dynasty till now more than 700 years have elapsed.' It was to the purpose of his argument to make the time appear as long as possible. Had 800 years elapsed, he would surely have said so. But as the Chow dynasty commenced in B.C. 1121, the year B.C. 322 would be its 800th anniversary, and Mencius' departure from Ts'e did not take place later than the year before B.C. 323.

the same Book, Pt. I. ii., took place immediately before or after his arrival,[3] we can determine that he did not enter the State before B.C. 331, for he speaks of himself as having attained at forty years of age to "an unperturbed mind." The two chapters contain the most remarkable expressions indicative of Mencius' estimate of himself. In the first, while he glorifies Confucius as far before all other men who had ever lived, he declines having comparisons drawn between himself and any of the sage's most distinguished disciples. In the second, when going away sorrowful because he had not wrought the good which he desired, he observes:—"Heaven does not yet wish that the empire should enjoy tranquillity and good order. If it wished this, who is there besides me to bring it about?"

We may be certain that Mencius did not go to Ts'e uninvited. His approach was waited for with curious expectation, and the king, spoken of always by his honorary epithet of Seuen, "The Illustrious," sent persons to spy out whether he was like other men.[4] They had their first interview at a place called Ts'ung, which was so little satisfactory to the philosopher that he resolved to make only a short stay in the State. Circumstances occurred to change this resolution, but though he remained, and even accepted office, yet it was only honorary;—he declined receiving any salary.[5]

From Ts'ung he appears to have retired to P'ing-luh, where Ch'oo, the prime minister, sent him a present, wishing, no doubt, to get into his good graces. I call attention to the circumstance, though trifling in itself, because it illustrates the way in which Mencius carried himself to the great men. He took the gift, but subsequently, when he went to the capital, he did not visit the minister to acknowledge it. His opinion was that Ch'oo might have come in person to P'ing-luh to see him. "There was a gift, but no corresponding respect."[6]

With the governor of P'ing-luh, called K'ung Keu-sin, Mencius spoke freely, and found him a man open to conviction. "If one of your spearmen," said Mencius to him, "were to lose his place in the ranks three times in one day, would you put him to death or not?"

3 This chapter and the one before it have very much the appearance of having taken place on the way from Tsow to Ts'e. Mencius has been invited to a powerful court. He is emerging from his obscurity. His disciples expect great things for him. Kung-sun Ch'ow sees him invested with the govt. of Ts'e, and in the elation of his heart makes his inquiries. 4 Bk. IV., Pt., II. xxxii. 5 Bk. II., Pt. II., xiv. 6 Bk. II., Pt II., v.

"I would not wait for three times *to do so*," replied Keu-sin. Mencius then charged home upon him the sufferings of the people, saying they were equivalent to his losing his place in the ranks. The governor defended himself on the ground that those sufferings were a consequence of the general policy of the State. To this the other replied, "Here is a man who receives charge of the sheep and cattle of another, undertaking to feed them for him;—of course he must search for pasture-ground and grass. If, after searching for those, he cannot find them, will he return his charge to the owner? or will he stand by and see them die?" The governor's reply was, "Herein I am guilty."[7]

When Mencius presented himself at the capital of the State, he was honourably received by the king. Many of the conversations with the sovereign and officers which are scattered through the seven Books, though the first and second are richest in them, must be referred to this period. The one which is first in place,[8] and which contains the fullest exposition of the philosopher's views on government, was probably first likewise in time.[9] It sets forth the grand essential to the exercise of imperial government,—a heart on the part of the sovereign impatient of the sufferings of the people, and eager to protect them and make them happy; it brings home to king Seuen the conviction that he was not without such a heart, and presses on him the truth that his not exercising it was from a want of will and not from any lack of ability; it exposes unsparingly the errors of the course he was pursuing; and concludes by an exhibition of the outlines and happy issues of a true royal sway.

Of this nature were all Mencius' communications with the sovereign; but he lays himself open in one thing to severe censure. Afraid apparently of repelling the prince from him by the severity of his lessons, he tries to lead him on by his very passions. "I am fond of beauty," says the king, "and that is in the way of my attaining to the royal government which you celebrate." "Not at all," replies the philosopher. "Gratify yourself, only do not let your doing so interfere with the people's getting similar enjoyment for themselves."[10] So the love of money, the love of

7 Bk. II., Pt. II., iv. 8 Bk. I., Pt. I. vii. 9 I judge that this was the first *set* conversation between king Seuen and Mencius, because of the inquiry with which the king opens it.—'May I be informed by you of the transactions of Hwan of Tse, and Wan of Tsin?' A very brief acquaintance with our philosopher would have taught him that he was the last person to apply to about those characters. 10 Bk. I., Pt. II., i., iii., v.: *et al.*

war, and the love of music are dealt with. Mencius thought that if he could only get the good of the people to be recognized by Senen as the great aim which he was to pursue, his tone of mind would be so elevated, that the selfish passions and gratifications of which he was the slave would be purified or altogether displaced. And so it would have been. Where he fails, is in putting his points as if benevolence and selfishness, covetousness and generosity might exist together. Chinese moralists rightly find fault with him in this respect, and say that Confucius never condescended to such a style of argument.

Notwithstanding the apparent cordiality of the king's reception of him, and the freedom with which Mencius spoke his mind at their interviews, a certain suspiciousness appears to have been maintained between them. Neither of them would bend to the other. Mencius would not bow to the royal state; Senen would not vail bonnet to the philosopher's cloak. We have one amusing instance of the struggles to which this sometimes gave rise. One day Mencius was preparing to go to court of his own free will, when a messenger arrived from the king, saying he had intended to come and see him, but was prevented by a cold, and asking whether Mencius would not appear at the audience next morning. Mencius saw that this was a device on the part of the king to avoid stooping to visit him, and though he had been about to go to court, he replied at once that he was unwell. He did not hesitate to meet the king's falsehood with one of his own.

He did not wish, however, that the king should be ignorant of the truth, and went out next morning to pay a visit of condolence. He supposed that messengers would be sent from the court to inquire about his health, and that, when they took back word that he had gone out visiting, the king would understand how his sickness of the day before was only feigned.

It happened as he expected. The king sent a messenger, and his physician besides. Mencius being out, they were received by Măng Chung, either his son or cousin, who complicated the affair by an invention of his own. "To-day," he said, "he was a little better, and hastened to go to court. I don't know whether he has reached it by this time or not." No sooner were the visitors gone with this story, than he sent several persons to look for the philosopher, and urge him to go to the court before he returned home.

It was now necessary that a full account of the matter should reach the royal ears; and to accomplish this, Mencius neither went home nor to court, but spent the night at the house of one of the high officers. They had an animated discussion. The officer accused Mencius of showing disrespect to the king. The philosopher replied that no man in Ts'e showed so much respect for the sovereign as he did, for it was only he who brought high and truly royal subjects under his notice.

"That," said the officer, "is not my meaning. The rule is—'When the prince's order calls, the carriage must not be waited for.' You were going to the court, but when you heard the king's message, you did not do so. This seems not in accordance with that rule." Mencius explained:—"There are three things universally acknowledged to be honourable,—nobility, age, and virtue. In courts, nobility holds the first place; in villages, age; and for helping one's generation and presiding over the people, the other two are not equal to virtue. The possession of one of the three does not authorize the despising of one who who has the other two.

"A prince who is to accomplish great deeds will have ministers whom he does not call to go to see him. When he wishes to consult with them, he goes to them. The prince who does not honour the virtuous, and delight in their ways of doing, to this extent, is not worth having to do with.

"There was T'ang with E Yin:—he first learned of him, and then made him his minister; and so without difficulty he became emperor. There was the duke Hwan with Kwan Chung:—he first learned of him, and then made him his minister; and so without difficulty he became chief of all the princes.

"So did T'ang behave to E Yin, and the duke Hwan to Kwan Chung, that they would not venture to call them to go to them. If Kwan Chung might not be called to him by his prince, how much less may I be called, who would not play the part of Kwan Chung!"[11]

We are to suppose that these sentiments were conveyed to the king by the officer with whom Mencius spent the night. It is a pity that the exposition of them could only be effected in such a roundabout manner, and was preceded by such acts of prevarication. But where the two parties were so suspicious of each other,

11 Bk. II., Pt. II., ii.

we need not wonder that they separated before long. Mencius resigned his honorary appointment, and prepared to return to Tsow. On this occasion king Seuen visited him, and after some complimentary expressions asked whether he might expect to see him again." "I dare not request permission to visit you *at any particular time*," replied Mencius, "but, indeed, it is what I desire."[12]

The king made another attempt to detain him, and sent an officer, called She, to propose to him to remain in the State, on the understanding that he should have a house large enough to accommodate his disciples, and an allowance of ten thousand measures of grain to support them. All Mencius' efforts had not sufficed to make king Seuen and his ministers understand him. They thought he was really actuated like themselves by a desire for wealth. He indignantly rejected the proposal, and pointed out the folly of it, considering that he had already declined a hundred thousand measures in holding only an honorary appointment.[13]

So Mencius turned his back on Ts'e; but he withdrew with a slow and lingering step, stopping three nights in one place, to afford the king an opportunity to recall him on a proper understanding. Some reproached him with his hesitancy, but he sufficiently explained himself. "The king," he said, "is, after all, one who may be made to do good. If he were to use me, would it be for the happiness of Ts'e only? It would be for the happiness of the people of the whole empire. I am hoping that the king will change; I am daily hoping for this.

12 Bk. II., Pt. II., x. I consider that this chapter, and others here referred to, belong to Mencius' first departure from Ts'e. I do so because we can hardly suppose that the king and his officers would not have understood him better by the end of his second residence. Moreover, while Mencius retires, his language in x. 2 and xi. 5, 6 is of such a nature that it leaves an opening for him to return again. 13 I have said in a note, p. 103, that 100,000 *chung* was the fixed allowance of a 卿, which Mencius had declined to receive. When we look narrowly into the matter, however, we see that this could hardly be the case. It is known that four measures were used in Ts'e,—the 豆, 區, 釜, and 鍾, and that a *chung* was = 10 foo, or six 石 and four *tow*. 10,000 *chung* would thus = 64,000 stone, and Mencius declined 640,000 stone of grain. No officer of Ts'e could have an income so much as that. The measures of the Han dynasty are ascertained to have been only one-fifth the capacity of the present. Assuming that those of Chow and Han agreed, and bringing the above computations to the present standard, Mencius was offered an annual amount of 12,800 stone of grain for his disciples, and he had himself refused in all 128,000 stone. With this reduction, and taking any grain we please as the standard of valuation, the amount is still much beyond what we can suppose to have been a 卿's salary.—閻若據 supposes that Mencius intends by 100,000 *chung* the sum of the income during all the years he had held his honorary office.

"Am I like one of your little-minded people? They will remonstrate with their prince, and on their remonstrance not being accepted, they get angry, and, with their passion displayed in their countenance, they take their leave, and travel with all their strength for a whole day, before they will rest."[14]

Mencius in T'ăng;—from his leaving Ts'e to B.C. 318.

7. After he left Ts'e, Mencius found a home for some time in the small principality of T'ăng, on the south of Ts'e, in the ruler of which he had a sincere admirer and docile pupil. He did not proceed thither immediately, however, but seems to have taken his way to Sung, which consisted mostly of the present department of Kwei-tih in Ho-nan.[1] There he was visited by the crown-prince of T'ăng, who made a long detour, while on a journey to Ts'oo, for the purpose of seeing him. The philosopher discoursed on the goodness of human nature, and the excellent ways of Yaou and Shun. His hearer admired, but doubted. He could not forget, however, and the lessons which he received produced fruit before long.

From Sung Mencius returned to Tsow, by way of Sëĕ. In both Sung and Sëĕ he accepted large gifts from the rulers, which help us in some measure to understand how he could maintain an expenditure which must have been great, and which gave occasion also for an ingenious exposition of the principles on which he guided his course among the princes. "When you were in Ts'e," said one of his disciples, "you refused 100 *yih* of fine gold, which the king sent, while in Sung you accepted 70 *yih*, and in Sëĕ 50.[2] If you were right in refusing the gift in the first case, you did wrong in accepting it in the other two. If you were right in accepting it in those two cases, you were wrong in refusing it in Ts'e. You must accept one of these alternatives." "I did right in all the cases," replied Mencius. "When I was in Sung,

14 Bk. II., Pt. II., xii.

1 This is gathered from Bk. III., Pt. I., i. 1, where the crown-prince of T'ăng visits Mencius, and from Bk. II., Pt. II., iii., where his accepting a gift in Sung appears to have been subsequent to his refusing one in Ts'e. 2 I have supposed in the translation, p. 91, that the metal of these gifts was silver and not gold. 閻若璩, however, seems to make it clear that we ought to understand that it was gold. (See 皇淸經解, 孟子生卒年月考, p. 6) Pressed with the objection that 2,400 ounces of gold seems too large a sum, he goes on to make it appear that under the Ts'in dynasty, a *yih* or 24 ounces of gold was only equal to 15,000 cash, or 15 taels of silver of the present day! This is a point on which I do not know that we can attain any positive certainty.

I was about to undertake a long journey. Travellers must be provided with what is necessary for their expenses. The prince's message was—'a present against travelling-expenses;' why should I have declined the gift?" In Sëĕ I was under apprehensions for my safety, and taking measures for my protection. The message was—'I have heard you are taking measures to protect yourself, and send this to help you in procuring arms.' Why should I have declined the gift? But when I was in Ts'e, I had no occasion for money. To send a man a gift when he has no occasion for it is to bribe him. How is it possible that a superior man should be taken with a bribe?"[3]

Before Mencius had been long in Tsow, the crown-prince of T'ăng succeeded to the rule of the principality, and, calling to mind the lessons which he had heard in Sung, sent an officer to consult the philosopher on the manner in which he should perform the funeral and mourning services for his father.[4] Mencius of course advised him to carry out in the strictest manner the ancient regulations. The new prince's relatives and the officers of the State opposed, but ineffectually. Mencius' counsel was followed, and the effect was great. Duke Wăn became an object of general admiration.

By and by Mencius proceeded himself to T'ăng. We may suppose that he was invited thither by the prince as soon as the rules of mourning would allow his holding free communication with him. The chapters which give an account of their conversations are really interesting. Mencius recommended that attention should be chiefly directed to the encouragement of agriculture and education. He would have nourishment secured both for the body and the mind of every subject.[5] When the duke was lamenting the danger to which he was exposed from his powerful and encroaching neighbours, Mencius told him he might adopt one of two courses;—either leave his State, and like king T'ae go and find a settlement elsewhere, or be prepared to die for his patrimony "If you do good," said he, "among your descendants in after generations there will be one who shall attain to the imperial dignity. But results are with Heaven.

3 Bk. II., Pt. II., iii. 4 Bk. III., Pt. I., ii. The note of time which is relied on as enabling us to follow Mencius here is the intimation Bk. I., Pt. II., xiv., that 'Ts'e was about to fortify Sëĕ.' This is referred to B.C. 320, when king Seuen appointed his brother 田嬰 over the dependency of Sëĕ, and took measures to fortify it. 5 Bk. III., Pt. I., iii.

What is Ts'e to you, O prince. Be strong to do good. That is all your business."[6]

After all, nothing came of Mencius' residence in T'ăng. We should like to know what made him leave it. Confucius said that, if any of the princes were to employ him, he should achieve something considerable in twelve months, and in the course of three years, the government would be perfected.[7] Mencius taught that, in his time, with half the merit of former days double the result might be accomplished.[8] Here in T'ăng a fair field seemed to be afforded him, but he was not able to make his promise good. Possibly the good purposes and docility of duke Wăn may not have held out, or Mencius may have found that it was easier to theorize about government, than actually to carry it on. Whatever may have been the cause, we find him in B.C. 319 at the court of king Hwuy of Leang.

Before he left T'ăng, Mencius had his rencounter with the disciples of the "shrike-tongued barbarian of the South," one Heu Hing, who came to T'ang on hearing of the reforms which were being made at Mencius' advice by the duke Wăn. This was one of the dreamy speculators of the time, to whom I have already alluded. He pretended to follow the lessons of Shin-nung, one of the reputed founders of the empire and the father of husbandry, and came to T'ăng with his plough upon his shoulder, followed by scores of followers, all wearing the coarsest clothes, and supporting themselves by making mats and sandals. It was one of his maxims that "the magistrates should be labouring men." He would have the sovereign grow his own rice, and cook his own meals. Not a few of "The Learned" were led away by his doctrines, but Mencius girt up his loins to oppose the heresy, and ably vindicated the propriety of a division of labour, and of a lettered class conducting the government. It is just possible that the appearance of Heu Hing, and the countenance shown to him, many have had something to do with Mencius' leaving the State.

Mencius in Leang;—B.C. 319, 318.

8. Leang was another name for Wei, one of the States into which Tsin had been divided. King Hwuy, early in his reign, B.C. 364, had made the city of Tae-leang, in the present department of K'ae-fung, his capital, and given its name to his whole principality. It was the year before his death,

6 Bk. I., Pt. II., xiii., xiv., xv. 7 Confucian Analects, XIII., x. 8 Bk. II., Pt. I., i. 13.

when Mencius visited him.[1] A long, stormy, and disastrous rule was about to terminate, but the king was as full of activity and warlike enterprise as ever he had been. At his first interview with Mencius, he addressed him in the well-known words, "Venerable Sir, since you have not counted it far to come here, a distance of a thousand *le*, may I presume that you are likewise provided with counsels to profit my kingdom?" Mencius in reply starts from the word *profit*, and expatiates eloquently on the evil consequences that must ensue from making a regard to profit the ground of conduct or the rule of policy. As for himself, his theme must be benevolence and righteousness. On these he would discourse, but on nothing else, and in following them a prince would obtain true and sure advantages.

Only five conversations are related between king Hwuy and the philosopher. They are all in the spirit of the first which has just been described, and of those which he had with king Seuen of Ts'e. There is the same freedom of expostulation, or, rather, boldness of reproof, and the same unhesitating assurance of the success that would follow the adoption of his principles. The most remarkable is the third, where we have a sounder doctrine than where he tells king Seuen that his love of beauty and money and valour need not interfere with his administration of royal government. Hwuy is boasting of his diligence in the government of his State, and sympathy with the sufferings of his people, as far beyond those of any of the neighbouring rulers, and wondering how he was not more prosperous than they. Mencius replies, "Your Majesty is fond of war;—let me take an illustration from it. The drums sound, and the weapons are crossed, when suddenly the soldiers on one side throw away their coats of mail, trail their weapons behind them, and run. Some of them run a hundred paces, and some run only fifty. What would you think if those who run fifty paces were to laugh at those

1. There are various difficulties about the reign of king Hwuy of Lëang. Sze-ma Ts'een makes it commence in 369 and terminate in 334. He is then succeeded by Sëang (襄), whose reign ends in 318; and he is followed by Gae (哀) till 295. What are called 'The Bamboo Books' (竹書) extend Hwuy's reign to B.C. 318, and the next 20 years are assigned to king Gae. 'The Annals of the Empire' (which are compiled from 'The General Mirror of History' [通鑑]) follow the Bamboo Books in the length of king Hwuy's reign, but make him followed by Seang; and take no note of a king Gae.—From Mencius we may be assured that Hwuy was succeeded by Sĕang, and the view of his Life, which I have followed in this sketch, leads to the longer period assigned to his reign.

who run a hundred paces?" "They may not do so," said the king; "they only did not run a hundred paces, but they also ran." "Since your Majesty knows this," was the reply, "you need not hope that your people will become more numerous than those of the neighbouring kingdoms." The king was thus taught that half measures would not do. Royal government, to be effectual, must be carried out faithfully and in its spirit.

King Hwuy died in B.C. 319, and was succeeded by his son, the king Sëang. Mencius appears to have had but one interview with him. When he came out from it, he observed to some of his friends:—"When I looked at him from a distance, he did not appear like a sovereign; when I drew near to him, I saw nothing venerable about him."[2]

It was of no use to remain any longer in Leang; he left it, and we meet with him again in Ts'e.

Mencius the second time in Ts'e;—to B.C. 311.

9. Whether he returned immediately to Ts'e we cannot tell, but the probability is that he did, and remained in it till the year B.C. 311.[1] When he left it about seven years before, he had made provision for his return in case of a change of mind in king Seuen. The philosopher, I apprehend, was content with an insufficient assurance of such an alteration. Be that as it may, he went back, and took an appointment again as a high noble.

If he was contented with a smaller reformation on the part of the king than he must have desired, Mencius was not himself different from what he had been. In the court and among the high officers his deportment was equally unbending; he was the same stern mentor.

Among the officers was one Wang Hwan, called also Tsze-gaou, a favourite with the king, insolent and presuming. Him Mencius treated with an indifference and even contempt which must have been very provoking. A large party were met one time at the house of an officer who had lost a son, for the purpose of expressing their condolences. Mencius was among them, when suddenly Wang Hwan

2 Bk. I., Pt. I., vi.

1 This conclusion is adopted because it was in 311 that Yen rebelled, when the king said that he was very much ashamed when he thought of Mencius, who had strongly condemned his policy towards the State of Yen.—This is another case in which the chronology is differently laid down by the authorities, Sze-ma Ts'een saying that Yen was taken by king Min (湣王), the son and successor of Seuen.

made his appearance. One and another moved to do him honour and win from him a smile,—all indeed but Mencius, who paid no regard to him. The other complained of the rudeness, but the philosopher could show that his conduct was only in accordance with the rules of propriety.[2]

Another time, Mencius was sent as the chief of a mission of condolence to the court of T'ăng, Wang Hwan being the assistant commissioner. Every morning and evening he waited upon Mencius, who never once exchanged a word with him on the business of their mission.[3]

Now and then he became the object of unpleasant remark and censure. At his instigation, an officer, Ch'e Wa, remonstrated with the king on some abuse, and had in consequence to resign his office. The people were not pleased with Mencius, thus advising others to their harm, and yet continuing to retain his own position undisturbed. "In the course which he marked out for Ch'e Wa," they said, "he did well, but we do not know as to the course which he pursues for himself." The philosopher, however, was never at a loss in rendering a reason. He declared that, as his office was honorary, he could act "freely and without restraint either in going forward or retiring."[4] In this matter we have more sympathy with the condemnation than with the defence.

Some time during these years there occurred the death of Mencius' excellent mother. She had been with him in Ts'e, and he carried the coffin to Loo, to bury it near the dust of his father and ancestors. The funeral was a splendid one. Mencius perhaps erred in having it so from his dislike to the Mihists, who advocated a spare simplicity in all funeral matters.[5] His arrangements certainly excited the astonishment of some of his own disciples,[6] and were the occasion of general remark.[7] He defended himself on the ground that "the superior man will not for all the world be niggardly to his parents," and that, as he had the means, there was no reason why he should not give all the expression in his power to his natural feelings.

Having paid this last tribute of filial duty, Mencius returned to Ts'e, but he could not appear at court till the three years of his

2. Bk. IV., Pt II., xxvii. 3 Bk. II., Pt II., vi. 4 Bk. II., Pt. II., v. 5 Bk. III., Pt. I., v. 2. 6 Bk. II. Pt. II., vii. 7 Bk. I., Pt. II., xvi.

mourning were accomplished.[8] It could not be long after this when trouble and confusion arose in Yen, a large State to the north-west of Ts'e, in the present Chih-le. Its prince, who was a poor weakling, wished to go through the sham of resigning his throne to his prime minister, understanding that he would decline it, and that thus he would have the credit of playing the part of the ancient Yaou, while at the same time he retained his kingdom. The minister, however, accepted the tender, and, as he proved a tyrannical ruler, great dissatisfaction arose. Shin T'ung, an officer of Ts'e, asked Mencius whether Yen might be smitten. He replied that it might, for its prince had no right to resign it to his minister, and the minister no right to receive it. "Suppose," said he, "there were an officer here with whom you were pleased, and that, without informing the king, you were privately to give him your salary and rank; and suppose that this officer, also without the king's orders, were privately to receive them from you:—would such a transaction be allowable? And where is the difference between the case of Yen and this?"[9]

Whether these sentiments were reported to king Seuen or not, he proceeded to attack Yen, and found it an easy prey. Mencius was charged with having advised the measure, but he ingeniously repudiated the accusation. "I answered Shin T'ung that Yen might be smitten. If he had asked me—'Who may smite it?' I would have answered him—'He who is the minister of Heaven may smite it.' Suppose the case of a murderer, and that one asks me—'May this man be put to death?' I will answer him—'He may.' If he ask me—'Who may put him to death?' I will answer him.—'The chief criminal judge may put him to death.' But now with one Yen to smite another Yen:—how should I have advised this?" This reference to 'The minister of Heaven' strikingly illustrates what was said about the state of China in Mencius' time. He tells us in one place that hostile states do not correct one another, and that only the supreme authority can punish its subjects by force of arms.[10] But there was now no supreme authority in China. He saw in the emperor but "the shadow of an empty name." His conception of a minister of Heaven was not unworthy. He was one

8 Some are of opinion that Mencius stopped all the period of mourning in Loo, but the more natural conclusion, Bk. II., Pt. II., vii. 1, seems to me that he returned to Ts'e, and stayed at Ying, without going to court. 9 Bk. II., Pt. II., viii. 10 Bk. VII., Pt. II., ii.

who, by the distinction which he gave to talents and virtue, and by his encouragement of agriculture and commerce, attracted all people to him as a parent. He would have no enemy under heaven, and could not help attaining to the imperial dignity.[11]

King Seuen, after conquering and appropriating Yen, tried to get Mencius' sanction of the proceeding, alleging the ease and rapidity with which he had effected the conquest as an evidence of the favour of Heaven. But the philosopher was true to himself. The people of Yen, he said, had submitted, because they expected to find in the king a deliverer from the evils under which they groaned. If they were pleased, he might retain the State, but if he tried to keep it by force, there would simply be another revolution.[12]

The king's love of power prevailed. He determined to keep his prey, and ere long a combination was formed among the neighbouring princes to wrest Yen from him. Full of alarm he again consulted Mencius, but got no comfort from him. "Let him restore his captives and spoils, consult with the people of Yen, and appoint them a ruler—so he might be able to avert the threatened attack."[13]

The result was as Mencius had predicted. The people of Yen rebelled. The king felt ashamed before the philosopher, whose second residence in Ts'e was thus brought to an unpleasant termination.

10. We do not know that Mencius visited any of the princes after this. On leaving Ts'e, he took his way again to Sung, the duke of which had taken the title of king in B.C. 317. A report also had gone abroad that he was setting about to practise the true royal government, but Mencius soon satisfied himself of its incorrectness.[1]

Mencius in Loo;—B.C. 309.

The last court at which we find him is that of Loo, B.C. 309. The duke P'ing had there called Yŏ-ching, one of the philosopher's disciples, to his councils, and indeed committed to him the administration of the government. When Mencius heard of it, he was so overjoyed that he could not sleep.[2]

The first appearance (in point of time) of this Yŏ-ching in the Seven Books is not much to his credit. He comes to Ts'e in the train of Wang Hwan, the favourite who was an offence to the phi-

11 Bk. II., Pt. I., v. 12 Bk. I., Pt. II., x. 13 Bk. I., Pt. II., xi.
1 See Bk. III., Pt. II., v., vi. 2 Bk. VI., Pt. II., xiii.

losopher, and is very sharply reproved for joining himself to such a character "for the sake of the loaves and fishes."[3] Other references to him are more favourable. Mencius declares him to be "a good man," "a real man."[4] He allows that "he is not a man of vigour," nor "a man wise in council," nor "a man of much information," but he says—"he is a man that loves what is good," and "the love of what is good is more than a sufficient qualification for the government of the empire;—how much more is it so for the State of Loo!"[5]

Either on his own impulse or by Yŏ-ching's invitation, Mencius went himself also to Loo, hoping that the prince who had committed his government to the disciple might be willing to listen to the counsels of the master. The duke was informed of his arrival by Yŏ-ching, and also of the deference which he exacted. He resolved to go and visit him and invite him to the court. The horses were put to the carriage, and the duke was ready to start, when the intervention of his favourite, a worthless creature called Tsang Ts'ang, diverted him from his good purpose. When told by the duke that he was going to visit the scholar Măng, Ts'ang said, "That you demean yourself to pay the honour of the first visit to a common man, is, I apprehend, because you think that he is a man of talents and virtue. From such men the rules of ceremonial proprieties and right proceed; but on the occasion of this Mang's second mourning, his observances exceeded those of the former. Do not go to see him, my prince." The duke said, "I will not;"—and carriage and horses were ordered back to their places.

As soon as Yŏ-ching had an audience of the duke, he explained the charge of impropriety which had been brought against Mencius; but the evil was done. The duke had taken his course. "I told him," said Yŏ-ching, "about you, and he was coming to see you, when Tsang Ts'ang stopped him." Mencius replied to him, "A man's advancement is effected, it may be, by others, and the stopping him is, it may be, from the efforts of others. But to advance a man or to stop his advance is really beyond the power of other men; my not finding in the prince of Loo a ruler who would confide in me, and put my counsels into practice, is from Heaven. How could that scion of the Tsang family cause me not to find the ruler that would suit me?"[6]

3. Bk. IV., Pt I., xxv. 4 VII., Pt. II., xxv. 5 Bk. VI., Pt. II., xiii. 6 Bk. I., Pt. II., xvi.

Mencius appears to have accepted this intimation of the will of Heaven as final. He has a remarkable saying, that Heaven controls the development of a man's faculties and affections, but as there is an adaptation in his nature for these, the superior man does not say—"It is the appointment of Heaven."[7] In accordance with this principle he had striven long against the adverse circumstances which threw his hopes of influencing the rulers of his time again and again in the dust. On his first leaving Loo we saw how he said:—"Heaven does not yet wish that the empire should enjoy tranquillity and good order." For about fifteen years, however, he persevered, if peradventure there might be a change in the Heavenly councils. Now at last he bowed in submission. The year after and he would reach his grand climacteric. We lose sight of him. He retired from courts and great officers. We can but think and conjecture of him, according to tradition, passing the last twenty years of his life amid the more congenial society of his disciples, discoursing to them, and compiling the Works which have survived as his memorial to the present day.

11. I have endeavoured in the preceding paragraphs to put together the principal incidents of Mencius' history as they may be gathered from his Writings. There is no other source of information about him, and we must regret that they tell us nothing of his domestic life and habits. In one of the stories about his mother there is an allusion to his wife, from which we may conclude that his marriage was not without its bitternesses. It is probable that the Măng Chung, mentioned in Bk. II., Pt. II., ii., was his son, though this is not easily reconcileable with what we read in VI., Pt. I., v., of a Măng Ke, who was, according to Chaou K'e, a brother of Măng Chung. We must believe that he left a family, for his descendants form a large clan at the present day. He-wăn, the 56th in descent from Mencius, was, in the reign of Kea-tsing (A.D. 1522–1566), constituted a member of the Han-lin college, and of the Board in charge of the Five King, which honour was to be hereditary in the family, and the holder of it to preside at the sacrifices to his ancestor.[1] China's appreciation of our philosopher could not be more strikingly shown. Honours flow back in this empire. The descendant ennobles

7 Bk. III., Pt. II. xiv.
1 See Morrison's Dictionary, on Mencius, character 孟.

his ancestors. But in the case of Mencius, as in that of Confucius, this order is reversed. No excellence of descendants can extend to them; and the nation ackowledges its obligations to them by nobility and distinction conferred through all generations upon their posterity.

SECTION II.

HIS INFLUENCE AND OPINIONS.

1. Confucius had hardly passed off the stage of life before his merits began to be acknowledged. The duke Gae, who had neglected his counsels when he was alive, was the first to pronounce his eulogy, and to order that public sacrifices should be offered to him. His disciples proclaimed their estimation of him as superior to all the sages whom China had ever seen. Before long this view of him took possession of the empire; and since the Han dynasty, he has been the man whom sovereign and people have delighted to honour.

Acknowledgment of Mencius' merits by the government.

The memory of Mencius was not so distinguished. We have seen that many centuries elapsed before his Writings were received among the classics of the empire. It was natural that under the same dynasty when this was done the man himself should be admitted to share in the sacrifices presented to Confucius.

The emperor Shin-tsung,[1] in A.D. 1083, issued a patent, constituting Mencius "Duke of the kingdom of Tsow,"[2] and ordering a temple to be built to him in the district of Tsow, at the spot where the philosopher had been interred. In the following year it was enacted that he should have a place in the temple of Confucius, next to that of Yen Yuen, the favourite disciple of the sage.

In A.D. 1330, the emperor Wăn-tsung,[3] of the Yuen dynasty, made an addition to Mencius' title, and styled him "Duke of the kingdom of Tsow, Inferior Sage."[4] This continued till the rise of the Ming

1 神宗, A.D. 1068–1085. 2 鄒國公. 3 文宗, A.D. 1330–1333. 4 鄒國亞聖公. The 亞 has been translated 'second-rate,' but it is by no means so depreciating a term as that, simply indicating that Mencius was second to Confucius. The title 亞聖 was first applied to him by Chaou K'e.

dynasty, the founder of which, Hung-woo, had his indignation excited in 1372 by one of Mencius' conversations with king Seuen. The philosopher had said:—"When the prince regards his ministers as his hands and feet, the ministers regard their prince as their belly and heart; when he regards them as his dogs and horses, they regard him as any other man; when he regards them as ground or as grass, they regard him as a robber and an enemy."[5] To apply such names as *robber* and *enemy* in any case to sovereigns seemed to the imperial reader an unpardonable outrage, and he ordered Mencius to be degraded from his place in the temples of Confucius, declaring also that if any one remonstrated on the proceeding he should be dealt with as guilty of "Contempt of Majesty."

The scholars of China have never been slow to vindicate the memory of its sages and worthies. Undeterred by the imperial threat, Ts'ëen T'ang,[6] a president of the Board of Punishments, presented himself with a remonstrance, saying—"I will die for Mencius, and my death will be crowned with glory." The emperor was moved by his earnestness, and allowed him to go scathless. In the following year, moreover, examination and reflection produced a change of mind. He issued a second proclamation to the effect that Mencius, by exposing heretical doctrines and overthrowing perverse speakings, had set forth clearly the principles of Confucius, and ought to be restored to his place as one of his assessors.[7]

In 1530, the ninth year of the reign Kea-tsing, a general revision was made of the sacrificial canon for the sage's temple, and the title

5 Bk. IV., Pt. II., iii. 6 錢唐. 7 I have taken this account from 'The Sacrificial Canon of the Sage's Temples' (vol. I., proleg., p. 103). Dr. Morrison in his Dictionary, under the character 孟, adds that the change in the emperor's mind was produced by his reading the remarkable passage in Bk. VI., Pt. II., xv., about trials and hardships as the way by which Heaven prepares men for great services. He thought it was descriptive of himself, and that he could argue from it a good title to the crown;—and so he was mollified to the philosopher. It may be worth while to give here the concluding remarks in 'The Paraphrase for Daily Lessons, Explaining the Meaning of the Four Books' (vol. I., proleg., p. 131), on the chapter of Mencius which was deemed by the imperial reader so objectionable:—'Mencius wished that sovereigns should treat their ministers according to propriety, and nourish them with kindness, and therefore he used these perilous words in order to alarm and rouse them. As to the other side, the part of ministers, though the sovereign regard them as his hands and feet, they ought notwithstanding to discharge most earnestly their duties of loyalty and love. Yea, though he regard them as dogs and horses, or as the ground and grass, they ought still more to perform their part in spite of all difficulties, and oblivious of their persons. They may on no account make the manner in which they are regarded, whether it be of appreciation or contempt, the standard by which they regulate the measure of their grateful service. The words of Confucius, that *the ruler should behave to his ministers according to propriety, and the ministers serve their sovereign with faithfulness*, contain the unchanging rule for all ages.' The authors of the 'Daily Lessons' did their work by imperial order, and evidently had the fear of the court before their eyes. Their language implies a censure of our philosopher. There will ever be a grudge against him in the minds of despots, and their creatures will be ready to depreciate him.

of Mencius was changed into—"The philosopher Măng, Inferior, Sage." So it continues to the present day. His place is the second on the west, next to that of the philosopher Tsăng. Originally, we have seen, he followed Yen Hwuy, but Hwuy, Tsze-sze, Tsăng, and Măng were appointed the sage's four assessors, and had their relative positions fixed, in 1267.

2. The second edict of Hung-woo, restoring Mencius to his place in the temples of Confucius, states fairly enough the services which he is held to have rendered to his country. The philosopher's own estimate of himself has partly appeared in the sketch of his Life.[1] He seemed to start with astonishment when his disciple Kung-sun Ch'ow was disposed to rank him as a sage;[2] but he also said on one occasion—"When sages shall rise up again, they will not change my words."[3] Evidently, he was of opinion that the mantle of Confucius had fallen upon him. A work was to be done in his generation, and he felt himself able to undertake it. After describing what had been accomplished by the great Yu, by Chow-kung, and Confucius, he adds:—"I also wish to rectify men's hearts, and to put an end to those perverse doctrines, to oppose their one-sided actions, and banish away their licentious expressions; and thus to carry on the work of the three sages."[4]

Estimate of Mencius by himself and by scholars.

The place which Mencius occupies in the estimation of the literati of China may be seen by the following testimonies, selected from those appended by Choo He to the prefatory notice of his Life in the "Collected Comments."

Han Yu[5] says, "If we wish to study the doctrines of the sages, we must begin with Mencius." He also quotes the opinion of Yang Tsze-yun,[6] "Yang and Mih were stopping up the way *of truth*, when Mencius refuted them, and scattered their delusions without difficulty;" and then remarks upon it:—"When Yang and Mih walked abroad, the true doctrine had nearly come to nought. Though Mencius possessed talents and virtue, even those of a sage, he did not occupy the throne. He could only speak and not act. With all his earnestness, what could he do? It is owing, however, to his words, that learners now-a-days still know to revere Confucius, to honour benevolence and righteousness, to esteem the true sovereign

1 See above, p. 25. 2 Bk. II., Pt. I., ii. 18, 19. 3 Bk. III., Pt. II., ix. 10. 4 *Ib.*, par. 18. 5 See above, pp. 11, 12. 6 揚子雲;—died A.D. 18.

and despise the mere pretender. But the grand rules and laws of the sage and sage-emperors had been lost beyond the power of redemption; only one in a hundred of them was preserved. Can it be said in those circumstances that Mencius had an easy task? Yet had it not been for him, we should have been buttoning the lappets of our coats on the left side, and our discourse would have been all-confused and indistinct;—it is on this account that I have honoured Mencius, and consider his merit not inferior to that of Yu."

One asked the philosopher Ch'ing[7] whether Mencius might be pronounced to be a sage. He replied, "I do not dare to say altogether that he was a sage, but his learning had reached the extremest point." The same great scholar also said:—"The merit of Mencius in regard to the doctrine of the sages is more than can be told. Confucius only spoke of *benevolence*, but as soon as Mencius opens his mouth, we hear of *benevolence* and *righteousness*. Confucius only spoke of the *will* or *mind*, but Mencius enlarged also on *the nourishment of the passion-nature*. In these two respects his merit was great." "Mencius did great service to the world by his teaching the goodness of man's nature." "Mencius had a certain amount of the heroical spirit, and to that there always belong some jutting corners, the effect of which is very injurious. Yen Yuen, all round and complete, was different from this. He was but a hair's-breadth removed from a sage, while Mencius must be placed in a lower rank, a great worthy, an inferior sage." Ch'ing was asked where what he called the spirit heroical of Mencius could be seen. "We have only to compare his words with those of Confucius," he said, "and we shall perceive it. It is like the comparison of ice or crystal with a precious stone. The ice is bright enough, but the precious stone, without so much brilliancy, has a softness and richness all its own"[8] The scholar Yang[9]

7 程子; see vol. I., proleg., p. 24. 8 This is probably the original of what appears in the "Memoires concernant les Chinois," in the notice of Mencius, vol. III., and which Thornton (vol. II., pp. 216, 217) has faithfully translated therefrom in the following terms:—'Confucius, through prudence or modesty, often dissimulated; he did not always say what he might have said: Măng-tsze, on the contrary, was incapable of constraining himself; he spoke what he thought, and without the least fear or reserve. He resembles ice of the purest water, through which we can see all its defects as well as its beauties: Confucius, on the other hand, is like a precious gem, which, though not so pellucid as ice, has more strength and solidity.' The former of these sentences is quite alien from the style of Chinese thinking and expression. 9 楊氏. This is 楊時, styled 中立, but more commonly referred to as 楊龜山. He was one of the great scholars of the Sung dynasty, a friend of the two Ch'ing. He has a place in the temples of Confucius.

says:—"The great object of Mencius in his writings is to rectify men's hearts, teaching them to preserve their heart and nourish their nature, and to recover their lost heart. When he discourses of benevolence, righteousness, propriety, and knowledge, he refers to the principles of these in the heart commiserating, feeling shame and dislike, affected with modesty and complaisance, approving and disapproving. When he speaks of the evils springing from perverted speakings, he says—'Growing first in the mind, they prove injurious to government.' When he shows how a prince should be served, he says—'Correct what is wrong in his mind. Once rectify the prince, and the kingdom will be settled.' With him the thousand changes and ten thousand operations of men all come from the mind or heart. If a man once rectify his heart, little else will remain for him to do. In 'The Great Learning,' the cultivation of the person, the regulation of the family, the government of the State, and the tranquillization of the empire, all have their root in the rectifying of the heart and the making the thoughts sincere. If the heart be rectified, we recognize at once the goodness of the nature. On this account, whenever Mencius came into contact with people, he testified that man's nature is good. When Ow-yang Yung-shuh[10] says, that in the lessons of the sages, man's nature does not occupy the first place, he is wrong. There is nothing to be put before this. Yaou and Shun are the models for ten thousand ages simply because they followed their nature. And to follow our nature is just to accord with Heavenly principle. To use plans and arts, away from this, though they may be successful in great achievement, is the selfishness of human desires, and as far removed from the mode of action of the sage, as earth is from heaven." I shall close these testimonies with a sentence from Choo He himself. He says:—"Mencius, when compared with Confucius, always appears to speak in too lofty a style; but when we hear him proclaiming the goodness of man's nature, and celebrating Yaou and Shun, then we likewise perceive the solidity of his discourses."[11]

4. The judgment concerning our philosopher contained in the above quotations will approve itself to every one who has carefully

10 歐陽永叔. This was one of China's greatest scholars. He has now a place in the temples of Confucius. 11 See 朱子全書, 卷二十.

Correctness of the above testimonies. Mencius' own peculiarities appear in his expositions of doctrine.

perused his Works. The long passage from Yang Kwei-shan is especially valuable, and puts the principal characteristic of Mencius' teachings in a clear light. Whether those teachings have the intrinsic value which is ascribed to them is another question. I will endeavour to show in the present section that they have not. But Mencius' position with reference to "the doctrines of the sages" is correctly assigned. We are not to look for new truths in him. And this does not lead his countrymen to think less highly of him. I ventured to lay it down as one grand cause of the position and influence of Confucius, that he was simply the preserver of the monuments of antiquity, and the exemplifier and expounder of the maxims of the golden age of China. In this Mencius must share with him.

But while we are not to look to Mencius for new truths, the peculiarities of his natural character were more striking than those of his master. There was an element of "the heroical" about him. He was a dialectician, moreover. If he did not like disputing, as he protested that he did not, yet, when forced to it, he showed himself a master of the art. An ingenuity and subtlety, which we cannot but enjoy, often mark his reasonings. We have more sympathy with him than with Confucius. He comes closer to us. He is not so awe-ful, but he is more admirable. The doctrines of the sages take a tinge from his mind in passing through it, and it is with that Mencian character about them that they are now held by the cultivated classes and by readers generally.

I will now call attention to a few passages illustrative of these remarks. Some might prefer to search them out for themselves in the body of the volume, and I am far from intending to exhaust the subject. There will be many readers, however, pleased to have the means of forming an idea of the man for themselves brought within small compass. My next object will be to review his doctrine concerning man's mental constitution and the nourishment of the passion-nature, in which he is said to have rendered special service to the cause of truth. That done, I will conclude by pointing out what I conceive to be his chief defects as a moral and political teacher. To the opinions of Yang Choo and Mih, which he took credit to himself for assailing and exposing, it will be necessary to devote another chapter.

Specimens of Mencius' opinions, and manner of advocating them.

5. It was pointed out in treating of the opinions of Confucius, that he allowed no "right divine" to a sovereign, independent of his exercising a benevolent rule. This was one of the topics, however, of which he was shy. With Mencius, on the contrary, it was a favourite theme. The degeneracy of the times and the ardour of his disposition prompted him equally to the free expression of his convictions about it.

On government.—The people more important than the sovereign.

"The people," he said, "are the most important element *in a nation;* the spirits of the land and grain are the next; the sovereign is the lightest. When a prince endangers the altars of the spirits of the land and grain, he is changed, and another appointed in his place. When the sacrificial victims have been perfect, the millet in its vessels all pure, and the sacrifices offered at their proper seasons, if yet there ensue drought, or the waters overflow, the spirits of the land and grain are changed, and others appointed in their place."

An unworthy sovereign may be dethroned or put to death.

"*The people are the most important element in a nation, and the sovereign is the lightest;*"—that is certainly a bold and ringing affirmation. Mencius was not afraid to follow it to the conclusion that the sovereign who was exercising an injurious rule should be dethroned. His existence is not to be allowed to interfere with the general good. Killing in such a case is no murder. King Seuen once asked, "Was it so that T'ang banished Këë, and that king Woo smote Chow?" Mencius replied, "It is so in the records." The king asked, "May a minister then put his sovereign to death?" Our philosopher's reply was:—"He who outrages the benevolence proper to his nature is called a robber; he who outrages righteousness is called a ruffian. The robber and ruffian we call a mere fellow. I have heard of the cutting off of the fellow Chow, but I have not heard in his case of the putting a sovereign to death."[2]

The ground of the relation between ruler and people.

With regard to the ground of the relation between ruler and people, Mencius refers it very clearly to the will of God. In one place he adapts for his own purpose the language of king Woo in the Shoo-king:—"Heaven having produced the inferior people, appointed for them rulers and

1 Bk. VII., Pt. II., xiv. 2 Bk. I., Pt. II., viii.

teachers, with the purpose that they should be assisting to God, and therefore distinguished them throughout the four quarters of the empire."[3] But the question arises—How can this will of Heaven be known? Mencius has endeavoured to answer it. He says:—"Heaven gives the empire, but its appointment is not conferred with specific injunctions. Heaven does not speak. It shows its will by a man's personal conduct and his conduct of affairs." The conclusion of the whole matter is:—"Heaven sees according as the people see; Heaven hears according as the people hear."[4]

An unworthy ruler may be dethroned by his relatives.

It may not be easy to dispute these principles. I for one have no hesitation in admitting them. Their application, however, must always be attended with difficulty. Here is a sovereign who is the very reverse of a minister of God for good. He ought to be removed, but who is to remove him? Mencius teaches in one passage that the duty is to be performed by his relatives who are also ministers. The king Seuen asked him about the office of chief ministers. Mencius said, "Which chief ministers is your Majesty asking about?" "Are there differences among them," inquired the king. "There are," was the reply; "there are the chief ministers who are noble and relatives of the prince, and there are those who are of a different surname." The king said, "I beg to ask about the chief ministers who are noble and relatives of the prince." Mencius answered, "If the prince have great faults, they ought to remonstrate with him, and if he do not listen to them after they have done so again and again, they ought to dethrone him." The king on this looked moved, and changed countenance. Mencius said, "Let not your Majesty be offended. You asked me, and I dare not answer but according to truth."[5]

Virtuous ministers, and the minister of Heaven, may dethrone a ruler.

This plan for disposing of an unworthy sovereign has been acted on in China and in other countries. It is the best that can be adopted to secure the throne in the ruling House. But where there are no relatives that have the virtue and power to play such a part, what is to be done? Mencius has two ways of meeting this difficulty. Contrary to his general rule[6] for the conduct of ministers who are

3 Bk. I., Pt. II. iii. 7. 4 Bk. V., Pt. I., v. 5 Bk. V., Pt. II., ix. 6 Bk. V., Pt. II, ix. 2.

not relatives, he allows that even they may, under certain conditions, take summary measures with their sovereign. His disciple Kung-sun Ch'ow said to him, "E Yin said, 'I cannot be near and see him so disobedient to reason,' and therewith he banished T'ae-keă to T'ung. The people were much pleased. When T'ae-këă became virtuous, he brought him back, and the people were again much pleased. When worthies are ministers, may they indeed banish their sovereigns in this way, when they are not virtuous?" Mencius replied, "If they have the same purpose as E Yin, they may. If they have not the same purpose, it would be usurpation." His grand device, however, is what he calls "the minister of Heaven." When the sovereign has become worthless and useless, his hope is that Heaven will raise up some one for the help of the people;—some one who shall so occupy in his original subordinate position as to draw all eyes and hearts to himself.[8] Let him then raise the standard, not of rebellion but of righteousness,[9] and he cannot help attaining to the highest dignity. So it was with the great T'ang; so it was with the kings Wăn and Woo. Of the last Mencius says:—"There was one man"—*i.e.*, the tyrant Chow—"pursuing a violent and disorderly course in the empire, and king Woo was ashamed of it. By one display of his anger, he gave repose to all the people."[10] He would have been glad if any one of the princes of his own time had been able to vault in a similar way to the imperial throne, and he went about counselling them to the attempt. "Let your Majesty," said he to king Seuen, "in like manner, by one burst of anger, give repose to all the people of the empire." This was in fact advising to rebellion, but the philosopher would have recked little of such a charge. The House of Chow had forfeited in his view its title to the empire. Alas! among all the princes he had to do with, he did not find one who could be stirred to so honourable an action.

We need not wonder that Mencius, putting forth the above views so boldly and broadly, should not be a favourite with the rulers of China. His sentiments, professed by the literati, and known and read by all the people, have operated powerfully to compel the good behaviour of "the powers that be." It may be said that they encourage the aims of selfish ambition, and the lawlessness of the

7 Bk. VII., Pt. I., xxxi. 8 Bk. II., Pt.v. 9 起義兵, 'a raising of righteous soldiers;'—this is the profession of all rebel leaders in China. 10 Bk. I., Pt. II., iii. 7.

licentious mob. I grant it. They are lessons for the virtuous, and not for the lawless and disobedient, but the government of China would have been more of a grinding despotism, if it had not been for them.

On the readiness of the people to be governed Mencius only differs from Confucius in the more vehement style in which he expresses his views. He does not dwell so much on the influence of personal virtue, and I pointed out, in the sketch of his Life, how he all but compromised his character in his communications with king Seuen, telling him that his love of women, of war, and of money might be so regulated as not to interfere with his exercise of true royal government. Still he speaks at times correctly and emphatically on this subject. He quotes Confucius' language on the influence generally of superiors on inferiors, —that "the relation between them is like that between the wind and grass; the grass must bend when the wind blows upon it;"[11] and he says himself:—"It is not enough to remonstrate with a sovereign on account of the mal-employment of ministers, nor to blame errors of government. It is only the great man who can rectify what is wrong in the sovereign's mind. Let the prince be benevolent, and all his acts will be benevolent. Let the prince be righteous, and all his acts will be righteous. Let the prince be correct, and all his acts will be correct. Once rectify the prince, and the kingdom will be firmly settled."[12]

The influence of personal character in a ruler.

But the misery which he saw around him, in consequence of the prevailing anarchy and constant wars between State and State, led Mencius to insist on the necessity of what he called "a benevolent government." The king Seang asked him, "Who can unite the empire under one sway?" and his reply was, "He who has no pleasure in killing men can so unite it."[13] His being so possessed with the sad condition of his time likewise gave occasion, we may suppose, to the utterance of another sentiment, sufficiently remarkable. "Never," said he, "has he who would by his excellence subdue men been able to subdue them. Let a prince seek by his excellence to nourish men, and he will be able to subdue the whole empire. It is impossible that any one should become ruler of the empire to whom it has not yielded the

Benevolent government, and its effects.

11 Bk. III., Pt. I., ii. 4. 12 Bk. IV., Pt., I., xx. 13 Bk. I., Pt. I., vi.

subjection of the heart."[14] The highest style of excellence will of course have its outgoings in benevolence. Apart from that, it will be powerless, as Mencius says. His words are akin to those of Paul:—"Scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die."

On the effects of a benevolent rule he says:—"Këĕ and Chow's losing the empire arose from their losing the people; and to lose the people means to lose their hearts. There is a way to get the empire:—get the people, and the empire is got. There is a way to get the people:—get their hearts, and the people are got. There is a way to get their hearts:—it is simply to collect for them what they like, and not to lay on them what they dislike. The people turn to a benevolent rule as water flows downwards, and as wild beasts fly to the wilderness. As the otter aids the deep waters, driving the fish into them, and as the hawk aids the thickets, driving the little birds to them, so Këĕ and Chow aided T'ang and Woo, driving the people to them. If among the present sovereigns of the empire there were one who loved benevolence, all the other princes would aid him by driving the people to him. Although he wished not to become emperor, he could not avoid becoming so."[15]

Two principal elements of this benevolent rule, much insisted on by Mencius, deserve to be made prominent. They are to be found indicated in the Analects, and in the older classics also, but it was reserved for our philosopher to set them forth, sharply defined in his own style, and to show the connection between them. They are:—that the people be made well off, and that they be educated; and the former is necessary in order to the efficiency of the other.

To make the people prosperous, and to educate them, are important elements in a benevolent rule.

Once, when Confucius was passing through Wei in company with Yen Yew, he was struck with the populousness of the State. The disciple said, "Since the people are thus numerous, what more shall be done for them?" Confucius answered, "Enrich them." "And when they have been enriched, what more shall be done for them?" The reply was—"Teach them."[16] This brief conversation contains the germs of the ideas on which Mencius delighted to dwell.

14 Bk. IV., Pt. II., xvi. 15, Bk. IV., Pt. I., ix. 16 Con. Ana., XIII., ix.

We read in one place:—"Let it be seen to that their fields of grain and hemp are well cultivated, and make the taxes on them light:—so the people may be made rich.

"Let it be seen to that they use their resources of food seasonably, and expend their wealth only on the prescribed ceremonies:—so their wealth will be more than can be consumed.

"The people cannot live without water and fire; yet if you knock at a man's door in the dusk of the evening, and ask for water and fire, there is no man who will not give them, such is the abundance of these things. A sage governs the empire so as cause pulse and grain to be as abundant as water and fire. When pulse and grain are as abundant as water and fire, how shall the people be other than virtuous?"[17]

Again he says:—"In good years the youth of a country are most of them good, while in bad years they abandon themselves to evil."[18]

It is in his conversations, however, with king Seuen of Ts'e and duke Wăn of T'ăng, that we find the fullest exposition of the points in hand. "It is only scholars"—officers, men of a superior order—"who, without a certain livelihood, are able to maintain a fixed heart. As to the people, if they have not a certain livelihood, it follows that they will not have a fixed heart. And if they have not a fixed heart, there is nothing which they will not do in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they have thus been involved in crime, to follow them up and punish them:—this is to entrap the people. Therefore an intelligent ruler will regulate the livelihood of the people, so as to make sure that, above, they shall have sufficient wherewith to serve their parents, and, below, sufficient wherewith to support their wives and children; that in good years they shall always be abundantly satisfied, and that in bad years they shall escape the danger of perishing. After this he may urge them, and they will proceed to what is good, for in this case the people will follow after that with ease."[19]

It is not necessary to remark here on the measures which Mencius recommends in order to secure a certain livelihood for the people. They embrace the regulation both of agriculture and commerce.[20]

17 Bk. VII., Pt. I., xxiii. 18 Bk. VI., Pt. I., vii. 19 Bk. I., Pt. I., vii. 20, 21; Bk. III., Pt. I., iii. 3. 20 Bk. III., Pt. I. iii.; Bk. I., Pt. II., iv.; Bk. II., Pt. I., v.: *et al.*

And education would be directed simply to illustrate the human relations.[21] What he says on these subjects is not without shrewdness, though many of his recommendations are inappropriate to the present state of society in China itself as well as in other countries. But his principle, that good government should contemplate and will be seen in the material wellbeing of the people, is worthy of all honour. Whether government should interfere to secure the education of the people is questioned by not a few. The religious denomination to which I have the honour to belong has distinguished itself by opposing such a doctrine in England,—more zealously perhaps than wisely. But when Mencius teaches that with the mass of men education will have little success where the life is embittered by a miserable poverty, he shows himself well acquainted with human nature. Educationists now seem generally to recognize it, but I think it is only within a century that it has assumed in Europe the definiteness and importance with which it appeared to Mencius here in China two thousand years ago.

Necessity for a division of labour, and that government be conducted by a lettered class.

We saw how Mencius, when he was residing in T'ăng, came into contact with a class of enthusiasts, who advocated a return to the primitive state of society,

"When Adam delved and Eve span."

They said that wise and able princes should cultivate the ground equally and along with their people, and eat the fruit of their labour,—that "to have granaries, arsenals, and treasuries was an oppressing of the people." Mencius exposed these errors very happily, showing the necessity to society of a division of labour, and that the conduct of government should be in the hands of a lettered class. "I suppose," he said to a follower of the strange doctrines, "that Heu Hing sows grain and eats the produce. Is it not so?" "It is so," was the answer. "I suppose that he also weaves cloth, and wears his own manufacture. Is it not so?" "No; Heu wears clothes of hair-cloth." "Does he wear a cap?" "He wears a cap." "What kind of cap?" "A plain cap." "Is it woven by himself?" "No; he gets it in exchange for grain." "Why does Heu not weave it himself?" "That would injure his husbandry." "Does Heu cook his food in boilers and earthen-ware pans, and does he plough with an iron

21 Bk. III. Pt. I., iii. 10.

share?" "Yes." "Does he make those articles himself?" "No; he gets them in exchange for grain." On these admissions Mencius proceeds:—"The getting those various articles in exchange for grain is not oppressive to the potter and the founder, and the potter and the founder in their turn, in exchanging their various articles for grain, are not oppressive to the husbandman. How should such a thing be supposed? But why does not Heu, *on his principles*, act the potter and founder, supplying himself with the articles which he uses solely from his own establishment? Why does he go confusedly dealing and exchanging with the handicraftsmen? Why does he not spare himself so much trouble?" His opponent attempted a reply:—"The business of the handicraftsman can by no means be carried on along with the business of husbandry." Mencius resumed:—"Then, is it the government of the empire which alone can be carried on along with the practice of husbandry? Great men have their proper business, and little men have their proper business. Moreover, in the case of any single individual, whatever articles he can require are ready to his hand, being produced by the various handicraftsmen;—if he must first make them for his own use, this way of doing would keep the whole empire running about upon the roads. Hence there is the saying:—'Some men labour with their minds, and some with their strength. Those who labour with their minds govern others; those who labour with their strength are governed by others. Those who are governed by others support them; those who govern others are supported by them.' This is a principle universally recognized."[22]

Sir John Davis has observed that this is exactly Pope's line,

"And those who think still govern those who toil."[23]

Mencius goes on to illustrate it very clearly by referring to the labours of Yaou and Shun. His opponent makes a feeble attempt at the end to say a word in favour of the new doctrines he had embraced:—"If Heu's doctrines were followed there would not be two prices in the market, nor any deceit in the kingdom. If a boy were sent to the market, no one would impose on him; linen and silk of the same length would be of the same price. So it would be with bundles of hemp and silk, being of the same weight; with the different kinds of grain, being the same in quantity; and with shoes

22 Bk. III., Pt. iv. 23 The Chinese, vol., II., p. 56.

which were the same in size." Mencius meets this with a decisive reply:—"It is the nature of things to be of unequal quality; some are twice, some five times, some ten times, some a hundred times, some a thousand times, some ten thousand times as valuable as others. If you reduce them all to the same standard, that must throw the empire into confusion. If large shoes were of the same price with small shoes, who would make them? For people to follow the doctrines of Heu would be for them to lead one another on to practise deceit. How can they avail for the government of a State?"

There is only one other subject which I shall here notice, with Mencius' opinions upon it,—the position namely, which he occupied himself with reference to the princes of his time. He calls it that of "a Teacher," but that term in our language very inadequately represents it. He wished to meet with some ruler who would look to him as "guide, philosopher, and friend," regulating himself by his counsels, and thereafter committing to him the entire administration of his government. Such men, he insisted, there had been in China from the earliest ages. Shun had been such to Yaou; Yu and Kaou-yaou had been such to Shun; E Yin had been such to T'ang; T'ae-kung Wang had been such to king Wăn; Chow-kung had been such to the kings Woo and Shing; Confucius might have been such to any prince who knew his merit; Tsze-sze was such, in a degree, to the dukes Hwuy of Pe and Muh of Loo.[24] The wandering scholars of his own day, who went from court to court, sometimes with good intentions and sometimes with bad, pretended to this character; but Mencius held them in abhorrence. They disgraced the character and prostituted it, and he stood forth as its vindicator and true exemplifier.

Mencius' position as 'a Teacher.'

Never did Christian priest lift up his mitred front, or show his shaven crown, or wear his Geneva gown, more loftily in courts and palaces than Mencius, the Teacher, demeaned himself. We have seen what struggles sometimes arose between him and the princes who would fain have had him bend to their power and place. "Those," said he, "who give counsel to the great should despise them,

24 See Bk. x., Pt. II., iii., vii.: *et al.*

and not look at their pomp and display. Halls several fathoms high, with beams projecting several cubits:—these, if my wishes were to be realized, I would not have. Food spread before me over ten cubits square, and attendant girls to the amount of hundreds: —these, though my wishes were realized, I would not have. Pleasure and wine, and the dash of hunting, with thousands of chariots following after me:—these, though my wishes were realized, I would not have. What they esteem are what I would have nothing to do with; what I esteem are the rules of the ancients.—Why should I stand in awe of them?"[25] Before we bring a charge of pride against Mencius on account of this language and his conduct in accordance with it, we must bear in mind that the literati in China do in reality occupy the place of priests and ministers in Christian kingdoms. Sovereign and people have to seek the law at their lips. The ground on which they stand,—"the rules of the ancients,"—affords but poor footing compared with the Word of God; still it is to them the truth, the unalterable law of light and duty, and, as the expounders of it, they have to maintain a dignity which will not compromise its claims. That "scholars are the first and head of the four classes of the people" is a maxim universally admitted. I do desiderate in Mencius any approach to humility of soul, but I would not draw my illustrations of the defect from the boldness of his speech and deportment as "a Teacher."

The charge against him of living on the princes.

But in one respect I am not sure but that our philosopher failed to act worthy of the character which he thus assumed. The great men to whom he was in the habit of referring as his patterns nearly all rose from deep poverty to their subsequent eminence. "Shun came from among the channeled fields; Foo Yuĕ was called to office from the midst of his building-frames; Kaou-kih from his fish and salt."[26] "E Yin was a farmer in Sin. When T'ang sent persons with presents of silk, to intreat him to enter his service, he said, with an air of indifference and self-satisfaction, 'What can I do with those silks with which T'ang invites me? Is it not best for me to abide in the channeled fields, and there delight myself with the principles of Yaou and

25 Bk. VII., Pt. II. xxxiv. This passage was written on the pillars of a hall in College steet, East, where the gospel was first preached publicly in their own tongue to the people of Canton, in February, 1858. 26 Bk. VI., Pt. II., xv. 1.

Shun?'"[27] It does not appear that any of those worthies accepted favours while they were not in office, or from men whom they disapproved. With Mencius it was very different: he took largely from the princes whom he lectured and denounced. Possibly he might plead in justification the example of Confucius, but he carried the practice to a greater extent than that sage had ever done,—to an extent which staggered even his own disciples and elicited their frequent inquiries. For instance, "P'ang Kăng asked him, saying, 'Is it not an extravagant procedure to go from one prince to another and live upon them, followed by several tens of carriages, and attended by several hundred men?'" Mencius replied, "If there be not a proper ground for taking it, a single bamboo-cup of rice may not be received from a man. If there be such a proper ground, then Shun's receiving the empire from Yaou is not to be considered excessive. Do you think it was excessive?" "No," said the other, "but for a scholar performing no service to receive his support notwithstanding is improper." Mencius answered, "If you do not have an intercommunication of the productions of labour, and an interchange of men's services, so that one from his overplus may supply the deficiency of another, then husbandmen will have a superfluity of grain, and women will have a superfluity of cloth. If you have such an interchange, carpenters and carriage-wrights may all get their food from you. Here now is a man who, at home, is filial, and, abroad, respectful to his elders, and who watches over the principles of the ancient kings, awaiting the rise of future learners;—and yet you will refuse to support him. How is it that you give honour to the carpenter and carriage-wright, and slight him who practises benevolence and righteousness?" P'ang Kăng said, "The aim of the carpenter and carriage-wright is by their trades to seek for a living. Is it also the aim of the superior man in his practice of principles to seek for a living?" "What have you to do," returned Mencius, "with his purpose? He is of service to you. He deserves to be supported, and should be supported. And let me ask—Do you remunerate a man's intention, or do you remunerate his service?" To this Kang replied, "I remunerate his intention." Mencius said, "There is a man here who breaks your tiles and draws unsightly figures on your walls;—his purpose may be thereby to seek for his living, but will

27 Bk. V., Pt. I., vii. 2, 3.

you indeed remunerate him?" "No," said Kang; and Mencius then concluded, "That being the case, it is not the purpose which you remunerate, but the work done."[28]

The ingenuity of Mencius in the above conversation will not be questioned. The position from which he starts in his defence, that society is based on a division of labour and an interchange of services, is sound, and he fairly hits and overthrows his disciples on the point that we remunerate a man not for his aim but for his work done. But he does not quite meet the charge against himself. This will better appear from another brief conversation with Kung-sun Ch'ow on the same subject. "It is said, in the Book of Poetry," observed Chow,

"'He will not eat the bread of idleness.'

How is it that we see superior men eating without labouring?" Mencius replied, "When a superior man resides in a country, if the sovereign employ his counsels, he comes to tranquillity, wealth, honour, and glory; if the young in it follow his instructions, they become filial, obedient to their elders, true-hearted, and faithful.—What greater example can there be than this of not eating the bread of idleness?"[29]

The argument here is based on the supposition that the superior man has free course, is appreciated by the sovereign, and venerated and obeyed by the people. But this never was the case with Mencius. Only once, the short time that he was in T'ăng, did a ruler listen favourably to his counsels. His lessons, it may be granted, were calculated to be of the greatest benefit to the communities where he was, but it is difficult to see the "work done," for which he could claim the remuneration. His reasoning might very well be applied to vindicate a government's extending its patronage to literary men, where it recognized in a general way the advantages to be derived from their pursuits. Still more does it accord with that employed in western nations where ecclesiastical establishments form one of the institutions of a country. The members belonging to them must have their maintenance, independently of the personal character of the rulers. But Mencius' position was more that of a reformer. His claims were of those of his personal merit. It seems to me that P'ang Kăng had reason to doubt the propriety of his course, and characterise it as extravagant.

28 Bk. III., Pt. II., iv. 29 Bk. VII., Pt. I., xxxii.

Another disciple, Wan Chang, pressed him very closely with the inconsistency of his taking freely the gifts of the princes on whom he was wont to pass sentence so roundly. Mencius had insisted that, where the donor offered his gift on a ground of reason and in a manner accordant with propriety, even Confucius would have received it. "Here now," said Chang, "is one who stops and robs people outside the city-gates. He offers his gift on a ground of reason and in a proper manner;—would it be right to receive it so acquired by robbery?" The philosopher of course said it would not, and the other pursued:—"The princes of the present day take from their people just as a robber despoils his victim. Yet if they put a good face of propriety on their gifts, the superior man receives them. I venture to ask you to explain this." Mencius answered:—"Do you think that, if there should arise a truly imperial sovereign, he would collect the princes of the present day and put them all to death? Or would he admonish them, and then, on their not changing their ways, put them to death? Indeed to call every one who takes what does not properly belong to him a robber, is pushing a point of resemblance to the utmost, and insisting on the most refined idea of righteousness."[30]

Here again we must admire the ingenuity of Mencius; but it amuses us more than it satisfies. It was very well for him to maintain his dignity as "a Teacher," and not go to the princes when they called him, but his refusal would have had more weight, if he had kept his hands clean from all their offerings. I have said above that if less awe-ful than Confucius, he is more admirable. Perhaps it would be better to say he is more brilliant. There is some truth in the saying of the scholar Ch'ing, that the one is the glass that glitters, and the other the gem that is truly valuable.

Without dwelling on other characteristics of Mencius, or culling from him other striking sayings,—of which there are many,—I proceed to exhibit and discuss his doctrine of the goodness of human nature.

Mencius' view of human nature; its identity with that of Bishop Butler.

6. If the remarks which I have just made on the intercourse of Mencius with the princes of his day have lowered him somewhat in the estimation of my readers, his doctrine of human nature, and the force with which he advocates it, will not fail to produce a high

30 Bk. V. Pt. II., iv.

appreciation of him as a moralist and thinker. In concluding my exhibition of the opinions of Confucius in the former volume, I have observed that "he threw no light on any of the questions which have a world-wide interest." This Mencius did. The constitution of man's nature, and how far it supplies to him a rule of conduct and a law of duty, are inquiries than which there can hardly be any others of more importance. They were largely discussed in the Schools of Greece. A hundred vigorous and acute minds of modern Europe have occupied themselves with them. It will hardly be questioned in England that the palm for clear and just thinking on the subject belongs to Bishop Butler, but it will presently be seen that his views and those of Mencius are, as nearly as possible, identical. There is a difference of nomenclature and a combination of parts, in which the advantage is with the Christian prelate. Felicity of illustration and charm of style belong to the Chinese philosopher. The doctrine in both is the same.

View of Confucius.

The utterances of Confucius on the subject of our nature were few and brief. The most remarkable is where he says:—"Man is born for uprightness. If a man be without uprightness and yet live, his escape *from death* is the effect of mere good fortune."[1] This is in entire accordance with Mencius' view, and as he appeals to the sage in his own support,[2] though we cannot elsewhere find the words which he quotes, we may believe that Confucius would have approved of the sentiments of his follower, and frowned on those who have employed some of his sayings in confirmation of other conclusions.[3] I am satisfied in my own mind on this point. His repeated enunciation of "the golden rule," though only in a negative form, is sufficient evidence of it.

View of Tsze-sze.

The opening sentence of "The Doctrine of the Mean,"—"What Heaven has conferred is called THE NATURE; an accordance with this nature is called THE PATH; the regulation of the path is called INSTRUCTION," finds a much better illustration from Mencius than from Tsze-sze himself. The germ of his doctrine lies in it. We saw reason to discard the notion that he was a pupil of Tsze-sze; but he was acquainted with his treatise just named, and as he has used some other parts of it, we may be surprised that in

1 Ana., VI., xvii. 2 Bk. VI., Pt. I., vi. 8; viii. 4. 3 See the annotations of the editor of Yang-tsze's (楊子) works, 脩身篇, in the 十子全書 (vol. I., proleg., p. 133).

his discussions on human nature he has made no reference to the above passage.

What gave occasion to his dwelling largely on the theme was the prevalence of wild and injurious speculations about it. In nothing did the disorder of the age more appear. Kung-too, one of his disciples, once went to him and said, "The philosopher Kaou says:—'Man's nature is neither good nor bad.' Some say:—'Man's nature may be made to practise good, and it may be made to practise evil; and accordingly, under Wăn and Woo, the people loved what was good, while, under Yew and Le, they loved what was cruel.' Others say:—'The nature of some is good, and the nature of others is bad. Hence it was that under such a sovereign as Yaou there yet appeared Sëang; that with such a father as Koo-sow there yet appeared Shun; and that with Chow for their sovereign, and the son of their elder brother besides, there were found K'e, the viscount of Wei, and the prince Pe-kan.' And now you say:—'The nature is good.' Then are all those opinions wrong?"[4]

Prevalent view of man's nature in Mencius' time.

"The nature of man is good:"—this was Mencius' doctrine. By many writers it has been represented as entirely antagonistic to Christianity; and, as thus broadly and briefly enunciated, it sounds startling enough. As fully explained by himself, however, it is not so very terrible. Butler's scheme has been designated "the system of Zeno baptized into Christ."[5] That of Mencius, identifying closely with the master of the Porch, is yet more susceptible of a similar transformation.

But before endeavouring to make this statement good, it will be well to make some observations on the opinion of the philosopher Kaou. He was a contemporary of Mencius, and they came into argumentative collision. One does not see immediately the difference between his opinion, as stated by Kung-too, and the next. Might not man's nature, though neither good nor bad, be made to practise the one or the other? Kaou's view went to deny any essential distinction between good and evil,—virtue and vice. A man might be made to act in a way commonly called virtue and in a way commonly called evil, but in the one action there was really nothing more approvable than

View of the philosopher Kaou.

4 Bk. VI, Pt. I., vi. 1—4. 5 Wardlaw's Christian Ethics, edition of 1833, p. 119.

in the other. "Life," he said, "was what was meant by nature."[6] The phenomena of benevolence and righteousness were akin to those of walking and sleeping, eating and seeing. This extravagance afforded scope for Mencius' favourite mode of argument, the *reductio ad absurdum*. He showed, on Kaou's principles, that "the nature of a dog was like the nature of an ox, and the nature of an ox like the nature of a man."

The two first conversations[7] between them are more particularly worthy of attention, because, while they are a confutation of his opponent, they indicate clearly our philosopher's own theory. Kaou compared man's nature to a willow tree, and benevolence and righteousness to the cups and bowls that might be fashioned from its wood. Mencius replied that it was not the nature of the willow to produce cups and bowls; they might be made from it indeed, by bending and cutting and otherwise injuring it; but must humanity be done such violence to in order to fashion the virtues from it? Kaou again compared the nature to water whirling round in a corner;—open a passage for it in any direction, and it will flow forth accordingly. "Man's nature," said he, "is indifferent to good and evil, just as the water is indifferent to the east and west." Mencius answered him:—"Water indeed will flow indifferently to the east or west, but will it flow indifferently up or down? The tendency of man's nature to good is like the tendency of water to flow downwards. There are none but have this tendency to good, just as all water flows downwards. By striking water and causing it to leap up, you may make it go over your forehead, and, by damming and leading it, you may force it up a hill; but are such movements according to the nature of water? It is the force applied which causes them. When men are made to do what is not good, their nature is dealt with in this way."

Mencius' exposure of Kaou's errors, and statement of his own doctrine.

Mencius has no stronger language than this, as indeed it would be difficult to find any stronger, to declare his belief in the goodness of human nature. To many Christian readers it proves a stumbling-block and offence. But I venture to think that this is without sufficient reason. He is speaking of our nature in its ideal, and not as it actually is,—as we may ascertain from the study of it that it

6 Bk. VI., Pt. I., iii. 7 Bk. VI., Pt. I., i.; ii.

ought to be, and not as it is made to become. My rendering of the sentences last quoted may be objected to, because of my introduction of the term *tendency;* but I have Mencius' express sanction for the representation I give of his meaning. Replying to Kung-too's question, whether all the other opinions prevalent about man's nature were wrong, and his own, that it is good, correct, he said:—"From the feelings proper to it, we see that it is constituted for the practice of what is good. *This is what I mean in saying that the nature is good.* If men do what is not good, the blame cannot be imputed to their natural powers."[8] Those who find the most fault with him, will hardly question the truth of this last declaration. When a man does wrong, whose is the blame,—the sin? He might be glad to roll the guilt on his Maker, or upon his nature,—which is only an indirect charging of his Maker with it;—but it is his own burden, which he must bear himself.

The proof by which Mencius supports his view of human nature as formed only for virtue is twofold. First, he maintains that there are in man a natural principle of benevolence, a natural principle of righteousness, a natural principle of propriety, and a natural principle of apprehending moral truth. "These," he says, "are not infused into us from without. We are certainly possessed of them; and a different view is simply from want of reflection."[9] In further illustration of this he argued thus:—"All men have a mind which cannot bear to see the sufferings of others;—my meaning may be illustrated thus; —Even now-a days," *i.e.*, in these degenerate times, "if men suddenly see a child about to fall into a well, they will without exception experience a feeling of alarm and distress. They will feel so, not as a ground on which they may gain the favour of the child's parents, nor as a ground on which they may seek the praise of their neighbours and friends, nor from a dislike to the reputation of having been unmoved by such a thing. From this case we may see that the feeling of commiseration is essential to man, that the feeling of shame and dislike is essential to man, that the feeling of modesty and complaisance is essential to man, and that the feeling of approval and disapproval is essential to man. These feelings are the principles respectively of benevolence, righteousness, propriety, and the know-

Proofs that human nature is formed for virtue—First, from its moral constituents.

8 Bk. VI., Pt. I., vi., 5, 6. 9 Bk. VI., Pt. I., vi. 7.

ledge *of good and evil.* Men have these four principles just as they have their four limbs."[10]

Let all this be compared with the language of Butler in his three famous *Sermons upon Human Nature.* He shows in the first of these:—"First, that there is a natural principle of benevolence in man; secondly, that the several *passions* and *affections*, which are distinct both from benevolence and self-love, do in general contribute and lead us to *public* good as really as to private; and thirdly, that there is a principle of reflection in men, by which they distinguish between, approve and disapprove their own actions." Is there anything more in this than was apprehended and expressed by Mencius? Butler says in the conclusion of his first discourse that "Men follow their nature to a certain degree but not entirely; their actions do not come up to the whole of what their nature leads them to; and they often violate their nature." This also Mencius declares in his own forceful manner:—"When men having these four principles, yet say of themselves that they cannot develope them, they play the thief with themselves, and he who says of his prince that he cannot develope them, plays the thief with his prince."[12] "Men differ from one another in regard to the principles of their nature;—some as much again as others, some five times as much, and some to an incalculable amount:—it is because they cannot carry out fully their natural powers."[13]

So much for the first or preliminary view of human nature insist-

10 Bk. II. Pt. I., vi. 3, 4, 5, 6. 11 I am indebted to Butler for fully understanding Mencius' fourth feeling, that of approving and disapproving, which he calls 'the principle of knowledge,' or wisdom. In the notes, p. 79, I have said that he gives to this term 'a moral sense.' It is the same with Butler's principle of reflection, by which men distinguish between, and approve or disapprove their own actions.—I have heard gentlemen speak contemptuously of Mencius' case in point, to prove the existence of a feeling of benevolence in man. 'This,' they have said, 'is Mencius' idea of virtue, to save a child from falling into a well. A mighty display of virtue, truly!' Such language arises from misconceiving Mencius' object in putting the case. 'If there be,' says Butler, 'any affection in human nature, the object and end of which is the good of another, this is itself benevolence. Be it ever so short, be it in ever so low a degree, or ever so unhappily confined, it proves the assertion and points out what we were designed for, as really as though it were in a higher degree and more extensive.' 'It is sufficient that the seeds of it be implanted in our nature.' The illustration from a child falling into a well must be pronounced a happy one. How much lower Mencius could go may be seen from his conversation with king Seuen, Bk. I., Pt. I., vii., whom he leads to a consciousness of his commiserating mind from the fact that he had not been able to bear the frightened appearance of an ox which was being led by to be killed, and ordered it to be spared. The kindly heart that was moved by the suffering of an animal had only to be carried out, to suffice for the love and protection of all within the four seas. 12 Bk. II., Pt. I., vi. 6. 13 Bk. VI., Pt. I., vi. 7.

ed on by Mencius, that it contains principles which are disinterested and virtuous. But there wants something more to make good the position that virtue ought to be supreme, and that it is for it, in opposition to vice, that our nature is formed. To use some of the "licentious talk" which Butler puts into the mouth of an opponent:—"Virtue and religion require not only that we do good to others, when we are led this way, by benevolence and reflection happening to be stronger than other principles, passions, or appetites; but likewise that the *whole character* be formed upon thought and reflection; that *every* action be directed by some determinate rule, some other rule than the strength or prevalence of any principle or passion. What sign is there in our nature (for the inquiry is only about what is to be collected from thence) that this was intended by its Author? Or how does so various and fickle a temper as that of man appear adapted thereto?......As brutes have various instincts, by which they are carried on to the end the Author of their nature intended them for, is not man in the same condition, with this difference only, that to his instincts (*i.e.*, appetites and passions) is added the principle of reflection or conscience? And as brutes act agreeably to their nature in following that principle or particular instinct which for the present is strongest in them; does not man likewise act agreeably to his nature, or obey the law of his creation, by following that principle, be it passion or conscience, which for the present happens to be strongest in him?......Let every one then quietly follow his nature; as passion, reflection, appetite, the several parts of it, happen to be the strongest; but let not the man of virtue take it upon him to blame the ambitious, the covetous, the dissolute; since these, equally with him, obey and follow their nature."[14]

Second proof that human nature is formed for virtue:—that it is a constitution, where the higher principles should serve the lower.

To all this Butler replies by showing that the principle of reflection or conscience is "not to be considered merely as a principle in the heart, which is to have some influence as well as others, but as a faculty, in kind and in nature, supreme over all others, and which bears its own authority of being so;" that the difference between this and the other constituents of human nature is not "a difference in strength or degree," but "a difference *in nature* and *in kind;*" that "it was placed within to be our proper governor; to direct and

14 See Sermon Second.

egulate all under principles, passions and motives of action:—this s its right and office; thus sacred is its authority." It follows from he view of human nature thus established, that "the inward frame f man is *a system or constitution;* whose several parts are united, not y a physical principle of individuation, but by the respects they ave to each other, the chief of which is the subjection which the ppetites, passions, and particular affections have to the one supreme rinciple of reflection or conscience."[15]

Now, the *substance* of this reasoning is to be found in Mencius. Huian nature—the inward frame of man—is with him *a system or conitution* as much as with Butler. He says, for instance:—"There no part of himself which a man does not love; and as he loves l, so he must nourish all. There is not an inch of skin which he oes not love, and so there is not an inch of skin which he will not ourish. FOR EXAMINING WHETHER HIS WAY OF NOURISHING BE GOOD R NOT, WHAT OTHER RULE IS THERE BUT THIS, THAT HE DETERMINE Y REFLECTING ON HIMSELF WHERE IT SHOULD BE APPLIED?

"Some parts of the body are noble, and some ignoble; some great nd some small. The great must not be injured for the small, nor ie noble for the ignoble. He who nourishes the little belonging to im is a little man, and he who nourishes the great is a great man."[16]

Again:—"Those who follow that part of themselves which is great re great men; those who follow that part which is little are little ien."[17]

The great part of ourselves is the moral elements of our constituon; the lower part is the appetites and passions that centre in lf. He says finely:—"There is a nobility of Heaven, and there is nobility of man. Benevolence, righteousness, self-consecration, id fidelity, with unwearied joy in what is good;—these constitute ie nobility of Heaven. To be a duke, a noble, or a great officer;— iis constitutes the nobility of man."[18]

There is one passage very striking:—"For the mouth to desire *veet* tastes, the eye to desire *beautiful* colours, the ear to desire *leasant* sounds, the nose to desire *fragrant* odours, and the four mbs to desire ease and rest;—these things are natural. But there the appointment *of Heaven* in connection with them; and the

15 See note to Sermon Third. 16 Bk. VI., Pt. I., xiv. 17 *Ib.*, ch. xv. 18 *Ib.*, ch. vi.

superior man, does not say *of his pursuit of them*, 'It is my nature.' '*The exercise of* love between father and son, *the observance of* righteousness sovereign and minister, the rules of ceremony between host and between guest, the *display of* knowledge in recognizing the worthy, and *the fulfilling* the heavenly course by the sage;—these are the appointment *of Heaven.* But there is *an adaptation of our* nature for them; and the superior man does not say, in reference to them, 'It is the appointment *of Heaven.*'"[19]

From these paragraphs it is quite clear that what Mencius con sidered as deserving properly to be called the nature of man, was not that by which he is a creature of appetites and passions, bu that by which he is lifted up into the higher circle of intelligenc and virtue. By the phrase, 'the appointment of Heaven,' mos Chinese scholars understand the will of Heaven, limiting in the firs case the gratification of the appetites, and in the second the exercis of the virtues. To such limitation Mencius teaches there ought t be a cheerful submission so far as the appetites are concerned, bu where the virtues are in question, we are to be striving after then notwithstanding adverse and opposing circumstances. THEY ARE OU NATURE, what we were made for, what we have to do. I will refe but to one other specimen of his teaching on this subject. "Th will," he said, using that term for the higher moral nature in activit —"the will is the leader of the passion-nature. The passion-natur pervades and animates the body. The will is first and chief, and th passion-nature is subordinate to it."[20]

My readers can now judge for themselves whether I exaggerate at all in saying that Mencius' doctrine of human nature was, a nearly as possible, identical with that of Bishop Butler. Sir Jam Mackintosh has said of the sermons to which I have made referenc and his other cognate discourses, that in them Butler "taught trut more capable of being exactly distinguished from the doctrines his predecessors, more satisfactorily established by him, more con prehensively applied to particulars, more rationally connected wit each other, and therefore more worthy of the name of *discover* than any with which we are acquainted; if we ought not, with son hesitation, to except the first steps of the Grecian philosophers t

19 Bk. VII., Pt. II., xxiv. 20 Bk. II., Pt. I. ii. 9.

vards a Theory of Morals."[21] It is to be wished that the attention f this great scholar had been called to the writings of our philo-opher. Mencius was senior to Zeno, though a portion of their lives ynchronized. Butler certainly was not indebted to him for the iews which he advocated; but it seems to me that Mencius had eft him nothing to *discover*.

The proper use of Men-us' views thus far con-dered.

But the question now arises—"Is the view of human nature ropounded by Mencius correct?" So far as yet appears, I see not how the question can be answered otherwise than in the affirmative. Man was formed for virtue. Be it that his conduct is very far from eing conformed to virtue, that simply fastens on him the shame of uilt. Fallen as he may be,—fallen as I believe and know he is,— is nature still bears its testimony, when properly interrogated, gainst all unrighteousness. Man, heathen man, *a Gentile without ie law, is still a law to himself.* So the apostle Paul affirms; and to o moral teacher of Greece or Rome can we appeal for so grand an lustration of the averment as we find in Mencius. I would ask hose whom his sayings offend, whether it would have been better or his countrymen if he had taught a contrary doctrine, and told hem that man's nature is bad, and that the more they obeyed all s lusts and passions, the more would they be in accordance with it, nd the more pursuing the right path? Such a question does not eed a reply. The proper use of Mencius' principles is to reprove ie Chinese—and ourselves as well—of the thousand acts of sin of hich they and we are guilty, that come within their sweep and nder their condemnation.

How. Mencius admitted uch actual evil, and how e accounted for it.

From the ideal of man to his actualism there is a vast de-cent. Between what he ought to be and what he is, the contrast is melancholy. "*Benevolence*," said our philo-sopher, "is the characteristic of man."[22] It is "the wide house in which the world should well," while *propriety* is "the correct position in which the world hould ever be found," and *righteousness* is "the great path which nen should ever be pursuing."[23] In opposition to this, however, atred, improprieties, unrighteousness, are constant phenomena of

21 Encyclopædia Britannica, Second Preliminary Dissertation; on Butler. 22 Bk. VII.' t. II., xvi. 23 Bk. III., Pt.II., ii. 3.

human life. We find men hateful and hating one another, quenching the light that is in them, and walking in darkness to perform all deeds of shame. "There is none that doeth good; no, not one." Mencius would have denied this last sentence, claiming that the sages should be excepted from it; but he is ready enough to admit the fact that men in general do evil and violate the law of their nature. They sacrifice the noble portion of themselves for the gratification of the ignoble; they follow that part which is little, and not that which is great. He can say nothing further in explanation of the fact. He points out indeed the effect of injurious circumstances, and the power of evil example; and he has said several things on these subjects worthy of notice:—"It is not to be wondered at that the king is not wise! Suppose the case of the most easily growing thing in the world;—if you let it have one day's genial heat, and then expose it for ten days to cold, it will not be able to grow. It is but seldom that I have an audience of the king, and when I retire, there come all those who act upon him like the cold. Though I succeed in bringing out some buds of goodness, of what avail is it?"[24] "In good years the children of the people are most of them good, while in bad years the most of them abandon themselves to evil. It is not owing to their natural powers conferred on them by Heaven that they are thus different: the abandonment is owing to the circumstances through which they allow their minds to be ensnared and drowned in evil. There now is barley: let it be sown and covered up; the ground being the same, and the time of sowing likewise the same, it grows rapidly up, and when the full time is come, it is all found to be ripe. Although there may be inequalities *of produce*, that is owing to *the difference of* the soil as rich or poor, the unequal nourishment afforded by the rains and dews, and to the different ways in which man has performed his business."[25]

The inconsistencies in human conduct did not escape his observation. After showing that there is that in human nature which will sometimes make men part with life sooner than with righteousness, he goes on:—"And yet a man will accept of ten thousand *chung* without any consideration of propriety and righteousness. What can they add to him? When he takes them, is it not that he may obtain beautiful mansions, that he may secure the ser-

24 Bk. VI., Pt. I., ix. 25 *Ib.*, ch. vii.

vices of wives and concubines, or that the poor and needy may be helped by him?" The scalpel is used here with a bold and skilful hand. The lust of the flesh, and the lust of the eyes, and the pride of life are laid bare, nor does he stop, till he has exposed the subtle workings of the delusion that the end may sanctify the means, that evil may be wrought that good may come. He pursues:—"In the former case the offered bounty was not received, though it would have saved from death, and now the emolument is taken for the sake of beautiful mansions. The bounty that would have preserved from death was not received, and the emolument is taken to get the services of wives and concubines. The bounty that would have saved from death was not received, and the emolument is taken that one's poor and needy acquaintance may be helped. Was it then not possible likewise to decline this? This is a case of what is called—'Losing the proper nature of one's mind.'"[26]

Original badness cannot be predicated from actual evil.

To the principle implied in the concluding sentences of this quotation Mencius most pertinaciously adheres. He will not allow that original badness can be predicated of human nature from any amount of actual wickedness. "The trees," said he, "of the New Mountain were once beautiful. Being situated, however, in the borders of a large State, they were hewn down with axes and bills;—and could they retain their beauty? Still, through the activity of the vegetative life day and night, and the nourishing influence of the rain and dew, they were not without buds and sprouts springing forth;—but then came the cattle and goats, and browsed upon them. To these things is owing the bare and stript appearance of the mountain, which when people see, they think it was never finely wooded. But is this the proper nature of the mountain? And so also of what properly belongs to man:—shall it be said that the mind of any man was without benevolence and righteousness? The way in which a man loses his proper goodness of mind is like the way in which the trees are denuded by axes and bills. Hewn down day after day, can the mind retain its beauty? But there is a development of its life day and night, and in the calm air of the morning, just between night and day, the mind feels in a degree the desires and aversions

26 Bk. VI., Pt. I., xii. 7, 8.

which are proper to humanity; but the feeling is not strong, and it is fettered and destroyed by what takes place during the day. This fettering takes place again and again; the restorative influence of the night is not sufficient to preserve *the proper goodness of the mind;* and when this proves insufficient for that purpose, the nature becomes not much different from that of the irrational animals, which when people see, they think that it never had those powers *which I assert.* But does this condition represent the feelings proper to humanity?"[27]

Up to this point I fail to perceive anything in Mencius' view of human nature that is contrary to the teachings of our Christian scriptures, and that may not be employed with advantage by the missionary in preaching the Gospel to the Chinese. It is far from covering what we know to be the whole duty of man, yet it is defective rather than erroneous. Deferring any consideration of this for a brief space, I now inquire whether Mencius, having an ideal of the goodness of human nature, held also that it had been and could be realized? The answer to it is that he did. The actual realization he found in the sages, and he contended that it was within the reach of every individual. "All things which are the same in kind," he says, "are like one another;—why should we doubt in regard to man, as if he were a solitary exception to this? The sage and we are the same in kind."[28] The feet, the mouths, the eyes of the sages were not different from those of other people, neither were their minds. "Is it so," he was once asked, "that all men may be Yaous and Shuns?" and he answered, "It is," adding by way of explanation:—"To walk slowly, keeping behind his elders, is to perform the part of a younger brother, and to walk quickly and precede his elders is to violate that duty. Now, is it what a man cannot do,—to walk slowly? IT IS WHAT HE DOES NOT DO. The course of Yaou and Shun was simply that of filial piety and fraternal duty. Do you wear the clothes of Yaou, repeat the words of Yaou, and do the actions of Yaou;—and you will just be a Yaou."[29]

The actual perfection of the sages, and possible perfection of all.

Among the sages, however, Mencius made a distinction. Yaou and Shun exceeded all the rest, unless it might be Confucius. Those

27 Bk. VI., Pt. I., ch. viii. 1, 2. 28 *Ib.*, vii. 3. 29 *Ib.*, Pt. II., ii. 1, 4, 5.

three never came short of, never went beyond, the law of their nature. The ideal and the actual were in them always one and the same. The others had only attained to perfection by vigorous effort and culture. Twice at least he has told us this. "Yaou and Shun were what they were by nature; T'ang and Woo were so by returning *to natural virtue.*"[30] The actual result, however, was the same, and therefore he could hold them all up as models to his countrymen of the style of man that they all ought to be and might be. What the compass and square were in the hands of the workman, enabling him to form perfect circles and squares, that the sages, "perfectly exhibiting the human relations," might be to every earnest individual, enabling him to perfect himself as they were perfect.[31]

Mencius' doctrine contains no acknowledgment of the universal proneness to evil. His ideal has been realized by sages, and may be realized by all.

Here we feel that the doctrine of Mencius wants an element which Revelation supplies. He knows nothing of the fact that "by one man sin entered into the world, and death by sin; and so death passed" (passed on, extended, διῆλθεν) "to all men, because all sinned." We have our ideal as well as he; but for the living reality of it we must go back to Adam, as he was made by God in His own image, after His likeness. In him the model is soon shattered, and we do not discover it again, till God's own Son appears in the world, made in the likeness of sinful flesh, yet without sin. While He died for our transgressions, He left us also an example, that we should walk in His steps; and as we do so, we are carried on to glory and virtue. At the same time we find a law in our members warring against the law in our minds, and bringing us into captivity to sin. However we may strive after our ideal, we do not succeed in reaching it. The more we grow in the knowledge of Christ, and see in Him the glory of humanity in its true estate, the greater do we feel our own distance to be from it, and that of ourselves we cannot attain to it. There is something wrong about us; we need help from without in order to become even what our nature, apart from Revelation, tells us we ought to be.

When Mencius therefore points us to Yaou, Shun, and Confucius, and says that they were perfect, we cannot accept his statement. Understanding that he is speaking of them only in the sphere of

30 Bk. VII., Pt. I., xxx 1; Pt. II., xxxiii. 1. 31 Bk. IV., Pt. I., ii. 1.

human relations, we must yet believe that in many things they came short. One of them, the greatest of the three in Mencius' estimation, Confucius, again and again confesses so of himself. He was seventy years old, he says, before he could follow what his heart desired without transgressing what was right.[32] It might have been possible to convince the sage that he was under a delusion in this important matter even at that advanced age; but what his language allows is sufficient to upset Mencius' appeal to him. The image of sagely perfection is broken by it. It proves to be but a brilliant and unsubstantial phantasm of our philosopher's own imagining.

When he insists again, that every individual may become what he fancies that the sages were,—*i.e.*, perfect, living in love, walking in righteousness, observant of propriety, approving whatsoever is good, and disapproving whatever is evil,—he is pushing his doctrine beyond its proper limits; he is making a use of it of which it is not capable. It supplies a law of conduct, and I have set it forth as entitled to our highest admiration for the manner in which it does so; but law only gives the knowledge of what we are required to do: it does not give the power to do it. We have seen how when it was necessary to explain accurately his statement that the nature of man is good, Mencius defined it as meaning that "it is constituted for the practice of that which is good." Because it is so constituted, it follows that every man ought to practise what is good. But some disorganization may have happened to the nature; some sad change may have come over it. The very fact that man has, in Mencius' own words, to recover his "lost mind,"[33] shows that the object of the constitution of the nature has not been realized. Whether he can recover it or not, therefore, is a question altogether different from that of its proper design.

In one place, indeed, Mencius has said that "the great man is he who does not lose his child's-heart."[34] I can only suppose that, by that expression—"the child's-heart," he intends the ideal goodness which he affirms of our nature. But to attribute that to the child as actually existing in it is absurd. It has neither done good nor evil. It possesses the capacity for either. It will by and by awake to the consciousness that it ought to follow after the one, and eschew the other; but when it does so,—I should rather say when *he* does so,

32 Con. Ana., II., iv. 6. 33 Bk. VI., Pt. I., xi. 4. 34 Bk. IV., Pt. II., xii.

for the child has now emerged from a mere creature existence, and assumed the functions of a moral being, he will find that he has already given himself to inordinate affection for the objects of sense; and in the pursuit of gratification he is reckless of what must be acknowledged to be the better and nobler part, reckless also of the interest and claims of others, and whenever thwarted glows into passion and fury. The youth is more pliant than the man in whom the dominion of self-seeking has become ingrained as a habit; but no sooner does he become a subject of law, than he is aware of the fact that when he would do good, evil is present with him. The boy has to go in search of his "lost heart," as truly as the man of fourscore. Even in him there is an "old man, corrupt according to the deceitful lusts," which he has to put off.

Butler's advantage over Mencius, and that he does not make the same application of their common principles.

Butler had an immense advantage over Mencius, arising from his knowledge of the truths of Revelation. Many, admiring his sermons, have yet expressed a measure of dissatisfaction, because he does not in them make explicit reference to the condition of man as fallen and depraved. That he fully admitted the fact we know. He says elsewhere:—"Mankind are represented in scripture to be in a state of ruin." "If mankind are corrupted and depraved in their moral character, and so are unfit for that state which Christ is gone to prepare for his disciples; and if the assistance of God's Spirit be necessary to renew their nature, in the degree requisite to their being qualified for that state; all which is implied in the express, though figurative declaration, *Except a man be born of the Spirit, he cannot see the kingdom of God*",....[35] How is it, then, that there is no mention of this in the sermons? Dissatisfaction, I have said, has been expressed on account of this silence, and it would have taken the form of more pointed utterance, and more decided condemnation, but for the awe of his great name, and the general appreciation of the service he rendered to Christianity in his work on *The Analogy of Religion.* But, in truth, dissatisfaction at all is out of place. Butler wrote his sermons as he wrote his Analogy, in consequence of the peculiar necessity of his times. More particularly against Hobbes, denying all moral sentiments and social affections, and making a regard to personal advantage the only

35 The Analogy of Religion; Part II., chap. I.

motive of human action, it was his business to prove that man's nature is of a very different constitution, comprehending disinterested affections, and above all the supreme element of conscience, which, "had it strength as it has right, would govern the world." He proves this, and so accomplishes his work. He had merely to do with the ideal of humanity. It did not belong to him to dwell on the actual feebleness of man to perform what is good. He might have added a few paragraphs to this effect; but it was not the character of his mind to go beyond the task which he had set himself. What is of importance to be observed here is, that he does not make the application of their common principles which Mencius does. He knows of no perfect men; he does not tell his readers that they have merely to set about following their nature, and without any aid from without, they will surely and easily go on to perfection.

Mencius' lacking in humility, and sympathy with human error.

Mencius is not to be blamed for his ignorance of what is to us the *Doctrine of the Fall.* He had no means of becoming acquainted with it. We have to regret, however, that his study of human nature produced in him no deep *feeling* on account of men's proneness to go astray. He never betrays any consciousness of his own weakness. In this respect he is again inferior to Confucius, and far from being, as I have said of him in another aspect of his character, "more admirable" than he. In the former volume I have shown that we may sometimes recognize in what the sage says of himself the expressions of a genuine humility. He acknowledges that he comes short of what he knows he ought to be. We do not meet with this in Mencius. His merit is that of the speculative thinker. His glance is searching and his penetration deep; but there is wanting that moral sensibility which would draw us to him, in our best moments, as a man of like passions with ourselves. The absence of humility is naturally accompanied with a lack of *sympathy.* There is a hardness about his teachings. He is the professor, performing an operation in the class-room, amid a throng of pupils who are admiring his science and dexterity, and who forgets in the triumph of his skill the suffering of the patient. The transgressors of their nature are to Mencius the "tyrants of themselves," or "the self-abandoned." The utmost stretch of his commiseration is a

contemptuous "Alas for them!"[36] The radical defect of the orthodox moral school of China, that there only needs a knowledge of duty to insure its performance, is in him exceedingly apparent. Confucius, Tsze-sze, and Mencius, most strangely never thought of calling this principle in question. It is always as in the formula of Tsze-sze:—"Given the sincerity, and there shall be the intelligence; given the intelligence, and there shall be the sincerity."

I said above that Mencius' doctrine of human nature was defective, inasmuch as even his ideal does not cover the whole field of duty.

Mencius' ideal of human nature does not embrace duty to God.

He says very little of what we owe to God. There is no glow of natural piety in his pages. Instead of the name *God*, containing in itself a recognition of the divine personality and supremacy, we hear from him more commonly, as from Confucius, of *Heaven*. Butler has said:—"By the love of God, I would understand all those regards, all those affections of mind, which are due immediately to Him from such a creature as man, and which rest in Him as their end."[37] Of such affections Mencius knows nothing. In one place he speaks of "delighting in Heaven,"[38] but he is speaking, when he does so, of the sovereign who with a great State serves a small one, and the delight is seen in certain condescensions to the weak and unworthy. Never once, where he is treating of the nature of man, does he make mention of any exercise of the mind as due directly to God. The services of religion come in China under the principle of propriety, and are only a cold formalism; but even here, other things come with Mencius before them. We are told:—"The richest fruit of love is this,—the service of one's parents; the richest fruit of righteousness is this,—the obeying one's elder brothers; the richest fruit of wisdom is this,—the knowing those two things, and not departing from them; the richest fruit of propriety is this,—the ordering and adorning those two things."[39] How different is this from the reiterated declaration of the Scriptures, that "the fear of the Lord is the beginning of wisdom!" The first and great command-

36 Bk. IV., Pt. I., x. 37 First Sermon *Upon the Love of God.* 38 Bk. I., Pt. II., ii. 3.

39 Bk. IV., Pt. I., xxvii. My friend, the Rev. Mr. Moule, of Ningpo, has supplied me with the following interesting coincidence with the sentiments of Mencius in this passage, from one of the letters of Charles Lamb to Coleridge, dated Nov. 14th, 1796:—'Oh, my friend, cultivate the filial feelings; and let no one think himself relieved from the kind charities of relationship: these shall give him peace at the last; *these are the best foundation for every species of benevolence.*'

ment, "Thou shalt *love* the Lord, thy God, with all thy heart and soul and mind and strength," was never thought of, much less delivered, by any Chinese philosopher or sage. Had Mencius apprehended this, and seen how all our duties to our fellowmen are to be performed as to God, he could not have thought so highly as he did of man's powers; a suspicion might have grown up that there is a shadow on the light which he has in himself.

This absence of the recognition of man's highest obligations from Mencius' ideal of our nature is itself a striking illustration of man's estrangement from God. His talking of Heaven has combined with the similar practice of his master to prepare the way for the grosser conceptions of the modern literati, who would often seem to deny the divine personality altogether, and substitute for both God and Heaven a mere principle of order or fitness of things. It has done more: it has left the people in the mass to become an easy prey to the idolatrous fooleries of Buddhism. Yea, the *unreligiousness* of the teachers has helped to deprave still more the religion of the nation, such as it is, and makes its services a miserable pageant of irreverent forms.

It is time to have done with this portion of my theme. It may be thought that I have done Mencius more than justice in the first part of my remarks, and less than justice at the last; but I hope it is not so. A very important use is to be made both of what he succeeds in, and where he fails, in his discoursing upon human nature. His principles may be, and, I conceive, ought to be, turned against himself. They should be pressed to produce the conviction of sin. There is enough in them, if the conscience be but quickened by the Spirit of God, to make the haughtiest scholar cry out, "O wretched man that I am! who shall deliver me from this body of death?" Then may it be said to him with effect, "Behold the Lamb of God who taketh away the sin of the world!" Then may Christ, as a new and true exemplar of all that man should be, be displayed, "altogether lovely," to the trembling mind! Then may a *new heart* be received from Him, that shall thrill in the acknowledgment of the claims both of men and God, and girding up the loins of the mind, address itself to walk in all His commandments and ordinances blameless! One thing should be plain. In Mencius' lessons on human duty there is no hope for his countrymen. If they serve as a schoolmaster to bring

them to Christ, they will have done their part; but it is from Christ alone that the help of the Chinese can come.

7. Besides giving more explicit expression to the doctrine of the goodness of man's nature than had been done before him, Mencius has the credit also of calling attention to *the nourishment of the passion-nature.* It may be questioned whether I translate his language exactly by this phrase. What I render *the passion-nature*, Julien renders by "*vitalis spiritus.*" The philosopher says himself that it is difficult to describe what he intends. Attempting such a description, he says:—"This is it:—It is exceedingly great and exceedingly strong. Being nourished by rectitude, and sustaining no injury, it fills up all between heaven and earth. This is it:—It is the mate and assistant of righteousness and reason. Without it man is in a state of starvation. It is produced by the accumulation of righteous deeds; it is not to be taken, as by surprise, by incidental acts of righteousness. If the mind does not feel complacency in the conduct, *this* is starved." From such predicates we may be sure that it is not anything merely or entirely *physical* of which he is speaking. "The righteous," said Solomon, "are bold as a lion." The Hebrew saying is very much in Mencius' style. That boldness is the result of the *nourishment* for which he thought he had a peculia aptitude. Strong in it and in a knowledge of words, a faculty of discovering the moral aberrations of others from their forms of speech, he was able to boast of possessing "an unperturbed mind;" he could "sit in the centre" of his being, "and enjoy bright day," whatever clouds and storms gathered around him.

The nourishment, therefore, of "the passion-nature," "the vital spirit," or whatever name we choose to give to the subject, is only an effect of general good-doing. This is the practical lesson from all Mencius' high-sounding words. He has illustrated it amusingly:—"There was a man of Sung, who was grieved that his growing corn was not longer, and pulled it up. Having done this, he returned home, looking very wearied, and said to his people, 'I am tired to-day. I have been helping the corn to grow long.' His son ran to look at it, and found the corn all withered. There are few in the world, who do not assist the corn *of their passion-nature* to grow long. Some consider it of no benefit to them, and let it alone:—they

1 Bk. II., Pt. I. ii. 13—15.

do not weed their corn. Those who assist it to grow long, pull out their corn. What they do is not only of no benefit to the nature, but it also injures it."[2]

This portion of Mencius' teaching need not detain us. He has put a simple truth in a striking way. That is his merit. It hardly seems of sufficient importance to justify the use which has been made of it in vindicating a place for him among the sages of his country.

8. I said I should end the discussion of Mencius' opinions by pointing out what I conceive to be his chief defects as a moral and political teacher. His defects, however, in the former respect have been already not lightly touched on. So far as they were the consequence of his ignorance, without the light which Revelation sheds on the whole field of human duty, and the sanctions, which it discloses, of a future state of retribution, I do not advance any charge against his character. That he never indicates any wish to penetrate futurity, and ascertain what comes after death; that he never indicates any consciousness of human weakness, nor moves his mind Godward, longing for more light:—these are things which exhibit strongly the contrast between the mind of the East and the West. His self-sufficiency is his great fault. To know ourselves is commonly supposed to be an important step to humility; but it is not so with him. He has spoken remarkably about the effects of calamity and difficulties. He says:—"When Heaven is about to confer a great office on a man, it first exercises his mind with suffering, and his sinews and bones with toil; it exposes his body to hunger, and subjects him to extreme poverty; it confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies."[1] Such have been the effects of Heaven's exercising some men with calamities; but if the issue has been a fitting for the *highest offices*, there has been a softening of the nature rather than a hardening of it. Mencius was a stranger to the humbling of the lofty looks of man, and the bowing down his haughtiness, that the Lord alone may be exalted.

His faults as a political teacher are substantially the same as those of Confucius. More than was the case with his sayings of a

2 Bk. II., Pt. I., ii. 16.
1 Bk. VI., Pt. II. xv.

political character, the utterances of Mencius have reference to the condition and needs of his own age. They were for the time then being, and not for all time. He knew as little as Confucius of any other great and independent nation besides his own; and he has left one maxim which is deeply treasured by the rulers and the people of China at the present day, and feeds the supercilious idea which they are so unwilling to give up of their own superiority to foreigners. "I have heard," said he, "of men using *the doctrines* of our great land to change barbarians, but I have never yet heard of any being changed by barbarians." "I have heard of birds leaving dark valleys to remove to lofty trees, but I have not heard of their descending from lofty trees to enter into dark valleys."[2] Mongol and Tartar sway have not broken the charm of this dangerous flattery, because only in warlike energy were the Mongols and Tartars superior to the Chinese, and when they conquered the country they did homage to its sages. During the last five-and-twenty years, Christian Powers have come to ask admission into China, and to claim to be received as her equals. They do not wish to conquer her territory, though they have battered and broken her defences. With fear and trembling their advances are contemplated. The feeling of dislike to them arises from the dread of their power, and suspicion of their faith. It is feared that they come to subdue; it is known that they come to change. The idol of Chinese superiority is about to be broken. Broken it must be ere long, and a new generation of thinkers will arise, to whom Mencius will be a study but not a guide.

2 Bk. III., Pt. I., iv. 12, 15.

SECTION III.

THE DISCIPLES OF MENCIUS.

The disciples of Mencius were much fewer in number, and of less distinction than those of Confucius. The longest list does not make them amount to twenty-five; and it is only to complete my plan that I devote a page or two here to their names and surnames.

The chief authority in reference to them is Chaou K'e. In A.D. 115, the then emperor of the Sung dynasty conferred titles on all

mentioned by K'e as disciples or pupils of Mencius, and enacted that they should share in the sacrifices offered to their master in his temple in the district of Tsow. Choo He gives his verdict in the "Collected Comments" against two of them, and no subsequent scholar has ventured to restore them to their place in the Mencian school. Other names, however, have been found by different writers to supply their room. It is not worth our while to take notice of their discussions.

1. Yŏ-ching K'ih, styled Tsze-gaou (樂正克, 字子敖), a native of Loo. He was titled in 1115 as the "State-advantaging Prince" (利國侯). Under the present dynasty, in 1724, he had a place assigned him in the temples of Confucius, the 35th on the west, in the outer court, with the common title of "The Ancient Worthy, the Philosopher Yŏ-ching."

2. Wan Chang (萬章). He was titled in 1115 as the "Baron of Extensive Arousing," (博興伯). He has now the next place to the preceding in the Confucian temples.

3. Kung-sun Ch'ow (公孫丑), a native of Ts'e. He was also elevated to the temple of Confucius, and has now the place, east, corresponding to that of Wan Chang, on the west. His title conferred in 1115 was—"Baron of Longevity and Glory" (壽光伯).

4. Kung-too (公都), immediately precedes Kung-sun Ch'ow in the temples. In the temple of Mencius he was the "Baron of Tranquillity and Shadiness," (平陰伯).

The above four are the only disciples of Mencius who have places assigned to them in the temples of Confucius.

5. Ch'in Tsin (陳臻). 6. Ch'ung Yu (充虞). 7. Ke-sun (季孫). 8. Tsze-shuh E (子叔疑).

These two last are held by Choo He not to have been disciples of Mencius.

9. Kaou (高子). This is to be distinguished from another scholar of the same name, referred to in Bk. VI., Pt. II., iii.

10. Seu Peih (徐辟). 11. Hëen-k'ew Mung (咸丘蒙).

12. Ch'in Tae (陳代). 13. P'ang Kăng (彭更). 14. Uh-loo Lëen (屋廬連). 15. T'aou Ying (桃應).

These fifteen are said by Chaou K'e to have been disciples of Mencius. The four that follow are said to have studied under him, or to have been his pupils.

16. Mang Chung (孟仲子). 17. Kaou (告子). This Kaou can hardly be said to have studied under Mencius; he only argued with him. 18. T'ăng Kăng, or Kăng of T'ăng (滕更). 19. P'un-shing Kwoh (盆成括).

These nineteen rest on the authority of Chaou K'e. Others have added to them—20. Kung-ming Kaou (公明高). 21. K'wang Chang (匡章). 22. Ch'in Chung (陳仲). 24. Le Low (離婁).

APPENDIX.

I have thought it would be interesting to many readers to append here the Essays of two distinguished scholars of China on the subject of Human Nature. The one is in direct opposition to Mencius' doctrine; according to the other, his doctrine is insufficient to explain the phenomena. The author of the first, Seun K'ing (荀 [*al.* 孫] 卿) was not much posterior to Mencius. He is mentioned as in office under king Sëang of Ts'e (B.C. 271–264), and he lived on to the times of the Ts'in dynasty. His Works which still remain form a considerable volume. The second essay is from the work of Han Yu, mentioned above, Ch. I., Sect. IV., 4. I shall not occupy any space with criticisms on the style or sentiments of the writers. If the translation appear at times to be inelegant or obscure, the fault is perhaps as much in the original as in myself. A comprehensive and able sketch of "The Ethics of the Chinese, with special reference to the Doctrines of Human Nature and Sin," by the Rev. Griffith John, was read before the North-China Branch of the Royal Asiatic Society, in November, 1859, and has been published separately. The essays of Seun and Han are both reviewed in it.

I. THAT THE NATURE IS EVIL. BY THE PHILOSOPHER SEUN.

The nature of man is evil; the good which it shows is factitious. There belongs to it, even at his birth, the love of gain, and as actions are in accordance with this, contentions and robberies grow up, and self-denial and yielding to others are not to be found; there belong to it envy and dislike, and as actions are in accordance with these, violence and injuries spring up, and self-devotedness and faith are not to be found; there belong to it the desires of the ears and the eyes, leading to the love of sounds and beauty, and as the actions are in accordance with these, lewdness and disorder spring up, and righteousness and propriety, with their various orderly displays, are not to be found. It thus appears, that the following man's nature and yielding obedience to its feelings will assuredly conduct to contentions and robberies, to the violation of the duties belonging to every one's lot, and the confounding of all distinctions, till the issue will be in a state of savagism; and that there must be the influence of teachers and laws, and the guidance of propriety and righteousness, from which will spring self-denial, yielding to others, and an observance of the well-ordered regulations of conduct, till the issue will be in a state of good government.—From all this, it is plain that the nature of man is evil; the good which it shows is factitious.

To illustrate.—A crooked stick must be submitted to the pressing-frame, to soften and bend it, and then it becomes straight; a blunt knife must be submitted to the grindstone and whetstone, and then it becomes sharp: so, the nature of man, being evil, must be submitted to teachers and laws, and then it becomes correct; it must be submitted to propriety and righteousness, and then it comes under government. If men were without teachers and laws, their condition would be one of deflection and insecurity, entirely incorrect; if they were without propriety and righteousness, their condition would be one of rebellious disorder, rejecting all government. The sage kings of antiquity understanding that the nature of man was thus evil, in a state of hazardous deflection, and incorrect, rebellious and disorderly, and refusing to be governed, they set up the principles of righteousness and propriety, and framed laws and regulations to straighten and ornament the feelings of that nature and correct them, to tame and change those same feelings

荀子性惡篇

人之性惡、其善者僞也。今人之性、生而有好利焉、順是故爭奪生、而辭讓亡焉。生而有疾惡焉、順是故殘賊生、而忠信亡焉。生而有耳目之欲、有好聲色焉、順是故淫亂生、而禮義文理亡焉。然則從人之性、順人之情、必出於爭奪、合於犯分、亂理而歸於暴、故必將有師法之化、禮義之道、然後出於辭讓、合於文理、而歸於治。用此觀之、然則人之性惡明矣、其善者僞也。

故枸木必將待檃栝烝矯、然後直。鈍金必將待礱厲、然後利。今人之性惡、必將待師法、然後正、得禮義、然後治。今人無師法、則偏險而不正、無禮義則悖亂而不治。古者聖王以人之性惡、以爲偏險而不正、悖亂而不治、是以爲之起禮義、制法度、以矯飾人之情性而正之、以擾化人之情性而導之也、使皆出於治、合於道者也。今之人化師法、積文學、道禮義

and guide them, so that they might all go forth in the way of moral government and in agreement with reason. Now, the man who is transformed by teachers and laws, gathers on himself the ornament of learning, and proceeds in the path of propriety and righteousness, is a superior man; and he who gives the reins to his nature and its feelings, indulges its resentments, and walks contrary to propriety and righteousness, is a mean man. Looking at the subject in this way, we see clearly that the nature of man is evil; the good which it shows is factitious.

Mencius said, 'Man has only to learn, and his nature becomes good'; but I reply,—It is not so. To say so shows that he had not attained to the knowledge of man's nature, nor examined into the difference between what is natural in man and what is factitious. The natural is what the constitution spontaneously moves to:—it needs not to be learned, it needs not to be followed hard after; propriety and righteousness are what the sages have given birth to:—it is by learning that men become capable of them, it is by hard practice that they achieve them. That which is in man, not needing to be learned and striven after, is what I call natural; that in man which is attained to by learning, and achieved by hard striving, is what I call factitious. This is the distinction between those two. By the nature of man, the eyes are capable of seeing, and the ears are capable of hearing. But the power of seeing is inseparable from the eyes, and the power of hearing is inseparable from the ears;—it is plain that the faculties of seeing and hearing do not need to be learned. Mencius says, 'The nature of man is good, but all lose and ruin their nature, and therefore it becomes bad;' but I say that this representation is erroneous. Man being born with his nature, when he thereafter departs from its simple constituent elements, he must lose it. From this consideration we may see clearly that man's nature is evil. What might be called the nature's being good, would be if there were no departing from its simplicity to beautify it, no departing from its elementary dispositions to sharpen it. Suppose that those simple elements no more needed beautifying, and the mind's thoughts no more needed to be turned to good, than the power of vision which is inseparable from the eyes, and the power of hearing, which is inseparable from the ears, need to be learned, *then we might say that the nature is good, just as* we say that the eyes see and the ears hear. It is the nature of man, when hungry, to desire to be filled; when cold, to desire to be warmed; when tired, to desire rest:—these are the feelings and nature of man. But now, a man is hungry, and in the presence of an elder he does not dare to eat before him:—he is yielding to that elder; he is tired with labour, and he does not dare to ask for rest:—he is working for some one. A son's yielding to his father and a younger brother to his elder, a son's labouring for his

者、爲君子、縱性情、安恣睢、而違禮義者、爲小人。用此觀之、然則人之性惡明矣、其善者僞也。

孟子曰、人之學者、其性善。曰、是不然、是不及知人之性、而不察乎人之性僞之分者也。凡性者、天之就也、不可學、不可事、禮義者、聖人之所生也、人之所學而能、所事而成者也、不可學、不可事、而在人者、謂之性、可學而能、可事而成之在人者、謂之僞、是性僞之分也。今人之性、目可以見、耳可以聽、夫可以見之明不離目、可以聽之聰不離耳、目明而耳聰、不可學明矣。孟子曰、今人之性善、將皆失喪其性故也。曰、若是則過矣、今人之性、生而離其朴、離其資、必失而喪之、用此觀之、然則人之性惡明矣。所謂性善者、不離其朴而美之、不離其資而利之也、使夫資朴之於美、心意之於善、若夫可以見之明不離目、可以聽之聰不離耳、故曰、目明而耳聰也。今人之性、飢而

father and a younger brother for his elder:—these two instances of conduct are contrary to the nature and against the feelings; but they are according to the course laid down for a filial son, and the refined distinctions of propriety and righteousness. It appears that if there were an accordance with the feelings and the nature, there would be no self-denial and yielding to others. Self-denial and yielding to others are contrary to the feelings and the nature. In this way we come to see how clear it is that the nature of man is evil; the good which it shows is factitious.

An inquirer will ask, 'If man's nature be evil, whence do propriety and righteousness arise?' I reply,—All propriety and righteousness are the artificial production of the sages, and are not to be considered as growing out of the nature of man. It is just as when a potter makes a vessel from the clay;—the vessel is the product of the workman's art, and is not to be considered as growing out of his nature. Or it is as when another workman cuts and hews a vessel out of wood;—it is the product of his art, and is not to be considered as growing out of his nature. The sages pondered long in thought and gave themselves to practice, and so they succeeded in producing propriety and righteousness, and setting up laws and regulations. Thus it is that propriety and righteousness, laws and regulations, are the artificial product of the sages, and are not to be considered as growing properly from the nature of man.

If we speak of the fondness of the eyes for beauty, or of the mouth for *pleasant* flavours, or of the mind for gain, or of the bones and skin for the enjoyment of ease;—all these grow out of the natural feelings of man. The object is presented and the desire is felt; there needs no effort to produce it. But when the object is presented, and the affection does not move till after hard effort, I say that this effect is factitious. Those cases prove the difference between what is produced by nature and what is produced by art.

Thus the sages transformed their nature, and commenced their artificial work. Having commenced this work with their nature, they produced propriety and righteousness. When propriety and righteousness were produced, they proceeded to frame laws and regulations. It appears, therefore, that propriety and righteousness, laws and regulations, are given birth to by the sages.

欲飽、寒而欲煖、勞而欲休、此人之情性也、今人飢、見長而不敢先食者、將有所讓也、勞而不敢求息者、將有所代也。夫子之讓乎父、弟之讓乎兄、子之代乎父、弟之代乎兄、此二行者皆反於性、而悖於情也。然而孝子之道、禮義之文理也、故順情性、則不辭讓矣、辭讓則悖於情性矣。用此觀之、然則人之性惡明矣、其善者偽也。

問者曰、人之性惡、則禮義惡生。應之曰、凡禮義者、是生於聖人之偽、非故生於人之性也、故陶人埏埴而為器、然則器生於工人之偽、非故生於人之性也、故工人斲木而成器、然則器生於工人之偽、非故生於人之性也、聖人積思慮習偽、故以生禮義、而起法度、然則禮義法度者、是生於聖人之偽、非故生於人之性也。

若夫目好色、耳好聲、口好味、心好利、骨體膚理好愉佚、是皆生於人之情性者也、感而自然、不待事而後生之者也。夫感而不能然、必且待事而後然者、謂之生於偽、是性偽之所生、其不同之徵也。故聖人化性而起偽、偽起於性、而生禮義、禮義生、而制法度、然則禮義法度者、是聖人之所生也、故聖人之所以同於衆、其不異於衆

Wherein they agree with all other men and do not differ from them, is their nature; wherein they differ from and exceed other men, is this artificial work.

Now to love gain and desire to get;—this is the natural feeling of men. Suppose the case that there is an amount of property or money to be divided among brothers, and let this natural feeling to love gain and desire to get come into play;—why, then the brothers will be opposing, and snatching from, one another. But where the changing influence of propriety and righteousness, with their refined distinctions, has taken effect, a man will give up to any other man. Thus it is that if they act in accordance with their natural feelings, brothers will quarrel together; and if they have come under the transforming influence of propriety and righteousness, men will give up to other men, to say nothing of brothers. *Again*, the fact that men wish to do what is good, is because their nature is bad. The thin wishes to be thick; the ugly wish to be beautiful; the narrow wishes to be wide; the poor wish to be rich; the mean wish to be noble:—when anything is not possessed in one's self, he seeks for it outside himself. But the rich do not wish for wealth; the noble do not wish for position:—when anything is possessed by one's self, he does not need to go beyond himself for it. When we look at things in this way, we perceive that the fact of men's WISHING to do what is good is because their nature is evil. It is the case indeed, that man's nature is without propriety and benevolence:—he therefore studies them with vigorous effort and seeks to have them. It is the case that by nature he does not know propriety and righteousness:—he therefore thinks and reflects and seeks to know them. Speaking of man, therefore, as he is by birth simply, he is without propriety and righteousness, without the knowledge of propriety and righteousness. Without propriety and righteousness, man must be all confusion and disorder; without the knowledge of propriety and righteousness, there must ensue all the manifestations of disorder. Man, as he is born, therefore, has in him nothing but the elements of disorder, passive and active. It is plain from this contemplation of the subject that the nature of man is evil; the good which it shows is factitious.

When Mencius says that 'Man's nature is good,' I affirm that it is not so. In ancient times and now, throughout the empire, what is meant by good is a condition of correctness, regulation, and happy government; and what is meant by evil, is a condition of deflection, insecurity, and refusing to be under government:—in this lies the distinction between being good and being evil. And now, if man's nature be really so correct, regulated, and happily governed in itself, where

者性也、所以異而過衆者僞也。
夫好利而欲得者、此人之情性也、假之人有弟
兄資財而分者、且順情性、好利而欲得、若是則
兄弟相拂奪矣。且化禮義之文理、若是則讓乎
國人矣、故順情性、則弟兄爭矣、化禮義、則讓乎
國人矣、凡人之欲爲善者、爲性惡也。夫薄願厚、
惡願美、狹願廣、貧願富、賤願貴、苟無之中者、必
求於外、故富而不願財、貴而不願勢、苟有之中
者、必不及於外。用此觀之、人之欲爲善者、爲性
惡也。今人之性、固無禮義、故彊學而求有之也、
性不知禮義、故思慮而求知之也、然則生而已、
則人無禮義、不知禮義、人無禮義則亂、不知禮
義則悖、然則生而已、則悖亂在已。用此觀之、人
之性惡明矣、其善者僞也。
孟子曰、人之性善。曰、是不然、凡古今天下之所
謂善者、正理平治也、所謂惡者、偏險悖亂也、是
善惡之分也已。今誠以人之性、固正理平治邪、
則有惡用聖王、惡用禮義矣哉。雖有聖王禮義、

would be the use for sage kings? where would be the use for propriety and righteousness? Although there were the sage kings, propriety, and righteousness, what could they add to the nature so correct, regulated, and happily ruled in itself? But it is not so; the nature of man is bad. It was on this account, that anciently the sage kings, understanding that man's nature was bad, in a state of deflection and insecurity, instead of being correct, in a state of rebellious disorder, instead of one of happy rule, set up therefore the majesty of princes and governors to awe it; and set forth propriety and righteousness to change it; and framed laws and statutes of correctness to rule it; and devised severe punishments to restrain it: so that its outgoings might be under the dominion of rule, and in accordance with what is good. This is *the true account of* the governance of the sage kings, and the transforming power of propriety and righteousness. Let us suppose a state of things in which there shall be no majesty of princes and governors, no influence of propriety and righteousness, no rule of laws and statutes, no restraints of punishment: —what would be the relations of men with one another, all under heaven? The strong would be injuring the weak, and spoiling them; the many would be tyrannizing over the few, and hooting them: a universal disorder and mutual destruction would speedily ensue. When we look at the subject in this way, we see clearly that the nature of man is evil; the good which it shows is factitious.

He who would speak well of ancient times must have certain references in the present; he would speak well of Heaven must substantiate what he says out of man. In discourse and argument it is an excellent quality when the divisions which are made can be brought together like the halves of a token. When it is so, the arguer may sit down, and discourse of his principles; and he has only to rise up, and they may be set forth and displayed and carried into action. When Mencius says that the nature of man is good, there is no bringing together in the above manner of his divisions. He sits down and talks, but there is no getting up to display and set forth his principles, and put them in operation:—is not his error very gross? To say that the nature is good does away with the sage kings, and makes an end of propriety and righteousness; to say that the nature is bad exalts the sage kings, and dignifies propriety and righteousness. As the origin of the pressing-boards is to be found in the crooked wood, and the origin of the carpenter's marking-line is to be found in things' not being straight; so the rise of princes and governors, and the illustration of propriety and righteousness, are to be traced to the badness of the nature. It is clear from this view of the subject that the nature of man is bad; the good which it shows is factitious.

將曷加於正理平治也哉、今不然、人之性惡、故古者、聖人以人之性惡、以爲偏險而不正、悖亂而不治、故爲之立君上之勢、以臨之、明禮義以化之、起法正以治之、重刑罰以禁之、使天下皆出於治、合於善也、是聖王之治、而禮義之化也。今當試去君上之勢、無禮義之化、去法正之治、無刑罰之禁、倚而觀天下民人之相與也。若是、則夫彊者害弱而奪之、衆者暴寡而譁之、天下之悖亂而相亡、不待頃矣。用此觀之、然則人之性惡明矣、其善者僞也。

故善言古者、必有節於今、善言天者、必有徵於人。凡論者、貴其有辨、合有符驗、故坐而言之、起而可設張、而可施行。今孟子曰、人之性善、無辨合符驗、坐而言之、起而不可設張、而不可施行、豈不過甚矣哉。故性善、則去聖王、息禮義矣、性惡、則與聖王、貴禮義矣。故檃栝之生、爲枸木也、繩墨之起、爲不直也、立君上、明禮義、爲性惡也。用此觀之、然則人之性惡明矣、其善者僞也。

A straight piece of wood does not need the pressing-boards to make it straight;—it is so by its nature. A crooked piece of wood must be submitted to the pressing-boards to soften and straighten it, and then it is straight; it is not straight by its nature. So it is that the nature of man, being evil, must be submitted to the rule of the sage kings, and to the transforming influence of propriety and righteousness, and then its outgoings are under the dominion of rule, and in accordance with what is good. This shows clearly that the nature of man is bad; the good which it shows is factitious.

An inquirer may say *again*, "Propriety and righteousness, though seen in an accumulation of factitious deeds, do yet belong to the nature of man; and thus it was that the sages were able to produce them." I reply.—It is not so. A potter takes a piece of clay, and produces a dish from it; but are that dish and clay the nature of the potter? A carpenter plies his tools upon a piece of wood, and produces a vessel; but are that vessel and wood the nature of the carpenter? So it is with the sages and propriety and righteousness; they produced them, just as the potter works with the clay. It is plain that there is no reason for saying that propriety and righteousness, and the accumulation of their factitious actions, belong to the proper nature of man. Speaking of the nature of man, it is the same in all,—the same in Yaou and Shun, and in Këë and the robber Chih, the same in the superior man and in the mean man. If you say that propriety and righteousness, with the factitious actions accumulated from them, are the nature of man, on what ground do you proceed to ennoble Yaou and Yu, to ennoble *generally* the superior man? The ground on which we ennoble Yaou, Yu, and the superior man, is their ability to change the nature, and to produce factitious conduct. That factitious conduct being produced, out of it there are brought propriety and righteousness. The sages stand indeed in the same relation to propriety and righteousness, and the factitious conduct resulting from them, as the potter does to his clay:—we have a product in either case. This representation makes it clear that propriety and righteousness, with their factitious results, do not properly belong to the nature of man. *On the other hand*, that which we consider mean in Këë, the robber Chih, and the mean man generally, is that they follow their nature, act in accordance with its feelings, and indulge its resentments, till all its outgoings are a greed of gain, contentions, and rapine.—It is plain that the nature of man is bad; the good which it shows is factitious.

直木不待檃栝而直者、其性直也、枸木必將待檃栝烝矯、然後直者、以其性不直也、今人之性惡、必將待聖王之治、禮義之化、然後皆出於治、合於善也。用此觀之、然則人之性惡明矣、其善者僞也。

問者曰、禮義積僞者、是人之性、故聖人能生之也。應之曰、是不然、夫陶人埏埴而生瓦、然則瓦埴豈陶人之性也哉、夫工人斲木而生器、然則器木豈工人之性也哉、夫聖人之於禮義也、辟則陶埏而生之也。然則禮義積僞者、豈人之本性也哉、凡人之性者、堯舜之與桀跖、其性一也、君子之與小人、其性一也。今將以禮義積僞、爲人之性邪、然則有曷貴堯禹、曷貴君子矣哉。凡所貴堯禹君子者、能化性、能起僞、僞起而生禮義、然則聖人之於禮義積僞也、亦陶埏而生之也。用此觀之、然則禮義積僞者、豈人之性也哉。所賤於桀跖小人者、從其性、順其情、安恣睢、以出乎貪利爭奪、故人之性惡明矣、其善者僞也。

Heaven did not make favourites of Tsăng, K'ëen, and Heaou-ke, and deal unkindly with the rest of men. How then was it that they alone were distinguished by the greatness of their filial deeds, that all which the name of filial piety implies was complete in them? The reason was that they were subject to the restraints of propriety and righteousness.

Heaven did not make favourites of the people of Ts'e and Loo, and deal unkindly with the people of Ts'in. How then was it that the latter were not equal to the former in the rich manifestation of the filial piety belonging to the righteousness of the relation between father and son, and the respectful observance of the proprieties belonging to the separate functions of husband and wife? The reason was that the people of Ts'in followed the feelings of their nature, indulged its resentments, and contemned propriety and righteousness. We are not to suppose that they were different in their nature.

What is the meaning of the saying, that 'Any traveller on the road may become like Yu?' I answer,—All that made Yu what he was, was his practice of benevolence, righteousness, and his observance of laws and rectitude. But benevolence, righteousness, laws, and rectitude, are all capable of being known and being practised. Moreover, any traveller on the road has the capacity of knowing these, and the ability to practise them:—it is plain that he may become like Yu. If you say that benevolence, righteousness, laws, and rectitude, are not capable of being known and practised, then Yu himself could not have known, could not have practised them. If you will have it that any traveller on the road is really without the capacity of knowing these things, and the ability to practise them, then, in his home, it will not be competent for him to know the righteousness that should rule between father and son, and, abroad, it will not be competent for him to know the rectitude that should rule between sovereign and minister. But it is not so. There is no one who travels along the road, but may know both that righteousness and that rectitude:—it is plain that the capacity to know and the ability to practise belong to every traveller on the way Let him, therefore, with his capacity of knowing and ability to practise, take his ground on the knowableness and practicableness of benevolence and righteousness;—and it is clear that he may become like Yu. Yea, let any traveller on the way addict himself to the art of learning with all his heart and the entire bent of his will, thinking, searching, and closely examining;—let him do this

天非私曾騫孝已、而外衆人也。然而曾騫孝已、獨厚於孝之實、而全於孝之名者何也、以綦於禮義故也。

天非私齊魯之民、而外秦人也、然而於父子之義、夫婦之別、不如齊魯之孝、具敬父者何也。以秦人之從情性、安恣睢、慢於禮義故也、豈其性異矣哉。

塗之人可以爲禹、曷謂也。曰、凡禹之所以爲禹者、以其爲仁義法正也。然則仁義法正、有可知可能之理、然而塗之人也、皆有可以知仁義法正之質、皆有可以能仁義法正之具、然則其可以爲禹明矣。今以仁義法正、爲固無可知可能之理邪、然則唯禹不知仁義法正、不能仁義法正也。將使塗之人、固無可以知仁義法正之質、而固無可以能仁義法正之具邪、然則塗之人也、且內不可以知父子之義、外不可以知君臣之正、不然、今塗之人者、皆內可以知父子之義、外可以知君臣之正、然則其可以知之質、可以能之具、其在塗之人明矣、今使塗之人者、以其可以知之質、可以能之具、本夫

day after day, through a long space of time, accumulating what is good, and he will penetrate as far as a spritual Intelligence, he will become a ternion with Heaven and earth. It follows that *the characters of* the sages were what any man may reach by accumulation.

It may be said:—'To be sage may thus be reached by accumulation;—why is it that all men cannot accumulate *to this extent?*' I reply,—They may do so, but they cannot be made to do so. The mean man might become a superior man, but he is not willing to be a superior man. The superior man might become a mean man, but he is not willing to be a mean man. It is not that the mean man and the superior man may not become the one the other; their not becoming the one the other is because it is a thing which may be, but cannot be made to be. Any traveller on the road may become like Yu:—the case is so; that any traveller on the road can really become like Yu:—this is not a necessary conclusion. Though any one, however, cannot really become like Yu, that is not contrary at all to the truth that he may become so. One's feet might travel all over the world, but there never was one who was really able to travel all over the world. There is nothing to prevent the mechanic, the farmer, and the merchant, from practising each the business of the others, but there has never been a case when it has really been done. Looking at the subject in this way, we see that what may be need not really be; and although it shall not really be, that is not contrary to the truth that it might be. It thus appears that the difference is wide between what is really done or not really done, and what may be or may not be. It is plain that these two cases may not become the one the other.

Yaou asked Shun what was the character of the feelings proper to man. Shun replied, 'The feelings proper to man are very unlovely; why need you ask about them? When a man has got a wife and children, his filial piety withers away; under the influence of lust and gratified desires, his good faith to his friends withers away; when he is full of dignities and emoluments, his loyalty to his sovereign withers away. The natural feelings of man! The natural feelings of man! They are very unlovely. Why need you ask about them? It is only in the case of men of the highest worth that it is not so.'

仁義之可知之理、可能之具、然則其可以爲禹明矣、今使塗之人、伏術爲學、專心一志、思索孰察、加日縣久、積善而不息、則通於神明、參於天地矣、故聖人者、人之所積而致矣。

曰、聖可積、而致、然而皆不可積、何也。曰、可以而不可使也。故小人可以爲君子、而不肯爲君子、君子可以爲小人、而不肯爲小人、小人君子者、未嘗不可以相爲也、然而不相爲者、可以而不可使也、故塗之人、可以爲禹、然則塗之人、能爲禹、未必然也、雖不能爲禹、無害可以爲禹。足可以徧行天下、然而未嘗有能徧行天下者也。夫工匠農賈、未嘗不可以相爲事也、然而未嘗能相爲事也。用此觀之、然則可以爲、未必能也、雖不能、無害可以爲、然則能不能之與可不可、其不同遠矣、其不可以相爲明矣。

堯問於舜曰、人情何如。舜對曰、人情甚不美、又何問焉、妻子具、而孝衰於親、嗜欲得、而信衰於友、爵祿盈、而忠衰於君、人之情乎、人之情乎、甚不美、又何問焉、唯賢者爲不然。

There is a knowledge characteristic of the sage; a knowledge characteristic of the scholar and superior man; a knowledge characteristic of the mean man; and a knowledge characteristic of the mere servant. In much speech to show his cultivation and maintain consistency, and though he may discuss for a whole day the reasons of a subject, to have a unity pervading the ten thousand changes of discourse;—this is the knowledge of the sage. To speak seldom, and in a brief and sparing manner, and to be orderly in his reasoning, as if its parts were connected with a string;—this is the knowledge of the scholar and superior man. Flattering words and disorderly conduct, with undertakings often followed by regrets;—these mark the knowledge of the mean man. Hasty, officious, smart, and swift, but without consistency; versatile, able, of extensive capabilities, but without use; decisive in discourse, rapid, exact, but the subject unimportant; regardless of right and wrong, taking no account of crooked and straight, to get the victory over others the guiding object:—this is the knowledge of the mere servant.

There is bravery of the highest order; bravery of the middle order; bravery of the lowest order. Boldly to take up his position in the place of the universally acknowledged Mean; boldly to carry into practice his views of the doctrines of the ancient kings; in a high situation, not to defer to a bad sovereign, and in a low situation not to follow the current of a bad people; to consider that there is no poverty where there is virtue, and no wealth where virtue is not; when appreciated by the world, to desire to share in all men's joys and sorrows; when unknown by the world, to stand up grandly alone between heaven and earth, and have no fears:—this is the bravery of the highest order. To be reverently observant of propriety, and sober-minded; to attach importance to adherence to fidelity, and set little store by material wealth; to have the boldness to push forward men of worth and exalt them, to hold back undeserving men, and get them deposed;—this is the bravery of the middle order. To be devoid of self-respect and set a great value on wealth; to feel complacent in calamity, and always have plenty to say for himself; saving himself in any way, without regard to right and wrong; whatever be the real state of a case, making it his object to get the victory over others:—this is the bravery of the lowest order.

The *fan-jŏ*, the *keu*, and the *shoo*, were the best bows of antiquity; but without their regulators, they could not adjust themselves. The *tsung* of duke Hwan, the *keuĕ* of T'ae-kung, the *luh* of king

有聖人之知者、有士君子之知者、有小人之知者、有役夫之知者。多言則文而類、終日議其所以言之千舉萬變、其統類一也、是聖人之知也。少言則徑而省、論而法、若佚之以繩、是士君子之知也。其言也謟、其行也悖、其舉事多悔、是小人之知也。齊給便敏而無類、雜能旁魄而無用、析速粹孰而不急、不恤是非、不論曲直、以期勝人爲意、是役夫之知也。

有上勇者、有中勇者、有下勇者。天下有中、敢直其身、先王有道、敢行其意、上不循於亂世之君、下不俗於亂世之民、仁之所在、無貧窮、仁之所亡、無富貴、天下知之、則欲與天下同苦樂之、天下不知之、則傀然獨立天地之閒、而不畏、是上勇也。禮恭而意儉、大齊信焉、而輕貨財、賢者敢推而向之、不肖者敢援而廢之、是中勇也。輕身而重貨、恬禍而廣解、苟免不恤是非、然不然之情、以期勝人爲意、是下勇也。

繁弱鉅黍、古之良弓也、然而不得排檄、則不能自

Wǎn, the *hwuh* of prince Chwang, the *kan-tseang*, *mŏh-yay* *keu-keueh* and *p'eih-leu* of Hop-leu—these were the best swords of antiquity; but without the grindstone and whetstone, they would not have been sharp; without the strength of the arms that wielded them, they would not have cut anything.

The *hwa*, the *lew*, the *le*, the *k'e*, the *seen*, the *lei*, the *luh*, and the *urh*:—these were the best horses of antiquity; but there were still necessary for them the restraints in front of bit and bridle, the stimulants behind of cane and whip, and the equestrianship of a Tsaou-foo, and then they could accomplish a thousand *le* in one day.

So it is with man:—granted to him an excellent capacity of nature and the faculty of intellect, he must still seek for good teachers under whom to place himself, and make choice of friends with whom he may be intimate. Having got good masters and placed himself under them, what he will hear will be the doctrines of Yaou, Shun, Yu, and T'ang; having got good friends and become intimate with them, what he will see will be deeds of self consecration, fidelity, reverence, and complaisance:—he will go on from day to day to benevolence and righteousness, without being conscious of it: a natural following of them will make him do so. On the other hand, if he live with bad men, what he will hear will be the language of deceit, calumny, imposture and hypocrisy; what he will see will be the conduct of filthiness, insolence, lewdness, corruptness, and greed:—he will be going on from day to day to punishment and disgrace, without being conscious of it; a natural following of them will make him do so.

The Record says "If you do not know your son, look at his friends; if you do not know your prince, look at his confidants.' All is the influence of association! All is the influence of association!

正。桓公之葱、太公之闕、文王之錄、莊君之曶、闔閭之干將、莫邪、鉅闕、辟閭、此皆古之良劒也。然而不加砥厲、則不能利、不得人之力、則不能斷。

驊、騮、騹、驥、纖、離、綠、耳、此皆古之良馬也、然而前必有銜轡之制、後有鞭策之威、加之以造父之馭、然後一日而致千里也。

夫人雖有性質美、而心辯知、必將求賢師而事之、擇良友而友之。得賢師而事之、則所聞者、堯舜禹湯之道也、得良友而友之、則所見者、忠信敬讓之行也、身日進於仁義、而不自知也者、靡使然也。今與不善人處、則所聞者、欺誣詐僞也、所見者、汙漫淫邪、貪利之行也、身且加於刑戮、而不自知者、靡使然也。

傳曰、不知其子、視其友、不知其君、視其左右。靡而已矣、靡而已矣。

II. AN EXAMINATION OF THE NATURE OF MAN. BY HAN WĂN-KUNG.

THE NATURE dates from the date of the life; THE FEELINGS date from contact with external things. There are three GRADES of the nature, and it has five CHARACTERISTICS. There are also three GRADES of the feelings, and they have seven CHARACTERISTICS. To explain myself:—The three grades of the nature are—the Superior, the Middle, and the Inferior. The superior grade is good, and good only; the middle grade is capable of being led: it may rise to the superior, or sink to the inferior; the inferior is evil, and evil only. The five characteristics of the nature are—Benevolence, Righteousness, Propriety, Sincerity, and Knowledge. In the Superior Grade, the first of these characteristics is supreme, and the other four are practised. In the Middle Grade, the first of these characteristics is not wanting: it exists, but with a little tendency to its opposite; the other four are in an ill-assorted state. In the Inferior Grade there is the opposite of the first characteristic, and constant rebelliousness against the other four. The grade of the nature regulates the manifestation of the feelings in it. *Again*:—The three grades of the feelings are the Superior, the Middle and the Inferior; and their seven characteristics are—Joy, Anger, Sorrow, Fear, Love, Hatred, and Desire. In the Superior Grade, these seven all move, and each in its due place and degree. In the Middle Grade, some of the characteristics are in excess, and some in defect; but there is a seeking to give them their due place and degree. In the Inferior Grade, whether they are in excess or defect, there is a reckless acting according to the one in immediate predominance. The grade of the feelings regulates the influence of the nature in reference to them.

Speaking of the nature, Mencius said:—'Man's nature is good;' the philosopher Seun said:—'Man's nature is bad;' the philosopher Yang said:—'In the nature of man good and evil are mixed together.' Now, to say that the nature, good at first, subsequently becomes bad; or that, bad at first, it subsequently becomes good; or that, mixed at first, it subsequently becomes, it may be,

韓文公原性篇

性也者、與生俱生也、情也者、接於物而生也。性之品、有三、而其所以爲性者五。情之品、有三、而其所以爲情者七。曰、何也。曰、性之品、有上中下三。上焉者善焉而已矣。中焉者可導而上下也。下焉者惡焉而已矣。其所以爲性者五、曰仁、曰義、曰禮、曰信、曰智。上焉者之於五也、主於一而行於四。中焉者之於五也、一也不少、有焉、則少反焉、其於四也混。下焉者之於五也、反於一、而悖於四。性之於情、視其品。情之品、有上中下三、其所以爲情者七、曰喜、曰怒、曰哀、曰懼、曰愛、曰惡、曰欲。上焉者之於七也、動而處其中。中焉者之於七也、有所甚、有所亡、然而求合其中者也。下焉者之於七也、亡與甚、直情而行者也。情之於性、視其品。

孟子之言性、曰、人之性善。荀子之言性、曰、人之性惡。揚子之言性、曰、人之性善惡混。夫始

good, it may be, bad:—in each of these cases only the nature of the middle grade is dealt with, and the superior and inferior grades are neglected. Those philosophers are right about one grade, and wrong about the other two.

When Shuh-yu was born, his mother knew, as soon as she looked at him, that he would fall a victim to his love of bribes. When Yang Sze-go was born, the mother of Shuh-heang knew, as soon as she heard him cry, that he would cause the destruction of all his kindred. When Yuĕ-tseaou was born, Tsze-wăn considered it was a great calamity, knowing that through him the ghosts of the Jo-gaou family would all be famished.—With such cases before us, can it be said that the nature of man (*i.e.*, all men) is good?

When How-tseih was born, his mother had no suffering; and as soon as he began to creep, he displayed all elegance and intelligence. When king Wăn was in his mother's womb, she experienced no distress; after his birth, those who tended him had no trouble; when he began to learn, his teachers had no vexation:—with such cases before us, can it be said that the nature of man (*i.e.*, all men) is evil?

Choo was the son of Yaou, and Keun the son of Shun; Kwan and Ts'ae were sons of king Wăn. They were instructed to practise nothing but that was good, and yet they turned out villains. Shun was the son of Koo-sow, and Yu the son of K'wăn. They were instructed to practise nothing but what was bad, and yet they turned out sages.—With such cases before us, can it be said that in the nature of man (*i.e.*, all men) good and evil are blended together?

Having these things in view, I say that the three philosophers, to whom I have referred, dealt with the middle grade of the nature, and neglected the superior and the inferior; that they were right about the one grade, and wrong about the other two.

It may be asked, 'Is it so, then, that the superior and inferior grades of the nature can never be changed?' I reply,—The nature of the superior grade, by application to learning, becomes more intelligent, and the nature of the inferior grade, through awe of power, comes to have few faults. The superior nature, therefore, may be taught, and the inferior nature may be restrained; but the grades have been pronounced by Confucius to be unchangeable.

善而進惡歟、始惡而進善歟、始也混、而今也善惡歟、皆舉其中而遺其上下者也、得其一而失其二者也。

叔魚之生也、其母視之、知其必以賄死。楊食我之生也、叔向之母、聞其號也、知必滅其宗。越椒之生也、子文以爲大戚、知若敖氏之鬼不食也。人之性果善乎。

后稷之生也、其母無災、其始匍匐也、則岐岐然、嶷嶷然。文王之在母也、母不憂、既生也、傅不勤、既學也、師不煩。人之性果惡乎。

堯之朱、舜之均、文王之管蔡、習非不善也、而卒爲姦、瞽叟之舜、鯀之禹、習非不惡也、而卒爲聖人。人之性善惡果混乎。

故曰、三子之言性也、舉其中而遺其上下者也、得其一而失其二者也。

曰、然則性之上下者、其終不可移乎。曰、上之性、就學而愈明、下之性、畏威而寡罪、是故、上者可學、而下者可制也、其品、則孔子謂不移也。

It may be asked, 'How is it that those who now-a-days speak about the nature do so differently from this?' I reply,—Those who now-a-days speak about the nature blend with their other views those of Laou-tsze and Buddhism; and doing so, how could they speak otherwise than differently from me?

曰、今之言性者、異於此、何也。曰、今之言者、雜佛老而言也、雜佛老而言者、奚言而不異。

CHAPTER III.

OF YANG CHOO AND MIH TEIH.

SECTION I.

THE OPINIONS OF YANG CHOO.

1. "The words of Yang Choo and Mih Teih," said Mencius, "fill the empire. If you listen to people's discourses throughout it, you will find that they have adopted the views of the one or of the other. Now, Yang's principle is—'Each one for himself,' which does not acknowledge the claims of the sovereign. Mih's principle is—'To love all equally,' which does not acknowledge the peculiar affection due to a father. To acknowledge neither king nor father is to be in the state of a beast. If their principles are not stopped, and the principles of Confucius set forth, their perverse speakings will delude the people, and stop up the path of benevolence and righteousness.

"I am alarmed by these things, and address myself to the defence of the doctrines of the former sages, and to oppose Yang and Mih. I drive away their licentious expressions, so that such perverse speakers may not be able to show themselves. When sages shall rise up again, they will not change my words."[1]

His opposition to Yang and Mih was thus one of the great labours of Mencius' life, and what he deemed the success of it one of his great achievements. His countrymen generally accede to the justice of his claim; though there have not been wanting some to say—justly, as I think and will endeavour to show in the next section—that Mih need not have incurred from him such heavy censure. For Yang no one has a word to say. His leading principle as stated by Mencius is certainly detestable, and so far as we can judge from the slight accounts of him that are to be gathered from other quarters, he seems to have been about "the least erected spirit," who ever professed to reason concerning the life and duties of man.

1 Bk. III., Pt. II., ix. 9, 10.

2. The generally received opinion is that Yang belonged to the period of "The Warring States," the same era of Chinese history as Mencius. He was named Choo, and styled Tsze-keu.[1] In a note, p. 159, I have supposed that he was of the times of Confucius and Laou-tsze, having then before me a passage of the Taouist philosopher Chwang, in which he gives an account of an interview between Laou-tsze and Yang Choo.[2] That interview, however, must be an invention of Chwang. The natural impression which we receive from all the references of Mencius is that Yang must have been posterior to Confucius, and that his opinions had come into vogue only in the times of our philosopher himself. This view would be placed beyond doubt if we could receive as genuine the chapter on Yang, which is contained in the writings of the philosopher Lëĕ. And so far we may accept it, as to believe that it gives the sentiments which were attributed to him in the 1st century before our era.[3] The leading principle ascribed to him by Mencius nowhere appears in it in so many words, but the general tenour of his language is entirely in accordance with it. This will appear from from the following specimens:—

"Yang Choo said, 'A hundred years are the extreme limit of longevity; and not one man in a thousand enjoys such a period of life. Suppose the case of one who does so:—infancy, borne in the arms, and doting old age, will nearly occupy the half; what is forgotten in sleep, and what is lost in the waking day, will nearly occupy the half; pain and sickness, sorrow and bitterness, losses, anxieties, and fears, will nearly occupy the half. There may remain ten years or so; but I reckon that not even in them will be found an hour of smiling self-abandonment, without the shadow of solicitude.—What is the life of man then to be made of? What pleasure is in it?

"*Is it to be prized* for the pleasure of food and dress? or for the enjoyments of music and beauty? But one cannot be always satisfied with those pleasures; one cannot be always toying with beauty and listening to music. And then there are the restraints of punishments and the stimulants of rewards; the urgings and the repressings of fame and laws:—these make one strive restlessly for the vain praise of an hour, and calculate on the residuary glory after death; they keep him, as with body bent, on the watch against what his ears hear and his eyes see, and attending to the right and the wrong of his conduct and thoughts. In this way he loses the real pleasure of his

1 楊朱,字子居. 2 See 莊子,雜篇,第五, the 寓言, at the end.
3 Dr. Morrison says of Lëĕ (Dict., char. 子):—'Lëĕ-tsze, an eminent writer of the Taou sect; lived about the same time as Laou-tsze, the founder of the sect. (B.C. 585.)' Lëĕ's Works are published, with the preface of Lew Heang written B.C. 13. Heang says Lëĕ was a native of Ch'ing (鄭), and a contemporary of duke Muh (穆 or 繆). But Muh's reign extended from B.C. 625 to 604. There is evidently a gross anachronism somewhere. Heang goes on to speak of Lëĕ's Writings, specifying the chapter on Yang Choo, in which there are references to Confucius and his acknowledged fame. Another of Lëĕ's chapters is all devoted to Confucius' sayings and doings.—This is not the place to attempt an adjustment of the difficulties. The chapter about Yang Choo was current in Lew Heang's time, and we may cull from it to illustrate the character of the man.

years, and cannot allow himself for a moment.—In what does he differ from an individual manacled and fettered in an inner prison? The people of high antiquity knew both the shortness of life, and how suddenly and completely it might be closed by death, and therefore they obeyed the movements of their hearts, refusing not what it was natural tor them to like, nor seeking to avoid any pleasure that occurred to them. They paid no heed to the incitements of fame; they enjoyed themselves according to their nature; they did not resist the common tendency of all things to self-enjoyment; they cared not to be famous after death. They managed to keep clear of punishment; as to fame and praise, being first or last, long life or short life, these things did not come into their calculations.' "4

"Yang Choo said, 'Wherein people differ is the matter of life; wherein they agree is death. While they are alive, we have the distinctions of intelligence and stupidity, honourableness and meanness; when they are dead, we have so much stinking rottenness decaying away:—this is the common lot. Yet intelligence and stupidity, honourableness and meanness, are not in one's power; neither is that condition of putridity, decay, and utter disappearance. A man's life is not in his own hands, nor is his death; his intelligence is not his own, nor is his stupidity, nor his honourableness, nor his meanness. All are born and all die;—the intelligent and the stupid, the honourable and the mean. At ten years old some die; at a hundred years old some die. The virtuous and the sage die; the ruffian and the fool also die. Alive, they were Yaou and Shun; dead they were so much rotten bone. Alive they were Këë and Chow; dead, they were so much rotten bone. Who could know any difference between their rotten bones? While alive, therefore, let us hasten to make the best of life; what leisure have we to be thinking of any thing after death?' "5

4 楊朱曰、百年、壽之大齊、得百年者、千無一焉、設有一者、孩抱以逮昏老、幾居其半矣、痛疾哀苦亡失憂懼、又幾居其半矣、量十數年之中、由然而自得、亡介焉之慮者、亦亡一時之中爾、則人之生也奚爲哉、奚樂哉。爲美厚爾、爲聲色爾、而美厚復不可常饜足、聲色不可常翫聞。乃復爲刑賞之所禁勸、名法之所進退、遑遑爾競一時之虛譽、規死後之餘榮、偊偊爾慎耳目之觀聽、惜身意之是非、徒失當年之至樂、不能自肆於一時、重囚纍梏、何以异哉。太古之人、知生之暫來、知死之暫往、故從心而動、不違自然所好、當身之娛非所去也、故不爲名所勸、從性而游、不逆萬物所好、死後之名非所取也、故不爲刑所及、名譽先後、年命多少、非所量也。

5 楊朱曰、萬物所異者生也、所同者死也。生則有賢愚貴賤、是所異也、死則有臭腐消滅、是所同也。雖然、賢愚貴賤非所能也、臭腐消滅亦非所能也、故生非所生、死非所死、賢非所賢、愚非所愚、貴非所貴、賤非所賤。然而萬物齊生齊死、齊賢齊愚、齊貴齊賤。十年亦死、百年亦死、仁聖亦死、凶愚亦死、生則堯舜、死則腐骨、生則桀紂、死則腐骨、腐骨一矣、孰知其異。且趣當生、奚遑死後。

"Măng-sun Yang asked Yang-tsze, saying, 'Here is a man who sets a high value on his life, and takes loving care of his body, hoping that he will not die:—does he do right'? 'There is no such thing as not dying,' was the reply. 'But if he does so, hoping for long life, is he right?' Yang-tsze answered, 'One cannot be assured of long life. Setting value upon life will not preserve it; taking care of the body will not make it greatly better. And, in fact, why should long life be made of? There are the five feelings with their likings and dislikings,—now as in old time; there are the four limbs, now at ease, now in danger,—now as in old time; there are the various experiences of joy and sorrow,—now as in old time; there are the various changes from order to disorder, and from disorder to order,—now as in old time:—all these things I have heard of, and seen, and gone through. A hundred years of them would be more than enough, and shall I wish the pain protracted through a longer life?' Măng-sun said, 'If it be so, early death is better than long life. Let a man go to trample on the pointed steel, or throw himself into the caldron or flames, to get what he desires.' Yang-tsze answered, 'No. Being once born, take your life as it comes, and endure it; and seeking to enjoy yourself as you desire, so await the approach of death. When you are about to die, treat the thing with indifference and endure it; and seeking to accomplish your departure, so abandon yourself to annihilation. Both death and life should be treated with indifference; they should both be endured:—why trouble one's-self about earliness or lateness in connection with them?' "6

"K'in-tsze asked Yang Choo, saying, 'If you could benefit the world by parting with one hair of your body, would you do it?' 'The world is not to be benefited by a hair,' replied Yang. The other urged, 'But suppose it could be, what would you do?' To this Yang gave no answer, and K'in went out, and reported what had had passed to Măng-sun Yang. Măng-sun said, 'You do not understand our Master's mind:—let me explain it to you. If by enduring a slight wound in the flesh, you could get ten thousand pieces of gold, would you endure it?' 'I would.' 'If by cutting off one of your limbs, you could get a kingdom, would you do it?' K'in was silent; and after a little, Măng-sun Yang resumed, 'To part with a hair is a slighter matter than to receive a wound in the flesh, and that again is a slighter matter than to lose a limb:—that you can discern. But consider:—A hair may be multiplied till it become as important as the piece of flesh, and the

6 孟孫陽問楊子曰、有人於此、貴生愛身、以蘄不死、可乎。曰、理無不死。以蘄久生、可乎。曰、理無久生、生非貴之所能存、身非愛之所能厚、且久生奚爲、五情好惡、古猶今也、四體安危、古猶今也、世事苦樂、古猶今也、變易治亂、古猶今也、既聞之矣、既見之矣、既更之矣、百年猶猒其多、況久生之苦也乎。孟孫陽曰、若然、速亡愈於久生、則踐鋒刃、入湯火、得所志矣。楊子曰、不然、既生則廢而任之、究其所欲以俟於死、將死則廢而任之、究其所之以放於盡、無不廢、無不任、何遽遲速於其間乎。

7 禽子問楊朱曰、去子體之一毛、以濟一世、汝爲之乎。楊子曰、世固非一毛之所濟。禽子曰、假濟、爲之乎。楊子弗應。禽子出語孟孫陽。孟孫陽曰、子不達夫子之心、吾請言之、有侵若肌膚獲萬金者、若爲之乎。曰、爲之。孟孫陽曰、有斷若一節、得一國、子爲之乎。禽子默然。有閒、孟孫陽曰、一毛微於肌膚、肌膚微於一節省矣、然則積一毛以成肌膚、積肌膚以成一節、一毛固一體萬分中之一物、奈何輕

piece of flesh may be multiplied till it becomes as important as a limb. A single hair is just one of the ten thousand portions of the body;—why should you make light of it?' K'in-tsze replied, 'I cannot answer you. If I could refer your words to Laou Tan or Kwan Yin, they would say that you were right; but if I could refer my words to the great Yu or Mih Teih, they would say that I was right.' Măng-sun Yang, on this, turned round, and entered into conversation with his disciples on another subject."7

"Yang Choo said, 'The empire agrees in considering Shun, Yu, Chow-kung, and Confucius, to have been the most admirable of men, and in considering Këë and Chow to have been the most wicked.

"'Now, Shun had to plough the ground on the south of the Ho, and to play the potter by the Luy lake. His four limbs had not even a temporary rest; for his mouth and belly he could not find pleasant food and warm clothing. No love of his parents rested upon him; no affection of his brothers and sisters. When he was thirty years old, he had not been able to get the permission of his parents to marry. When Yaou at length resigned to him the throne, he was advanced in age; his wisdom was decayed; his son Shang-keun proved without ability; and he had finally to resign the throne to Yu. Sorrowfully came he to his death. Of all mortals never was one whose life was so worn out and empoisoned as his. K'wăn was required to reduce the deluged land to order; and when his labours were ineffectual, he was put to death on mount Yu, and Yu, *his son*, had to undertake the task, and serve his enemy. All his energies were spent on his labours with the land; a child was born to him, but he could not foster it; he passed his door without entering; his body became bent and withered; the skin of his hands and feet became thick and callous. When at length Shun resigned to him the throne, he lived in a low, mean house, while his sacrificial apron and cap were elegant. Sorrowfully came he to his death. Of all mortals never was one whose life was so saddened and embittered as his. On the death of king Woo, *his son*, king Shing was young and weak. Chow-kung had to undertake all the imperial duties. The duke of Shaou was displeased, and evil reports spread through the empire. Chow-kung had to reside three years in the east; he slew his elder brother, and banished his younger; scarcely did he escape with his life. Sorrowfully came he to his death. Of all mortals never was one whose life was so full of hazards and terrors as his. Confucius understood the ways of the ancient emperors and kings. He responded to the invitations of the princes of his time. The tree was cut down over him in Sung; the traces of his footsteps were removed in Wei; he was reduced to extremity in Shang and

之乎。禽子曰、吾不能所以荅子、然則以子之言、問老聃關尹、則子言當矣、以吾言問大禹墨翟、則吾言當矣。孟孫陽因顧與其徒說他事。

8 楊朱曰、天下之美、歸之舜、禹、周、孔、天下之惡、歸之桀、紂。然而舜耕於河陽、陶於雷澤、四體不得蹔安、口腹不得美厚、父母之所不愛、弟妹之所不親、行年三十、不告而娶、及受堯之禪、年已長、智已衰、商鈞不才、禪位於禹、戚戚然以至於死、此天人之窮毒者也。鯀治水土、績用不就、殛諸羽山、禹纂業事讐、惟荒土功、子產不字、過門不入、身體偏枯、手足胼胝、及受舜禪、卑宮室、美紱冕、戚戚然以至於死、此天人之憂苦者也。武王既終、成王幼弱、周公攝天子之政、邵公不悅、四國流言、居東三年、誅兄放弟、僅免其身、戚戚然以至於死、此天人之危懼者也。孔子明帝王之道、應時君之聘、伐樹於宋、削迹於衞、窮於商周、圍於陳蔡、

Chow; he was surrounded in Ch'in and Ts'ae; he had to bend to the Head of the Ke family; he was disgraced by Yang Hoo. Sorrowfully came he to his death. Of all mortals never was one whose life was so agitated and hurried as his.

"'Those four sages, during their life, had not a single day's joy. Since their death they have had a *grand* fame that will last through myriads of ages. But that fame is what no one who cares for what is real would choose. Celebrate them;—they do not know it. Reward them;—they do not know it. Their fame is no more to them than to the trunk of a tree or a clod of earth.

"'*On the other hand*, Këĕ came into the accumulated wealth of many generations; to him belonged the honour of the imperial seat; his wisdom was enough to enable him to set at defiance all below; his power was enough to shake the empire. He indulged the pleasures to which his eyes and ears prompted him; he carried out whatever it came into his thoughts to do. Brightly came he to his death. Of all mortals never was one whose life was so luxurious and dissipated as his. *Similarly*, Chow came into the accumulated wealth of many generations; to him belonged the honour of the imperial seat; his power enabled him to do whatever he would; his will was everywhere obeyed; he indulged his feelings in all his palaces; he gave the reins to his lusts through the long night; he never made himself bitter by the thought of propriety and righteousness. Brightly came he to his destruction. Of all mortals never was one whose life was so abandoned as his.

"'These two villains, during their life, had the joy of gratifying their desires. Since their death, they have had the *evil* fame of folly and tyranny. But the reality *of enjoyment* is what no fame can give. Reproach them:—they do not know it. Praise them;—they do not know it. Their *ill* fame is no more to them than to the trunk of a tree, or to a clod of earth.

"'To the four sages all admiration is given; yet were their lives bitter to the end, and their common lot was death. To the two villains all condemnation is given; yet their lives were pleasant to the last, and their common lot was likewise death.'"8

3. The above passages are sufficient to show the character of Yang Choo's mind and of his teachings. It would be doing injustice to Epicurus to compare Yang with him, for though the Grecian philosopher made happiness the chief end of human pursuit, he taught also that "we cannot live pleasurably without living virtuously and justly." The Epicurean system is, indeed, unequal to the

受屈於季氏、見辱於陽虎、戚戚然以至於死、此天民之遑遽者也。凡彼四聖者、生無一日之歡、死有萬世之名、名者、固非實之所取也、雖稱之弗知、雖賞之不知、與株塊無以異矣。桀藉累世之資、居南面之尊、智足以距羣下、威足以震海內、恣耳目之所娛、窮意慮之所爲、熙熙然以至於死、此天民之逸蕩者也。紂亦藉累世之資、居南面之尊、威無不行、志無不從、肆情於傾宮、縱欲於長夜、不以禮義自苦、熙熙然以至於誅、此天民之放縱者也。彼二凶也、生有從欲之歡、死被愚暴之名、實者固非名之所與也、雖毀之不知、稱之弗知、此與株塊奚以異矣。彼四聖雖美之所歸、苦以至終、同歸於死矣、彼二凶雖惡之所歸、樂以至終、亦同歸於死矣。

capacity, and far below the highest complacencies of human nature; but it is widely different from the reckless contempt of all which is esteemed good and great that defiles the pages where Yang is made to tell his views.

We are sometimes reminded by him of fragmentary utterances in the Book of Ecclesiastes.—"In much wisdom is much grief; and he that increaseth knowledge increaseth sorrow." "As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? As the fool. Therefore I hated life; because the work that is wrought under the sun is grievous to me: for all is vanity and vexation of spirit." "There is a man whose labour is in wisdom, and in knowledge, and in equity....All his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night:—this is also vanity. There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labour." "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence over a beast: for all is vanity. All go to one place; all are of the dust, and all turn to dust again....Wherefore I perceive that there is nothing better than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?"

But those thoughts were suggestions of evil from which the Hebrew Preacher recoiled in his own mind; and he put them on record only that he might give their antidote along with them. He vanquished them by his faith in God; and so he ends by saying, "Let us hear the conclusion of the whole matter.—Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Yang Choo has no redeeming qualities. His reasonings contain no elements to counteract the poison that is in them. He never rises to the thought of God. There are, he allows, such ideas as those of propriety and righteousness, but the effect of them is merely to embitter and mar the enjoyment

of life. Fame is but a phantom which only the fool will pursue. It is the same with all at death. There their being ends. After that there is but so much putridity and rottenness. With him therefore the conclusion of the whole matter is:—"Let us eat and drink; let us live in pleasure; gratify the ears and eyes; get servants and maidens, music, beauty, wine; when the day is insufficient, carry it on through the night; EACH ONE FOR HIMSELF."

Mencius might well say that if such "licentious talk" were not arrested, the path of benevolence and righteousness would be stopped up. If Yang's principles had been entertained by the nation, every bond of society would have been dissolved. All the foundations of order would have been destroyed. Vice would have become rampant, and virtue would have been named, only to be scorned. There would have remained for the entire State only what Yang saw in store for the individual man—"putridity and rottenness." Doubtless it was owing to Mencius' opposition that the foul and dangerous current was stayed. He raised up against it the bulwark of human nature formed for virtue. He insisted on benevolence, righteousness, propriety, fidelity, as the noblest attributes of man's conduct. More was needed, but more he could not supply. If he had had a living faith in God, and had been in possession of His revealed will, the present state of China might have been very different. He was able to warn his countrymen of the gulph into which Yang Choo would have plunged them; but he could direct them in the way of truth and duty only imperfectly. He sent them into the dark cave of their own souls, and back to the vague lessons and imperfect examples of their sages; and China has staggered on, waxing feebler and feebler, to the present time. Her people need to be directed above themselves and beyond the present. When stars shine out to them in heaven and from eternity, the empire will perhaps renew its youth, and go forward from strength to strength.

SECTION II.

THE OPINIONS OF MIH TEIH.

1. Very different from Yang Choo was Mih Teih. They stood at the opposite poles of human thought and sentiment; and we may wonder that Mencius should have offered the same stern opposition to the opinions of each of them. He did well to oppose the doctrine whose watchword was—'Each one for himself'; was it right to denounce, as equally injurious, that which taught that the root of all social evils is to be traced to the want of mutual love?

It is allowed that Mih was a native and officer of the State of Sung; but the time when he lived is a matter of dispute. Sze-ma Ts'een says that some made him to be a contemporary of Confucius, and that others placed him later.[1] He was certainly later than Confucius, to whom he makes many references, not always complimentary, in his writings. In one of his Treatises, moreover, mention is made of Wăn-tsze,[2] an acknowledged disciple of Tsze-hea, so that he must have been very little anterior to Mencius. This is the impression also which I receive from the references to him in our philosopher.

In Lew Hin's third catalogue the Mihist writers form a subdivision. Six of them are mentioned, including Mih himself, to whom 71 *p'een*, or Books, are attributed. So many were then current under his name; but 18 of them have since been lost. He was an original thinker. He exercised a bolder judgment on things than Confucius or any of his followers. Antiquity was not so sacred to him, and he did not hesitate to condemn the literati—the orthodox—for several of their doctrines and practices.

Two of his peculiar views are adverted to by Mencius, and vehemently condemned. The one is about the regulation of funerals, where Mih contended that a spare simplicity should be the rule.[3] On that I need not dwell. The other is the doctrine of "Universal

1 史記,七十四,孟子,荀卿,列傳第十四, at the end. 2 文子.
3 Bk. III., Pt. I., v.

Love."[4] A lengthy exposition of this remains in the Writings which go by Mih's name, though it is not from his own pen, but that of a disciple. Such as it is, with all its repetitions, I give a translation of it. My readers will be able, after perusing it, to go on with me to consider the treatment which the doctrine received at the hands of Mencius.

UNIVERSAL LOVE. PART I.

It is the business of the sages to effect the good government of the empire. They must know, therefore, whence disorder and confusion arise, for without this knowledge their object cannot be effected. We may compare them to a physician who undertakes to cure a man's disease:—he must ascertain whence the disease has arisen, and then he can assail it with effect, while, without such knowledge, his endeavours will be in vain. Why should we except the case of those who have to regulate disorder from this rule? They must know whence it has arisen, and then they can regulate it.

It is the business of the sages to effect the good government of the empire. They must examine therefore into the cause of disorder; and when they do so they will find that it arises from the want of mutual love. When a minister and a son are not filial to their sovereign and their father, this is what is called disorder. A son loves himself, and does not love his father;—he therefore wrongs his father and advantages himself: a younger brother loves himself, and does not love his elder brother;—he therefore wrongs his elder brother, and advantages himself: a minister loves himself, and does not love his sovereign;—he therefore wrongs his sovereign, and advantages himself:—all these are cases of what is called disorder. Though it be the father who is not kind to his son, or the elder brother who is not kind to his younger brother; or the sovereign who is not gracious to his minister:—the case comes equally under the general name of disorder. The father loves himself, and does not love his son;—he therefore wrongs his son, and advantages himself: the elder brother loves himself, and does not love his younger brother;—he therefore wrongs his

聖人以治天下爲事者也、必知亂之所自起焉、能治之。不知亂之所自起、則不能治。譬之如醫之攻人之疾者、然必知疾之所自起焉、能攻之。不知疾之所自起、則弗能攻。治亂者何獨不然、必知亂之所自起、焉能治之。不知亂之所自起、則弗能治。聖人以治天下爲事者也、不可不察亂之所自起。當察亂何自起、起不相愛。臣子之不孝君父、所謂亂也。子自愛、不愛父、故虧父而自利、弟自愛、不愛兄、故虧兄而自利、臣自愛、不愛君、故虧君而自利、此所謂亂也。雖父之不慈子、兄之不慈弟、君之不慈臣、此亦天下之所謂亂也。父自愛也、不愛子、故虧子而自利、兄自

4 兼愛,—兼 represents *a hand grasping two stalks sf grain.* 兼愛 is 'a love that grasps or unites many in its embrace.' I do not know how to render it better than by 'universal love.' Mencius and the literati generally find the idea of exulity in it also, and 兼愛 is with them—'To love all equally.'

younger brother, and advantages himself; the sovereign loves himself, and does not love his minister;—he therefore wrongs his minister, and advantages himself. How do these things come to pass? They all arise from the want of mutual love. Take the case of any thief or robber:—it is just the same with it. The thief loves his own house, and does not love his neighbour's house;—he therefore steals from his neighbour's house to advantage his own: the robber loves his own person, and does not love his neighbour;—he therefore does violence to his neighbour to advantage himself. How is this? It all arises from the want of mutual love. Come to the case of great officers throwing each other's families into confusion, and of princes attacking one another's States:—it is just the same with them. The great officer loves his own family, and does not love his neighbour's;—he therefore throws his neighbour's family into disorder to advantage his own: the prince loves his own State, and does not love his neighbour's;—he therefore attacks his neighbour's State to advantage his own. All disorder in the empire has the same explanation. When we examine into the cause of it, it is found to be the want of mutual love.

Suppose that universal, mutual love prevailed throughout the empire;—if men loved others as they love themselves, disliking to exhibit what was unfilial......[1] And moreover would there be those who were unkind? Looking on their sons, younger brothers, and ministers as themselves, and disliking to exhibit what was unkind...... the want of filial duty would disappear. And would there be thieves and robbers? When every man regarded his neighbour's house as his own, who would be found to steal? When every one regarded his neighbour's person as his own, who would be found to rob? Thieves and robbers would disappear. And would there be great officers throwing one another's families into confusion, and princes attacking one another's States? When officers regarded the families of others as their own, what one would make confusion? When princes regarded other States as their own, what one would begin an attack? Great officers throwing one another's families into confusion, and princes attacking one another's States, would disappear.

If, indeed, universal, mutual love prevailed throughout the empire; one State not attacking another, and one family not throwing another into confusion; thieves and robbers nowhere existing; rulers and ministers, fathers and sons, all being filial and kind:—in such a condition the

自愛也、不愛弟、故虧弟而自利、君自愛也、不愛臣、故虧臣而自利、是何也、皆起不相愛。雖至天下之爲盜賊者、亦然、盜愛其室、不愛其異室、故竊異室以利其室、賊愛其身、不愛人、故賊人以利其身、此何也、皆起不相愛。雖至大夫之相亂家、諸侯之相攻國者、亦然、大夫各愛其家、不愛異家、故亂異家以利其家、諸侯各愛其國、不愛異國、故攻異國以利其國、天下之亂物、具此而已矣、察此何自起、皆起不相愛。

若使天下兼相愛、愛人若愛其身、惡施不孝。猶有不慈者乎、視子弟與臣若其身、惡施不慈、不孝亡有。猶有盜賊乎、故視人之室若其室、誰竊。視人身若其身、誰賊、盜賊亡有。猶有大夫之相亂家、諸侯之相攻國者乎、視人家若其家、誰亂。視人國若其國、誰攻。故大夫之相亂家、諸侯之相攻國者、亡有。

若使天下兼相愛、國與國不相攻、家與家不相亂、盜賊無有、君臣父子、皆能孝慈、若此則天下

1 There are evidently some omissions and confusion here in the Chinese text.

empire would be well governed. On this account, how may sages, whose business it is to effect the good government of the empire, do other than prohibit hatred and advise to love? On this account it is affirmed that universal mutual love throughout the Empire will lead to its happy order, and that mutual hatred leads to confusion. This was what our master, the philosopher Mih, meant, when he said, 'We must not but advise to the love of others.'

治.故聖人以治天下爲事者、惡得不禁惡而勸愛、故天下兼相愛則治、相惡則亂.故子墨子曰、不可以不勸愛人者此也。

UNIVERSAL LOVE. PART II.

Our Master, the philosopher Mih, said, 'That which benevolent men consider to be incumbent on them as their business, is to stimulate and promote all that will be advantageous to the empire, and to take away all that is injurious to it. This is what they consider to be their business.'

And what are the things advantageous to the empire, and the things injurious to it? Our master said, 'The mutual attacks of State on State; the mutual usurpations of family on family; the mutual robberies of man on man; the want of kindness on the part of the sovereign and of loyalty on the part of the minister; the want of tenderness and filial duty between father and son:—these, and such as these, are the things injurious to the empire.'

And from what do we find, on examination, that these injurious things are produced?1 Is it not from the want of mutual love?

Our Master said, 'Yes, they are produced by the want of mutual love. Here is a prince who only knows to love his own State, and does not love his neighbour's;—he therefore does not shrink from raising all the power of his State to attack his neighbour. Here is the chief of a family who only knows to love it, and does not love his neighbour's;—he therefore does not shrink from raising all his powers to seize on that other family. Here is a man who only knows to love his own person, and does not love his neighbour's;—he therefore does not shrink from using all his strength to rob his neighbour. Thus it happens, that the princes, not loving one another, have their battle-fields; and the chiefs of families, not loving one another, have their mutual usurpa-

子墨子言曰、仁人之所以爲事者、必興天下之利、除去天下之害、以此爲事者也。〇然則天下之利何也、天下之害何也。〇子墨子言曰、今若國之與國之相攻、家之與家之相篡、人之與人之相賊、君臣不惠忠、父子不慈孝、兄弟不和調、此則天下之害也。〇然則崇此害亦何用生哉。以不相愛生耶。〇子墨子言以不相愛生。今諸侯獨知愛其國、不愛人之國、是以不憚舉其國以攻人之國。今家主獨知愛其家、而不愛人之家、是以不憚舉其家以篡人之家。今人獨知愛其身、不愛人之身、是故不憚舉其身以賊人之身。是故諸侯不相愛、則必野戰、家主不相愛、則必相篡、人與人不相愛、則必相賊、君臣不相愛、

1 Here I would read, in the Chinese text, 察 for 崇 and 由 for 用—然則察此害亦何由生哉. The translation is accordingly.

tions; and men, not loving one another, have their mutual robberies; and sovereigns and ministers, not loving one another, become unkind and disloyal; and fathers and sons, not loving one another, lose their affection and filial duty; and brothers, not loving one another, contract irreconcileable enmities. Yea, men in general not loving one another, the strong make prey of the weak; the rich do despite to the poor; the noble are insolent to the mean; and the deceitful impose upon the stupid. All the miseries, usurpations, enmities, and hatreds in the world, when traced to their origin, will be found to arise from the want of mutual love. On this account, the benevolent condemn it.'

They may condemn it; but how shall they change it?

Our Master said, 'They may change it by universal, mutual love, and by the interchange of mutual benefits.'

How will this law of universal mutual love and the interchange of mutual benefits accomplish this?

Our Master said, '*It would lead* to the regarding another kingdom as one's own: another family as one's own: another person as one's own. That being the case, the princes, loving one another, would have no battle-fields; the chiefs of families, loving one another, would attempt no usurpations; men, loving one another, would commit no robberies;2 rulers and ministers, loving one another, would be gracious and loyal; fathers and sons, loving one another, would be kind and filial; brothers, loving one another, would be harmonious and easily reconciled. Yea, men in general loving one another, the strong would not make prey of the weak; the many would not plunder the few; the rich would not insult the poor; the noble would not be insolent to the mean; and the deceitful would not impose upon the simple. The way in which all the miseries, usurpations,

則不惠忠、父子不相愛、則不慈孝、兄弟不相愛、則不和調、天下之人、皆不相愛、强必執弱、富必侮貧、貴必敖賤、詐必欺愚、凡天下禍篡怨恨、其所以起者、以不相愛生也、是以仁者非之。既以非之、何以易之。○子墨子言曰、以兼相愛交相利之法、易之。○然則兼相愛交相利之法、將奈何哉。○子墨子言、視人之國、若視其國、視人之家、若視其家、視人之身、若視其身、是故諸侯相愛、則不野戰、家主相愛、則不相篡、人與人相愛、則不相賊、貴不敖賤、詐不欺愚、凡天下禍篡怨恨、可使毋起者、以仁者譽之、然而今天下之士、君臣相愛、則惠忠、父子相愛、則慈孝、兄弟相愛、則和調、天下之人、皆相愛、强不執弱、衆不刼寡、富不侮貧、子墨子言曰、然乃若兼則善矣、雖然天下之難物於故也。

2 The Chinese text is here very confused for several sentences. There are evidently transpositions, omissions, and additions. I have ventured to correct and arrange it in the following manner:— After 不相賊, I read, 君臣相愛,則惠忠,父子相愛,則慈孝,兄弟相愛,則和調,天下之人皆相愛,强不執弱,衆不刼寡,富不侮貧,貴不敖賤,詐不欺愚,凡天下禍篡怨恨,可使毋起者,以兼相愛生也,是以仁者譽之。○然而今天下之士,君子,曰,然乃若兼,則善矣,雖然,天下之難物也。○子墨子言曰,天下之士,君子,特不識其利辯之故也,今若云云.

enmities, and hatreds in the world, may be made not to arise, is universal mutual love. On this account, the benevolent value and praise it.'

Yes; but the scholars, of the empire and superior men say, 'True; if there were this universal love, it would be good. It is, however, the most difficult thing in the world.'

Our Master said, 'This is because the scholars and superior men simply do not understand the advantageousness *of the law*, and to conduct their reasonings upon that. Take the case of assaulting a city, or of a battle-field, or of the sacrificing one's life for the sake of fame:—this is felt by the people everywhere to be a difficult thing. Yet, if the sovereign be pleased with it, both officers and people are able to do it:—how much more might they attain to universal mutual love, and the interchange of mutual benefits, which is different from this! When a man loves others, they respond to and love him; when a man benefits others they respond to and benefit him; when a man injures others, they respond to and injure him: when a man hates others, they respond to and hate him:—what difficulty is there in the matter? It is only that rulers will not carry on the government on this principle, and so officers do not carry it out in their practice.

'Formerly, the duke Wăn of Tsin liked his officers to be badly dressed, and, therefore, they all wore rams' furs, a leathern swordbelt, and a cap of bleached cotton. Thus attired, they went in to the prince's levee, and came out and walked through the court. Why did they do this? The sovereign liked it, and therefore the ministers did it. The duke Ling of Ts'oo liked his officers to have small waists, and, therefore, they all limited themselves to a single meal. They held in their breath in putting on their belts, and had to help themselves up by means of the wall. In the course of a year, they looked black, and as if they would die of starvation. Why did they do this?3 The sovereign liked it, and, therefore, the ministers were able to do it. Kow-ts'een, the king of Yuĕ, liked his ministers to be brave, and taught them to be accustomed to be so. At a general assembly of them, he set on fire the ship where they were, and to try them, said, 'All the precious things of Yuĕ are here.' He then with his own hands beat a drum, and urged them on. When they heard the drum thundering, they rushed confusedly about, and trampled in the fire, till more than a hundred of them perished, when he struck the gong, and called them back.4

子墨子言曰、天下之士君子、特不識
其利、辯其故也、今若夫攻城野戰、殺
身爲名、此天下百姓之所皆難也、苟
君說之、則士衆能爲之、況於兼相愛
交相利、則與此異。夫愛人者、人必從
而愛之、利人者人必從而利之、惡人
者人必從而惡之、害人者人必從而
害之、此何難之有、特上弗以爲政、士
不以爲行故也。
昔者晉文公好士之惡衣、故文公之
臣、皆牂羊之裘、韋以帶劍、練帛之冠、
入以見於君、出以踐朝、是其故何也、
君說之、故臣爲之也。昔者楚靈王好
士細要、靈王之臣、皆以一飯爲節、脇
息然後帶、扶牆然後起、比期年、朝有
黧黑之危、是其故何也、君說之、故臣
能之也。昔越王句踐好士之勇、教馴
其臣、和合之、焚舟失火、試其士曰、越

3 In 是其故是也, the second 是 is plainly a misprint for 何. 4 Here a sentence or two are wanting, to complete the paragraph in harmony with the two which precede. The characters which follow—是故子墨子言曰 should also be expunged. I have omitted them in the translation.

'Now, little food, bad clothes, and the sacrifice of life for the sake of fame;—these are what it is difficult for people to approve of. Yet, when the sovereign was pleased with it, they were all able, *in those cases*, to bring themselves to them. How much more could they attain to universal mutual love, and the interchange of mutual benefits, which is different from such things! When a man loves others, they respond to and love him; when a man benefits others, they respond to and benefit him; when a man hates others, they respond to and hate him; when a man injures others, they respond to and injure him. It is only that rulers will not carry on their government on this principle, and, so, officers do not carry it out in their practice.'

Yes; but now the officers and superior men say, 'Granted; the universal practice of mutual love would be good; but it is an impracticable thing. It is like taking up the T'ae mountain, and leaping with it over the Ho or the Tse.'

Our master said, 'That is not the proper comparison for it. To take up the T'ae mountain, and leap with it over the Ho or the Tse, may be called an exercise of most extraordinary strength; it is, in fact, what no one, from antiquity to the present time, has ever been able to do. But how widely different from this is the practice of universal mutual love, and the interchange of mutual benefits!

'Anciently, the sage kings practised this. How do we know that they did so? When Yu reduced the empire to order:—in the west he made the western Ho and the Joo-tow, to carry off the waters of K'eu-sun-wang; in the north, he made the Fang-yuen, the Koo, How-che-te, and the Tow of Foo-t'o; setting up also the Te-ch'oo, and chiselling out the Lung-mun, to benefit Yen, Tae, Hoo, Mih, and the people of the western Ho; in the east, he drained the waters to Luh-fang and the marsh of Mang-choo, reducing them to nine channels, to limit the waters of the eastern country, and benefit the people of K'e-chow; and in the south, he made the Keang, the Han, the Hwae, the Joo, the course of the eastern current, and the five lakes, to benefit King, Ts'oo, and Yuĕ, the people of the wild south. These were the doings of Yu; and I am now for practising the *same* universal *mutual love*.

國之寶、盡在此。越王親自鼓其士而進之、士聞鼓音
破碎、亂行蹈火而死者、左右百人有餘、越王擊金而
退之。是故子墨子言曰、乃若夫少食惡衣殺身而爲
名、此天下百姓之所皆難也、若苟君說之、則衆能爲
之、況兼相愛交相利、與此異矣。夫愛人者、人亦從而
愛之、利人者人亦從而利之、惡人者人亦從而惡之、
害人者人亦從而害之、此何難之有焉。特上不以爲
政、而士不以爲行故也。
然而今天下之士君子曰、然乃若兼則善矣、雖然、不
可行之物也、譬若挈太山越河濟也。〇子墨子言、是
非其譬也、夫挈太山而越河濟、可謂畢刧有力矣、自
古及今、未有能行之者也、況乎兼相愛交相利、則與
此異。古者聖王行之。何以知其然。古者禹治天下、西
爲西河漁竇、以泄渠孫皇之水、北爲防原派注、后之
邸、嘑池之竇、洒爲底柱、鑿爲龍門、以利燕代胡貉與
西河之民、東方漏之陸防、孟諸之澤、灑爲九澮、以楗
東土之水、以利冀州之民、南爲江漢淮汝、東流之注、
五湖之處、以利荊楚于越、南夷之民、此言禹之事、吾

'When king Wăn brought the western country to good order, his light spread, like the sun or the moon, over its four quarters. He did not permit great States to insult small ones; he did not permit the multitude to oppress the fatherless and the widow; he did not permit violence and power to take from the husbandmen their millet, pannicled millet, dogs, and swine. Heaven, as if constrained, visited king Wăn with blessing. The old and childless were enabled to complete their years; the solitary and brotherless could yet mingle among the living; the young and parentless found those on whom they could depend, and grew up. These were the doings of king Wăn; and I am now for practising the same universal, *mutual love.*

'King Woo tunneled through the T'ae mountain. The Record says, 'There is a way through the mountain, made by me, the descendant of the kings of Chow:—I have accomplished this great work. I have got my virtuous men, and rise up full of reverence for Shang, Hea, and the tribes of the south, the east, and the north. Though he has his multitudes of relatives, they are not equal to my virtuous men. If guilt attach to the people anywhere througbout the empire, it is to be required of me, the One man' This describes the doings of king Woo, and I am now for practising the *same* universal, mutual love.5

If, now, the rulers of the empire truly and sincerely wish all in it to be rich, and dislike any being poor; if they desire its good government, and dislike disorder; they ought to practise universal mutual love, and the interchange of mutual benefits. This was the law of the sage kings; it is the way to effect the good government of the empire; it may not but be striven after.

今行兼矣。昔者文王之治西土、若
日若月、乍光于四方、于西土、不爲
大國侮小國、不爲衆庶侮鰥寡、不
爲暴勢奪穡人、黍稷狗彘、天屑臨
文王慈、是以老而無子者、有所得
終其壽、連獨無兄弟者、有所雜於
生人之間、少失其父母者、有所放
依而長、此文王之事、則吾今行兼
矣。昔者武王將事泰山隧、傳曰、泰
山、有道、曾孫周王、有事大事、既獲
仁人、尚作以祗商夏、蠻夷醜貉、雖
有周親、不若仁人、萬方有罪、維予
一人、此言武王之事、吾今行兼矣。
是故子墨子言曰、今天下之君子、
忠實欲天下之富、而惡其貧、欲天
下之治而惡其亂、當兼相愛交相
利、此聖王之法、天下之治道也、不
可不務爲也。

5 I do not recollect to have read elsewhere of king Woo's tunneling the T'ae mountain. In what Mih quotes from some Record, we have sentences from different parts of the Shoo-king brought together. The account of the labours of Yu contains names also not elsewhere found. There are, no doubt, many errors in the text.—I omit the 是故子墨子言曰, which follow 行兼矣.

UNIVERSAL LOVE. PART III.

Our master, the philosopher Mih, said, 'The business of benevolent men requires that they should strive to stimulate and promote what is advantageous to the empire, and to take away what is injurious to it.'

Speaking, now, of the present time, what are to be accounted the most injurious things to the empire?[1] They are such as the attacking of small States by great ones; the inroads on small families of great ones; the plunder of the weak by the strong; the oppression of the few by the many; the scheming of the crafty against the simple; the insolence of the noble to the mean. To the same class belong the ungraciousness of rulers,[2] and the disloyalty of ministers; the unkindness of fathers, and the want of filial duty on the part of sons. Yea, there is to be added to these the conduct of the mean men,[3] who employ their edged weapons and poisoned stuff, water and fire, to rob and injure one another.

Pushing on the inquiry now, let us ask whence all these injurious things arise. Is it from loving others and advantaging others? It must be answered 'No'; and it must likewise be said, 'They arise clearly from hating others and doing violence to others.' If *it be further asked* whether those who hate and do violence to others hold the principle of loving all, or that of making distinctions, it must be replied, 'They make distinctions.' So then, it is this principle of making distinctions between man and man, which gives rise to all that is most injurious in the empire. On this account we conclude that that principle is wrong.

Our master said, 'He who condemns others must have whereby to change them.' To condemn men, and have no means of changing them, is like saving them from fire by plunging them in water. A man's language in such a case must be improper. On this account our master said, 'There is the principle of loving all, to change, that which makes, distinctions.' If, now, we ask,

子墨子言曰、仁人之事者、必務求興天
下之利、除天下之害。○然當今之時、天
下之害孰爲大。○曰、若大國之攻小國
也、大家之亂小家也、强之刼弱、衆之暴
寡、詐之謀愚、貴之敖賤、此天下之害也。
人與爲人君者之不惠也、臣者之不忠
也、父者之不慈也、子者之不孝也、此又
天下之害也。又與今人之賤人、執其兵
刃毒藥水火、以交相虧賊、此又天下之
害也。姑嘗本原若衆害之所自、此胡自
生、此自愛人利人生與、卽必曰非然也、
必曰從惡人賊人生、分名乎、天下惡人
而賊人者、兼與別與、卽必曰別也、然卽
之交別者、果生天下之大害者與、是故
別非也。
子墨子曰、非人者必有以易之、若非人
而無以易之、譬之猶以水救火也、其說
將必無可焉。○是故子墨子曰、兼以易

1 I suppose that the compiler—the disciple of Mih—begins to speak here. Throughout this part, however, the changes in the argument are indistinctly marked. 2 人與 should here be expunged from the Chinese text. 3 又與 should here be expunged. 4 I translate 分名 by 'clearly.' 名 is probably a misprint for 明.

'And how is it that universal love can change *the consequences of* that other principle which makes distinctions?' the answer is, 'If princes were as much for the States of others as for their own, what one among them would raise the forces of his State to attack that of another?—he is for that other as much as for himself. If they were for the capitals of others as much as for their own, what one would raise the forces of his capital to attack that of another?—he is for that as much as for his own. If chiefs regarded the families of others as their own, what one would lead the power of his family to throw that of another into confusion?—he is for that other as much as for himself. If, now, States did not attack, nor holders of capitals smite, one another, and if families were guilty of no mutual aggressions, would this be injurious to the empire, or its benefit? It must be replied, 'This would be advantageous to the empire.' Pushing on the inquiry, now, let us ask whence all these benefits arise. Is it from hating others and doing violence to others? It must be anwered, 'No'; and it must likwise be said, 'They arise clearly from loving others and doing good to others.' *If it be further asked* whether those who love others and do good to others hold the principle of making distinctions between man and man, or that of loving all, it must be replied, 'They love all.' So then it is this principle of universal mutual love which really gives rise to all that is most beneficial to the empire. On this account we conclude that that principle is right.5

Our master said, a little ago, 'The business of benevolent men requires that they should strive to stimulate and promote what is advantageous to the empire, and to take away what is injurious to it.' We have now traced the subject up, and found that it is the principle of universal love which produces all that is most beneficial to the empire, and the principle of making distinctions which produces all that is injurious to it. On this account what our master said—'The principle

別。○然卽兼之可以易別之故、何也。○曰、藉爲人之國、若爲其國、夫誰獨舉其國以攻人之國者哉、爲彼者由爲已也。爲人之都、若爲其都、夫誰獨舉其都以伐人之都者哉、爲彼猶爲已也。爲人之家、若爲其家、夫誰獨舉其家以亂人之家者哉、爲彼猶爲已也。然卽國都不相攻伐、人家不相亂賊、此天下之害與、天下之利與、卽必曰天下之利也。姑嘗本原、若衆利之所自生、此胡自生。此自惡人賊人生與、卽必曰非然也、必曰從愛人利人生分名乎。天下愛人而利人者、別與兼與、卽必曰兼也、然卽之交兼者、果生天下之大利者與、是故子墨子曰、兼是也。

且鄉吾本言曰、仁人之事者、必務求興天下之利、除天下之害。()今吾本原兼之所生天下之大利者、吾本原別之所

5 I here transpose 子墨子曰, and put it after 兼是也. This is required by the preceding argument, which ends simply with 是故別非也. With this transposition, however, some other liberties must still be taken with the next paragraph. In 仁人之是者, 是 should evidently be 事. In the concluding phrase—出乎若方, the adoption of an old gloss, that 乎 should be 平, enables us to make sense of it. What follows, from 今吾將 down to 卽若其利, is confused and difficult. 與, in 與天下之利 is a misprint for 興; but there must be other corruptions and omissions as well. One can see the author's drift; and I have tried to translate accordingly.

of making distinctions between man and man is wrong, and the principle of universal love is right,' turns out to be correct as the sides of a square.

If, now, we just desire to promote the benefit of the empire, and select for that purpose the principle of universal love, then the acute ears and piercing eyes of people will hear and see for one another; and the strong limbs of people will move and be ruled for one another; and men of principle will instruct one another. It will come about that the old, who have neither wife nor children, will get supporters who will enable them to complete their years; and the young and weak, who have no parents, will yet find helpers that shall bring them up. On the contrary, if this principle of universal love is held not to be correct, what benefits will arise from such a view? What can be the reason that the scholars of the empire, whenever they hear of this principle of universal love, go on to condemn it? Plain as the case is, their words in condemnation of this principle do not stop;—they say, 'It may be good, but how can it be carried into practice?'

Our master said, 'Supposing that it could not be practised, it seems hard to go on likewise to condemn it. But how can it be good, and yet incapable of being put into practice?'

Let us bring forward two instances to test the matter.—Let any one suppose the case of two individuals, the one of whom shall hold the principle of making distinctions, and the other shall hold the principle of universal love. The former of these will say, 'How can I be for the person of my friend as much as for my own person? how can I be for the parents of my friend as much as for my own parents?' Reasoning in this way, he may see his friend hungry, but he will not feed him; cold, but he will not clothe him; sick, but he will not nurse him; dead, but he will not bury him. Such will be the language of the individual holding the principle of distinction, and such will be his conduct. The language of the other, holding the principle of universality, will be different, and also his conduct. He will say, 'I have heard that he who wishes to play a lofty part among men, will be for the person of his friend as much as for his own person, and for the parents of his friend as much as for his own parents. It is only thus that he can attain his distinction?' Reasoning in this way, when he sees his friend hungry, he will feed him; cold, he will clothe him; sick, he will nurse him; dead, he will bury him. Such will be the language of him who holds the principle of universal love, and such will be his conduct.

生、天下之大害者也。是故子墨子曰、別非而兼是者、出乎若方也。今吾將正求與天下之利、而取之以兼爲正、是故以聰耳明目相爲視聽乎、是以股肱畢强、相爲動宰乎、而有道肆相教誨、是以老而無妻子者、有所侍養以終其壽、幼弱孤童之無父母者、有所放依以長其身。今唯毋以兼爲正、卽若其利也。不識天下之士、所以皆聞兼而非者、其故何也。○然而天下之士、非兼者之言猶未止也、曰、卽善矣、雖然、豈可用哉。

子墨子曰、用而不可、難哉、亦將非之、且焉有善而不可用者。○姑嘗兩而進之、誰以爲二士、使其一士者執別、使其一士者執兼、是故別士之言曰、吾豈能爲吾友之身、若爲吾身、爲吾友之親、若爲吾親、是故退睹其友、飢卽不食、寒卽不衣、疾病不侍養、死喪不葬埋、別士之言若此、行若此。兼士之言不然、行亦不然、曰、吾聞爲高士於天下者、必爲其友之身、若爲其身、爲其友之親、若爲其親、然後可以爲高士天下、是故退睹其友、飢則食之、寒則衣

The words of the one of these individuals are a condemnation of those of the other, and their conduct is directly contrary. Suppose now that their words are perfectly sincere, and that their conduct will be carried out,—that their words and actions will correspond like the parts of a token, every word being carried into effect; and let us proceed to put the following questions on the case:—Here is a plain in the open country, and an officer, with coat of mail, gorget, and helmet, is about to take part in a battle to be fought in it, where the issue, whether for life or death, cannot be foreknown; or here is an officer about to be dispatched on a distant commission from Pa to Yuě, or from Ts'e to King, where the issue of the journey, going and coming, is quite uncertain:—on either of these suppositions, to whom will the officer entrust the charge of his house, the support of his parents, and the care of his wife and children?—to one who holds the principle of universal love? or to one who holds that which makes distinctions? I apprehend there is no one under heaven, man or woman, however stupid, though he may condemn the principle of universal love, but would at such a time make one who holds it the subject of his trust. This is in words to condemn the principle, and when there is occasion to choose between it and the opposite, to approve it;—words and conduct are here in contradiction. I do not know how it is, that, throughout the empire, scholars condemn the principle of universal love, whenever they hear it.6

Plain as the case is, their words in condemnation of it do not cease, but they say, 'This principle may suffice perhaps to guide in the choice of an officer, but it will not guide in the choice of a sovereign.'7

Let us test this by taking two illustrations:—Let any one suppose the case of two sovereigns, the one of whom shall hold the principle of mutual love, and the other shall hold the principle which makes distinctions. In this case, the latter of them will say, 'How can I be as much for the persons of all my people as for my own? This is much opposed to human feelings. The life of man upon the earth is but a very brief space; it may be compared to the rapid movement of a

之、疾病侍養之、死喪葬埋之、兼士之言若此、行若此。若之二者、言相非而行相反與。當使若二士者、言必信、行必果、使言行之合猶合符節也、無言而不行也、然即敢問、今有平原廣野於此、被甲嬰冑將往戰、死生之權未可識也。又有君大夫之遠使於巴越齊荆、往來及否未及否、未可識也、然即敢問、不識將惡也家室、奉承親戚、提挈妻子、而寄託之、不識於兼之有是乎、於別之有是乎。哉以爲當其於此也、天下無愚夫愚婦、雖非兼之人、必寄託之於兼之有是也。此言而非兼、擇即取兼、即此言行拂也。不識天下之士、所以皆聞兼而非之者、其故何也。〇然而天下之士非兼者之言、猶未止也、曰、意可以擇士、而不可以擇君。

子姑嘗兩而進之、誰以爲二君、使其一君者執兼、使一君者執別、是故別君之言、吾惡能爲吾萬民之身爲吾身、此泰非天下之情也、

6 From 子墨子曰,用而不可 down to this, the general meaning is plain enough. But there must be several corruptions in the text. 哉, for instance, after 別之有是乎, is, plainly, for 我. 7 Here there should follow, 'Our master said,' and some observations introductory to the two illustrations of the sovereigns. This has been lost, however, and all that remains of it is the solitary 子, in 子姑嘗云云.

team of horses whirling past any particular spot.' Reasoning in this way, he may see his people hungry, but he will not feed them; cold, but he will not clothe them; sick, but he will not nurse them; dead, but he will not bury them. Such will be the language of the sovereign who holds the principle of distinctions, and such will be his conduct. Different will be the language and conduct of the other who holds the principle of universal love. He will say, 'I have heard that he who would show himselt a *virtuous and* intelligent sovereign, ought to make his people the first consideration, and think of himself only after them.' Reasoning in this way, when he sees any of the people hungry, he will feed them; cold, he will clothe them; sick, he will nurse them; dead, he will bury them. Such will be the language of the sovereign who holds the principle of universal love, and such his conduct. If we compare the two sovereigns, the words of the one are condemnatory of those of the other, and their actions are opposite. Let us suppose that their words are equally sincere, and that their actions will be made good,—that their words and actions will correspond like the parts of a token, every word being carried into effect; and let us proceed to put the following questions on the case:—Here is a year when a pestilence walks abroad among the people; many of them suffer from cold and famine; multitudes die in the ditches and water-channels. If at such a time they might make an election between the two sovereigns whom we have supposed, which would they prefer? I apprehend there is no one under heaven, however stupid, though he may condemn the principle of universal love, but would at such a time prefer to be under the sovereign who holds it. This is in words to condemn the principle, and, when there is occasion to choose between it and the opposite, to approve it;—words and conduct are here in contradiction. I do not know how it is that throughout the empire scholars condemn the principle of universal love, whenever they hear it.

Plain as the case is, their words in condemnation of it do not cease; but they say, 'This universal, *mutual love* is benevolent and righteous. That we grant, but how can it be practised? The impracticability of it is like that of taking up the T'ae mountain, and leaping with it over the Këang or the Ho. We do, indeed, desire this universal love, but it is an impracticable thing!'

Our master said, 'To take up the T'ae mountain, and leap with it over the Keang or the Ho, is

人之生乎地上之無幾何也、譬之猶駟馳而過郤也。
是故退睹其萬民、飢即不食、寒即不衣、疾病不侍養、
死喪不葬埋、別君之言若此、行若此。兼君之言不然、
行亦不然、曰、吾聞爲明君於天下者、必先萬民之身、
後爲其身、然後可以爲明君於天下、是故退睹其萬
民、飢即食之、寒即衣之、疾病侍養之、死喪葬埋之、兼
君之言若此、行若此。然即交若之二君者、言相非而
行相反與。常使若二君者、言必信、行必果、使言行之
合猶合符節也、無言而不行也、然即敢問、今歲有癘
疫萬民、多有勤苦凍餒轉死溝壑中者、既已衆矣、不
識將擇之二君者、將何從也。我以爲當其於此也、天
下無愚夫愚婦、雖非兼者、必從兼君是也、言而非兼、
擇即取兼、此言行拂也。不識天下、所以皆聞兼而非
之者、其故何也。)然而天下之士、非兼者之言也、猶
未止也、曰、兼即仁矣義矣、雖然、豈可爲哉、吾譬兼之
不可爲也、猶挈泰山以超江河也、故兼者直願之也、
夫豈可爲之物哉。
子墨子曰、夫挈泰山以超江河、自古之及今、生民而

a thing which never has been done, from the highest antiquity to the present time, since men were; but the exercise of mutual love and the interchange of mutual benefits,—this was practised by the ancient sages and six kings.'

How do you know that the ancient sages and the six kings practised this?

Our master said, 'I was not of the same age and time with them, so that I could myself have heard their voices, or seen their faces; but I know what I say from what they have transmitted to posterity, written on bamboo or cloth, cut in metal or stone, engraven on their vessels.'

'It is said in 'The Great Declaration,'—'King Wăn was like the sun or like the moon; suddenly did his brightness shine through the four quarters of the western region.'8

'According to these words, king Wăn exercised the principle of universal love on a vast scale. He is compared to the sun or moon which shines on all, without partial favour to any spot under the heavens;—such was the universal love of king Wăn.' What our master insisted on was thus exemplified in him.

'Again, not only does 'The Great Declaration' speak thus;—we find the same thing in 'The Declaration of Yu.' Yu said, 'Ye multitudes, listen all to my words. It is not only I who dare to say a word in favour of war;—against this stupid prince of Meaou we must execute the punishment appointed by Heaven. I am therefore leading your hosts, and go before you all to punish the prince of Meaou.'9

'Thus Yu punished the prince of Meaou, not to increase his own riches and nobility, nor to obtain happiness and emolument, nor to gratify his ears and eyes;—he did it, seeking to promote what was advantageous to the empire, and to take away what was injurious to it. It appears from this, that Yu held the principle of universal love.' What our master insisted on may be found in him.

'And not only may Yu thus be appealed to;—we have 'The words of T'ang' to the same effect. T'ang said, 'I, the child Le, presume to use a dark-coloured victim, and announce to Thee, O supreme Heavenly Sovereign.—Now there is a great drought, and it is right I should be held

來、未嘗有也、今若夫兼相愛、交相利、此自先聖六王者、親行之。○何知先聖六王之親行之也。○子墨子曰、吾非與之並世同時、親聞其聲、見其色也、以其所書於竹帛、鏤於金石、琢於槃盂、傳遺後世子孫者知之。泰誓曰、文王若日若月、乍照光於四方、於西土。卽此言文王之兼愛天下之博大也、譬之日月兼照天下之無有私也。○卽此文王兼也、雖子墨子之所謂兼者、於文王取法焉。○且不惟泰誓爲然、雖禹誓卽亦猶是也。禹曰、濟濟有衆、咸聽朕言、非惟小子、敢行稱亂、蠢茲有苗、用天之罰、若予旣率爾羣、對諸羣以征有苗。禹之征有苗也、非以求以重富貴、干福祿、樂耳目也、以求興天下之利、除天下之害。○卽此、禹兼也、雖子墨子之所謂兼者、於禹求焉。○且不惟禹誓爲然、雖湯說卽亦猶是也。湯曰、惟予小子履、敢用元牡、告於上天后、曰、今天大旱、卽當朕身、履未知得罪于上下、有善不敢蔽、有罪不敢赦、簡在帝心、萬方有罪、卽當朕

8 See The Great Declaration, III. 6. The language is somewhat different from the citation.

9 'The Declaration of Yu,' is what is called 'The Counsels of Yu.' In the 20th paragraph we find the passage here quoted, or rather we find something like it.

responsible for it. I do not know but what I have offended against the Powers above and below. But the good I dare not keep in obscurity, and the sinner I dare not pardon. The examination of this is with Thy mind, O God. If the people throughout the empire commit offences, it is to be required of me. If I commit offences, it does not concern the people.'10 From these words we perceive that T'ang, possessing the dignity of emperor, and the wealth of the empire, yet did not shrink from offering himself as a sacrifice which might be acceptable to God and *other* spiritual beings.' It appears from this that T'ang held the principle of universal love. What our master insisted on was exemplified in T'ang.

And not only may we appeal in this way to the 'Declarations,' 'Charges,' and 'The words of T'ang,'—we find the same thing in 'The Poems of Chow.'11 'One of those poems says,

'Wide and long is the Royal way,
Without deflection, without injustice.
The Royal way is plain and level,
Without injustice, without deflection.
It is straight as an arrow,
It is smooth as a whetstone.
The officers tread it;
The lower people see it.'

Is not this speaking of the *Royal* way in accordance with our style?12 Anciently, Wăn and Woo, acting with exact justice and impartiality, rewarded the worthy and punished the oppressive, allowing no favouritism to influence them towards their own relatives. It appears from this that Wăn and Woo held the principle of universal love. What our master insisted on was exemplified in them.—How is it that the scholars of the empire condemn this universal love, whenever they hear of it? Plain as the case is, the words of those who condemn the principle of universal love do not cease. They say, 'It is not advantageous to the entire devotion to parents which is required:—it is injurious to filial piety.'13 Our master said, 'Let us bring this objection to the test:—A filial son, having *the happiness of* his parents at heart, considers how it is to be secured. Now, does he, so considering, wish men to love and benefit his parents? or does he wish them to hate and injure his parents?' On this view of the question, it must be evident that he wishes men to love and benefit his parents. And what must he himself first do in order to gain this object? If I first

身、朕身有罪、無及萬方。卽此言、湯貴爲天子、富有天下、然且不憚以身爲犧牲、以祠說于上帝鬼神。○卽此、湯兼也、雖子墨子之所謂兼者、於湯取法焉。○且不惟誓命、與湯說爲然、周詩卽亦猶是也。周詩曰、王道蕩蕩、不偏不黨、王道平平、不黨不偏、其直若矢、其易若底、君子之所履、小人之所視。若吾言非語道之謂也、古者文武爲正均分、賞賢罰暴、勿有親戚兄弟之所阿。○卽此文武兼也、雖子墨子之所謂兼者、於文武取法焉、不識天下之人所以皆聞兼而非之者、其故何也。然而天下之非兼者之言、猶未止、曰、意不忠親之利而害爲孝乎。○子墨子曰、姑嘗本原之、孝子之爲親度者、吾不識孝子之爲親度者、亦欲人愛利其親與、意欲人之惡賊其親

10 See 'The announcement of T'ang' (湯告) in various places. Compare also more particularly the Analects XX,. i. 3. 11 In the quotation which is immediately subjoined, the first four lines are from a rhythmical passage of the Shoo-king, V. iv. 13. The remaining four are in the She-king, II. v. Ode ix. st. 1. 12 Such I suppose to be the meaning of 若吾言非語道之謂也, if it were amended 13 The sentence is not clear,—意不忠親之利而害爲孝乎. I have done what I could with it. The scope of the whole paragraph is sufficiently plain. The 遇 is supposed to be for 偶.

address myself to love and benefit men's parents, will they for that return love and benefit to my parents? or if I first address myself to hate men's parents, will they for that return love and benefit to my parents? It is clear that I must first address myself to love and benefit men's parents, and they will return to me love and benefit to my parents. The conclusion is that a filial son has no alternative.—He must address himself in the first place to love and do good to the parents of others. If it be supposed that this is an accidental course, to be followed on emergency by a filial son, and not sufficient to be regarded as a general rule, let us bring it to the test of what we find in the Books of the ancient kings.—It is said in the Ta Ya,

'Every word finds its answer; He threw me a peach;
Every action its recompense. I returned him a plum.'

These words show that he who loves others will be loved, and that he who hates others will be hated. How is it that the scholars of the empire condemn this principle of universal love, when they hear it?

Is it that they deem it so difficult as to be impracticable? But there have been more difficult things, which yet have been done. *For instance*, king Ling of King was fond of small waists. In his time, the officers of King restricted themselves to a handful of rice, till they required a stick to raise themselves, and in walking had to hold themselves up by the wall. Now, it is a difficult thing to restrict one's-self in food, but they were able to do it, because it would please king Ling.—It needs not more than a generation to change the manners of the people, such is their desire to move after the pattern of their superiors.

Again, Kow-ts'een the king of Yuĕ, was fond of bravery. He spent three years in training his officers to be brave; and then, not knowing fully whether they were so, he set fire to the ship where they were, and urged them forward by a drum into the flames. They advanced, one rank over the bodies of another, till an immense number perished in the water or the flames; and it was not till he ceased to beat the drum, that they retired. Those officers of Yuĕ might be pronounced to be full of reverence. To sacrifice one's life in the flames is a difficult thing, but they were able to do it, because it would please their king.—It needs not more than a generation to

與。以說觀之、即欲人之愛利其親也、然即吾惡先從事即得此。若我先從事乎愛利人之親、然後人報我愛利吾親乎、意我先從事乎惡人之親、然後人報我以愛利吾親乎、即必吾先從事乎愛利人之親、然後人報我以愛利吾親也。然即之交孝子者、果不得已乎、毋先從事愛利人之親者與。意以天下之孝子、為遇而不足以為正乎、姑嘗本原先王之所書、大雅之所道曰、無言而不讐、無德而不報、投我以桃、報之以李。即此言愛人者必見愛也、而惡人者必見惡也、不識天下之士、所以皆聞愛而非之者、其故何也。

意以為難而不可為耶。嘗有難此而可為者。昔荊靈王好小要、當靈王之身、荊國之士、飯不踰乎一固、據而後興、扶垣而後行、故約食為其難為也、然後為而靈王說之、未踰於世而民可移也、即求以鄉其上也。

昔者越王勾踐好勇、教其士臣三年、以其知為未足以知之也、焚舟失火、鼓而進之、其士偃前列伏水火而死、有不可勝數也、當此之時、不鼓而退也、越國之士、可謂顫矣、故焚身為其難為也、然後為之、越王說

change the manners of the people, such is their desire to move after the pattern of their superiors. *Once more*, duke Wăn of Tsin was fond of garments of coarse flax. In his time, the officers of Tsin wore wide clothes of that fabric, with rams' furs, leathern sword-belts, and coarse canvas sandals. Thus attired, they went in to the duke's levee, and went out and walked through the court. It is a difficult thing to wear such clothes, but they were able to do it, because it would please duke Wan.—It needs but a generation to change the manners of the people, such is their desire to move after the pattern of their superiors.

Now, little food, a burning ship, and coarse clothes,—these are among the most difficult things to endure; but because the sovereign would be pleased with the enduring them, they were able *in these cases* to do it. It needs no more than a generation to change the manners of the people. Why? Because such is their desire to move after the pattern of their superiors. And now, as to universal mutual love,14 it is an advantageous thing and easily practised,—beyond all calculation. The only reason why it is not practised is, in my opinion, because superiors do not take pleasure in it. If superiors were to take pleasure in it, stimulating men to it by rewards and praise, and awing them from opposition to it by punishments and fines, they would, in my opinion, move to it,—the practice of universal mutual love, and the interchange of mutual benefits,—as fire rises upwards, and as water flows downwards:—nothing would be able to check them. This universal love was the way of the sage kings; it is the principle to secure peace for kings, dukes, and great men; it is the means to secure plenty of food and clothes for the myriads of the people. The best course for the superior man is to well understand the principle of universal love, and exert himself to practise it. It requires the sovereign to be gracious, and the minister to be loyal; the father to be kind, and the son to be filial; the elder brother to be friendly, and the younger to be obedient. Therefore the superior man, with whom the chief desire is to see gracious sovereigns and loyal ministers; kind fathers and filial sons; friendly elder brothers and obedient younger ones, ought to insist on the indispensableness of the practice of universal love. It was the way of the sage kings; it would be the most advantageous thing for the myriads of the people.

之、未踰於世、而民可移也、即求以鄉上也。昔者晉文公好苴服、當文公之時、晉國之士、大布之衣、牂羊之裘、練帛之冠、且苴之履、入見文公、出以踐之朝、故苴服爲其難爲也、然後爲而文公說之、未踰於世而民可移也、即求以鄉其上也。是故約食焚舟苴服、此天下之至難爲也、然後爲而上說之、未踰於世而民可移也、何故也、即求以鄉其上也。今若夫兼相利、此其有利且易爲也、不可勝計也、我以爲則無有上說之者而已矣、苟有上說之者、勸之以賞譽、威之以刑罰、我以爲人之於就兼相愛交相利也、譬之猶火之就上、水之就下也、不可防止於天下。故兼者聖王之道也、王公大人之所以安也、萬民衣食之所以足也、故君子莫若審兼而務行之、爲人君必惠、爲人臣必忠、爲人父必慈、爲人子必孝、爲人兄必友、爲人弟必悌、故君子莫若欲爲惠君、忠臣慈父孝子友兄悌弟、當若兼之不可不行也、此聖王之道而萬民之大利也。

14 For 兼相利 we should read 兼相愛.

2. Notwithstanding the mutilations and corruptions in the text of the preceding Essay, its general scope is clearly discernible, and we obtain from it a sufficient account of Mih's doctrine on the subject of "Universal Love." We have now to consider the opposition offered to this doctrine by Mencius. He was not the first, however, to be startled and offended by it. The Essay shows that it was resented as an outrage on the system of orthodox belief during all the lifetime of Mih and his immediate disciples. Men of learning did not cease to be clamorous against it. From the allusions made by Mencius to its prevalence in his days, it would appear that it had overcome much of the hostility which it at first encountered. He stepped forward to do battle with it, and though he had no new arguments to ply, such was the effect of his onset, that "Universal Love" has ever since been considered, save by some eccentric thinkers, as belonging to the Limbo of Chinese Vanity, among other things 'abortive, monstrous, or unkindly mixed.'

We may approach the question conveniently by observing that Mih's attempts to defend his principle were in several points far from the best that could be made. His references to the examples of Yu, T'ang, and the kings Wăn and Woo, are of this nature. Those worthies well performed the work of their generation. They punished the oppressor, and delivered the oppressed. Earnest sentiments of justice and benevolence animated their breasts and directed their course. But they never laid down the doctrine of "Universal Love," as the rule for themselves or others.

When he insists, again, that the people might easily be brought to appreciate and practise his doctrine, if their rulers would only set them the example, he shows the same overweening idea of the influence of superiors, and the same ignorance of human nature, which I have had occasion to point out in both Confucius and Mencius. His references to duke Wăn of Tsin, duke Ling of Ts'oo, and Kow-ts'een of Yuĕ, and his argument from what they are said to have effected, only move us to smile. And when he teaches that men are to be *awed* to love one another "*by punishments and fines*," we feel that he is not understanding fully what he says nor whereof he affirms.

Still, he has broadly and distinctly laid it down, that if men would only universally love one another, the evils which disturb and embitter

human society would disappear. I do not say that he has taught the *duty* of universal love. His argument is conducted on the ground *of expediency*.[1] Whether he had in his own mind a truer, nobler foundation for his principle, does not immediately appear. Be that as it may, his doctrine was that men were to be exhorted to love one another,—to love one another as themselves. According to him, "princes should be as much for the States of others as for their own. One prince should be for every other as for himself." So it ought to be also with the heads of clans, with ministers, with parents, and with men generally.

Here it was that Mencius joined issue with him. He affirmed that "to love all equally did not acknowledge the peculiar affection due to a parent." It is to be observed that Mih himself nowhere says that his principle was that of loving all EQUALLY. His disciples drew this conclusion from it. In the third Book of Mencius' Works, we find one of them, E Che, contending that the expression in the Shoo-king, about the ancient kings acting towards the people, "as if they were watching over an infant," sounded to him as if love were to be *without difference of degree*, the manifestation of it simply commencing with our parents.[2] To this Mencius replied conclusively by asking, "Does E really think that a man's affection for the child of his brother is merely like his affection for the child of his neighbour?" With still more force might he have asked, "Is a man's affection for his father merely like his affection for the father of his neighbour?" Such a question, and the necessary reply to it, are implied in his condemnation of Mih's system, as being "without father," that is, denying the peculiar affection due to a father. If Mih had really maintained that a man's father was to be no more to him than the father of any other body, or if his system had necessitated such a consequence, Mencius would only have done his duty to his country in denouncing him, and exposing the fallacy of his reasonings. As the case is, he would have done better if he had shown that no such conclusion necessarily flows from the doctrine of Universal Love, or its preceptive form that we are to love our neighbour as ourselves.

Of course it belonged to Mih himself to defend his views from the imputation. But what he has said on the point is not satisfactory.

1 This and several other points are well put by the Rev. Mr. Edkins, in his Essay, referred to p. 133. See Journal of the North-China Branch of the Royal Asiatic Society, No. II. May, 1859.
2 See Bk. III., Pt. I., v. 3.

In reply to the charge that his principle was injurious to filial piety, he endeavoured to show, that, by acting on it, a man would best secure the happiness of his parents:—as he addressed himself in the first place to love, and do good to, the parents of others, they would recompense to him the love of, and good-doing to, his parents. It might be so, or it might not. The reply exhibits strikingly in what manner Mih was conducted to the inculcation of "universal love," and that really it had in his mind no deeper basis than its expediency. This is his weak point; and if Mencius, whose view of the constitution of human nature, and the obligation of the virtues, apart from all consideration of consequences, was more comprehensive and correct than that of Mih, had founded his opposition on this ground, we could in a measure have sympathized with him. But while Mih appeared to lose sight of the other sentiments of the human mind too much, in his exclusive contemplation of the power of love, he did not doubt but his principle would make sons more filial, and ministers more devoted, and subjects more loyal. The passage which I have just referred to, moreover, does not contain the admission that the love was to be *without any difference of degree*. The fact is, that he hardly seems to have realized the objection with which Mencius afterwards pressed the advocacy of it by his followers. If he did do so, he blinked the difficulty, not seeing his way to give a full and precise reply to it.

This seems to be the exact state of the case between the two philosophers.—Mih stumbled on a truth, which, based on a right foundation, is one of the noblest which can animate the human breast, and affords the surest remedy for the ills of society. There is that in it, however, which is startling, and liable to misrepresentation and abuse. Mencius saw the difficulty attaching to it, and unable to sympathize with the generosity of it, set himself to meet it with a most vehement opposition. Nothing, certainly, could be more absurd than his classing Yang Choo and Mih Teih together, as equally the enemies of benevolence and righteousness. When he tries to ridicule Mih, and talks contemptuously about him, how, if he could have benefited the empire, by toiling till he rubbed off every hair of his body, he would have done it,[3]—this only raises up a barrier

[3] Bk. VII., Pt. I., xxvi.

between himself and us. It reminds us of the *hardness* of nature which I have elsewhere charged against him.

3. Confucius, I think, might have dealt more fairly and generously with Mih. In writing of him, I called attention to his repeated enunciation of "the golden rule" in a negative form,—"What you do not wish done to yourself, do not do to others."[1] In one place, indeed, he rises for a moment to the full apprehension of it, and recognizes the duty of taking the initiative,—of behaving to others in the first instance as he would that they should behave to him.[2] Now, what is this but the practical exercise of the principle of universal love? "All things whatsoever ye would that men should do to you, do ye even so to them":—this is simply the manifestation of the requirement, "Thou shalt love thy neighbour as thyself." Confucius might have conceded, therefore, to Mih, that the rule of conduct which he laid down was the very best that could be propounded. If he had gone on to remove it from the basis of expediency, and place it on a better foundation, he would have done the greatest service to his countrymen, and entitled himself to a place among the sages of the world.

On this matter I am happy to find myself in agreement with the "prince of literature," Han Yu.[3] "Our literati," says he, "find fault with Mih because of what he has said on 'The Estimation to be attached to Concord,'[4] on 'Universal Love,' on 'The Estimation to be given to Men of Worth,'[5] on 'The Acknowledging of Spiritual

1 Vol. I., proleg., p. 110. 2 See proleg. on the Doctrine of the Mean, pp. 48, 49. 3 See 'The Works of Han Wăn-kung, 十一卷,讀墨子篇. 4 This is the title of one of Mih's Essays,—尙同, forming the third Book of his Works. Generalizing after his fashion, he traces all evils up to a want of concord, or agreement of opinion; and goes on to assert that the emperor must be recognized as the 'Infallible Head,' to lay down the rule of truth and right, saying 天子之所是,皆是之,天子之所非,皆非之, 'What the emperor approves, all must approve; what the emperor condemns, all must condemn.' It is an unguarded utterance; and taken absolutely, apart from its connection, may be represented very much to Mih's disadvantage. See 'Supplemental Observations on the Four Books,' on Mencius, Book. I., art. lix. The coincidence between this saying and the language of Hobbes is remarkable.—'Quod legislator præceperit, id pro bono, quod vetuerit, id pro malo habendum esse.' (*De Cive*, cap. xii. 1). 5 This is another of Mih's pieces,—尙賢, the second Book of his Works. He finds a cure for the ills of the empire in princes' honouring and employing only men of worth, without paying regard to their relatives. This is contrary to the third of Confucius' nine standard rules for the government of the empire, set forth in his conversation with duke Gae, as related in the 'Doctrine of the Mean,' ch. xx. But Mih would only discountenance *nepotism*, where it ought to be discountenanced.

Beings,'[6] and on 'Confucius' being in awe of great men, and, when he resided in any State, not blaming its great officers.'[7] But when the Ts'un Ts'ew finds fault with assuming ministers, is not this attaching a similar value to concord? When Confucius, speaks of 'overflowing in love to all, and cultivating the friendship of the good,' and of how 'the extensive conferring of benefits constitutes a sage,' does he not teach universal love? When he advises 'the esteem of the worthy;' when he arranged his disciples into 'the four classes,' so stimulating and commending them; when he says that 'the superior man dislikes the thought of his name not being mentioned after death:'—does not this show the estimation he gave to men of worth? When 'he sacrificed as if the spiritual beings were present,' and condemned 'those who sacrificed as if they were not really sacrificing;'[8] when he said, 'When I sacrifice, I shall receive blessing:'—was not this acknowledging spiritual beings? The literati and Mih equally approve of Yaou and Shun, and equally condemn Këĕ and Chow; they equally teach the cultivation of the person, and the rectifying of the heart, reaching on to the good government of the empire, with all its States and families:—why should they be so hostile to each other? In my opinion, the discussions which we hear are the work of their followers, vaunting on each side the sayings of their Teacher; there is no such contrariety between the real doctrines of the two Teachers. Confucius would have used Mih; and Mih would have used Confucius. If they would not have used each other, they could not have been K'ung and Mih."

4. It seems proper, in closing this discussion of Mih's views, to notice the manner in which the subject of "universal love" appears in Christianity. Its whole law is comprehended in the one word —Love; but how wide is the scope of the term compared with all which it ever entered into the mind of Chinese sage or philosopher to conceive!

6 This is found in the 8th Book of Mih. The first and second parts of the essay, however, are unfortunately lost. In the third he tells several queer ghost stories, and adduces other proofs, to show the real existence of spiritual beings, and that they take account of men's actions to reward or to punish them. He found another panacea for the ills of the empire in this truth. His doctrine here, however, is held to be inconsistent with Confucius' reply to Fan Ch'e, Ana. VI. xx., that wisdom consists in respecting spiritual beings, but at the same time keeping aloof from them. As between Confucius and Mih, on this point we would agree rather with the latter. He holds an important truth, mingled with superstition; the sage is sceptical. 7 Han avoids saying anything on this point. The author of 'Supplemental Observations' is equally silent. 6 Han is here quoting Ana. III., xii. 2., 吾不與祭.如不祭, which he points and interprets after a way of his own. He does not read 與 but 與, in the sense of 許, 'to grant to,' 'to approve of'

It is most authoritative where the teachers of China are altogether silent, and commands:—"Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." For the Divine Being Christianity thus demands from all men supreme love;—the love of all that is majestic, awing the soul; the love of all that is beautiful, wooing the heart; the love of all that is good, possessing and mastering the entire nature. Such a love, existing, would necessitate obedience to every law, natural or revealed. Christianity, however, goes on to specify the duties which every man owes, as the complement of love to God, to his fellow-men:—"Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law. For this—'Thou shalt not commit adultery,' 'Thou shalt not kill,' 'Thou shalt not steal,' 'Thou shalt not bear false witness,' 'Thou shalt not covet;' and if there be any other commandment:—the whole is briefly comprehended in this saying, 'Thou shalt love thy neighbour as thyself.'" This commandment is "like to" the other, only differing from it in not requiring the *supreme* love which is due to God alone. The rule which it prescribes,—such love to others as we feel for ourselves,—is much more definitely and intelligibly expressed than anything we find in Mih, and is not liable to the cavils with which his doctrine was assailed. Such a love to men, existing, would necessitate the performance of every relative and social duty; we could not help doing to others as we would that they should do to us.

Mih's universal love was to find its scope and consummation in the good government of China. He had not the idea of man as man, any more than Confucius or Mencius. How can that idea be fully realized, indeed, where there is not the right knowledge of one living and true God, the creator and common parent of all? The love which Christianity inculcates is a law of humanity; paramount to all selfish, personal feelings; paramount to all relative, local, national attachments; paramount to all distinctions of race or of religion. Apprehended in the spirit of Chirst, it will go forth even to the love of enemies; it will energize in a determination to be always increasing the sum of others' happiness, limited only by the means of doing so.

But I stop. These prolegomena are the place for disquisition; but I deemed it right to say thus much here of that true, universal love, which at once gives glory to God and effects peace on earth.

CHAPTER IV.

WORKS WHICH HAVE BEEN CONSULTED IN THE PREPARATION OF THIS VOLUME.

THE Works which have been consulted are mostly the same as those used in the preparation of the first volume, of which a list is there given. I have only to add to that:—

I.—OF CHINESE WORKS.

墨子十五卷, 目一卷, "The Philosopher Mih, in fifteen Books, with one Book on the Titles of his Essays." This Work was edited and annotated in the 48th year of K'ëen-lung (A.D. 1781), by Peih Yuen (畢沅), lieutenant-governor of Shen-se. From the notes appended to Mih's Essay on "Universal Love" in the last chapter, it will be seen that the task of editing has been very imperfectly executed. I suppose it is vain to express a wish that some foreign scholar would take it in hand.

五百家註音辯韓昌黎先生全集, "The Collected Writings of Han Ch'ang-le, with the Verbal and Critical Notes of five hundred Scholars." Ch'ang-le is another designation for Han Yu, or Han Wăn-kung. I have said, p. 12, that he was a scholar of the 8th century, but he extended on into the 9th, dying A.D. 824. He stands out as perhaps the most distinguished scholar of the long space between the Han and Sung dynasties. The edition of his Works which I have, with such a collation of commentators, was first published by a Heu Taou-ke (許道基), in the 28th year of Këen-lung (A.D. 1761).

II.—OF TRANSLATIONS AND OTHER WORKS.

MENG TSEU, vel MENCIUM, inter Sinenses Philosophos, Ingenio, Doctrina, Nominisque Claritate, CONFUCIO PROXIMUM, edidit, Latina interpretatione, ad interpretationem Tartaricam utramque recensita, instruxit, et perpetuo commentario, e Sinicis deprompto, illustravit Stanislaus Julien. Paris; 1824–1829.

THE WORKS OF MENCIUS.

THE WORKS OF MENCIUS.

BOOK I.

KING HWUY OF LEANG. PART I.

孟子

梁惠王章句上

第一章 孟子見梁惠王。一節 王曰、叟、不遠千里而來、亦將有以利吾國乎。二節

CHAPTER I. 1. Mencius *went to* see king Hwuy of Leang.

2. The king said, "Venerable sir, since you have not counted it far to come here, a distance of a thousand *le*, may I presume that you are likewise provided with counsels to profit my kingdom?"

TITLE OF THE WORK. 孟子,—'The philosopher Măng.' The Work thus simply bears the name, or surname rather, of him whose conversations and opinions it relates, and is said to have been compiled in its present form by the author himself. On the use of 子, after the surname, see on Ana. I. i. The surname and this 子 were combined by the Romish Missionaries, and latinized into Mencius, which it is well to adopt throughout the translation, and thereby avoid the constant repetition of the word 'philosopher,' Măng not being distinguished, like K'ung (Confucius), by the crowning epithet of 'The Master.'

TITLE OF THIS BOOK. 梁惠王章句上,—'King Hwuy of Leang, in chapters and sentences. Part I.' Like the books of the Confucian Analects, those of this Work are headed by two or three characters at or near their commencement. Each Book is divided into two parts, called 上下, 'Upper and Lower.' This arrangement was made by Chaou K'e (趙歧), a scholar of the eastern Han dynasty (died A. D. 202), by whom the chapters and sentences were also divided, and the 章句上, 章句下, remain to the present day, a memorial of his work.

CH. I. BENEVOLENCE AND RIGHTEOUSNESS MENCIUS' ONLY TOPICS WITH THE PRINCES OF HIS TIME; AND THE ONLY PRINCIPLES WHICH CAN MAKE A COUNTRY PROSPEROUS. 1. 'King Hwuy of Leang.'—In the time of Confucius, Tsin (晉) was one of the great States of the empire, but the power of it was usurped by six great families. By B. C. 452, three of those were absorbed by the other three, viz. Wei, Chaou, and Han (魏, 趙, and 韓), which continued to encroach on the small remaining power of their prince, until at last they extinguished the royal house, and divided the whole territory among themselves. The emperor Wei Lëĕ (威烈), in his 23rd year, B. C. 402, conferred on the chief of each family the title of Prince (侯). Wei, called likewise, from the name of its capital, Leang, occupied the south-eastern part of Tsin, Han and Chaou lying to the west and north-west of it. The Leang, where Mencius visited king Hwuy, is said to have been in the present department of K'ae-fung. Hwuy—'The Kindly'— is the posthumous epithet of the king, whose name was Yung (罃). The title of *king* had been usurped by Ying, at some time before Mencius first visited him, which, it is said, he did in the 35th year of his government, B. C. 335. Mencius visited him on invitation, it must be supposed, and the simple 見=被招往見.

2. Mencius was a native of Tsow (鄒), in Loo, the name of which is still retained in the

三節 孟子對曰、王何必曰利、亦有仁義而已矣。四節 王曰、何以利吾國、大夫曰、何以利吾家、士庶人曰、何以利吾身、上下交征利、而國危矣、萬乘之國、弒其君者、必千乘之家、千乘之國、弒其君者、必百乘之家、萬取千焉、千取百焉、不爲不多矣、苟爲

3. Mencius replied, "Why must your Majesty use that word 'profit?' What I am 'likewise' provided with, are *counsels to* benevolence and righteousness, and these are my only topics.

4. "If your Majesty say, 'What is to be done to profit my kingdom?' the great officers will say, 'What is to be done to profit our families?' and the inferior officers and the common people will say, 'What is to be done to profit our persons?' Superiors and inferiors will try to snatch this profit the one from the other, and the kingdom will be endangered. In the kingdom of ten thousand chariots, the murderer of his sovereign shall be *the chief of* a family of a thousand chariots. In a kingdom of a thousand chariots, the murderer of his prince shall be *the chief of* a family of a hundred chariots. To have a thousand in ten thousand, and a hundred in a thousand, cannot be said not to be a large allotment, but if righteousness be put last, and profit be put first, they will not be satisfied without snatching *all.*

Tsow district of the department of Yen-chow (兗州), in Shan-tung. The king, in complimentary style, calls the distance from Tsow to Leang a thousand *le*. It is difficult to say what was the exact length of the ancient *le*. At present, it is a little more than one-third of an English mile. The 亦, 'also,' occasions some difficulty.—With reference to what is it spoken? Some compare the 亦...乎 with 不亦乎, Analects, I. i. But the cases are not parallel. Others say that the king refers to the many scholars who at the time made it their business to wander from country to country, as advisers to the princes:—'You *also*, like other scholars,' &c. Then, when Mencius, in par. 3, replies—亦有仁義, they say that he refers to Yaou, Shun, &c., as his models.—'I, like them,' &c. But this is too far-fetched. The king's 亦, I suppose, follows the clause—'You have come a thousand *le*,' and means:—'That is one favour, but you probably have others to confer also.' Then Mencius' 亦 refers to the king's, and='You say I likewise have counsels to profit you. What I likewise have, is benevolence,' &c. Observe the force of 將, delicately and suggestively putting the question. 3. 對,—marking the answer of an inferior, used from respect to the king.

後義而先利、不奪不饜。○五節未有仁而遺其親者也、未有義而後其君者也。○六節王亦曰、仁義而已矣、何必曰利。

【二章】○一節孟子見梁惠王、王立於沼上、顧鴻鴈麋鹿、曰、賢者亦樂此乎。○二節孟子對曰、賢者而後樂此、不賢者、雖有此

5. "There never has been a man trained to benevolence who neglected his parents. There never has been a man trained to righteousness who made his sovereign an after consideration.

6. "Let your Majesty also say, 'Benevolence and righteousness, and these shall be the only themes.' Why must you use that word —'profit?'"

Chapter II. 1. Mencius, *another day*, saw king Hwuy of Leang. The king *went and* stood *with him* by a pond, and, looking round at the large geese and deer, said, "Do wise and good *princes* also find pleasure in these things?"

2. Mencius replied, "Being wise and good, they have pleasure in these things. If they are not wise and good, though they have these things, they do not find pleasure.

曰 is 'to say,' followed directly by the words spoken. It is not 'to speak of.' 而已矣 mark very decidedly Mencius' purpose to converse only of 仁 and 義. 4. 征,—here =取, 'to take.' 交征, 'mutually to take;' *i.e.*, superiors from inferiors, and inferiors from superiors. 乘, low. 3d tone, 'a carriage or chariot.' The emperor's domain,=1,000 *le* square, produced 10,000 war chariots. A kingdom producing 1,000 chariots was that of a *how*, or prince. He is here called 百乘之家, instead of 百乘之君, because the emperor has just been denominated by that term. 後 and 先 are verbs. See Ana. VI. xx. 5. The 仁 and 義 here are supposed to result from the sovereign's example.

Ch. 2. Rulers must share their pleasure with the people. They can only be happy when they rule over happy subjects. 1. 王立,—'The king stood;' and the meaning is not that Mencius found him by the pond. The king seems to have received him graciously, and to have led him into the park. 於沼上,—comp. Ana. VI. vii., but for which passage I should translate here—'over a pond,' *i.e.*, in some building over the water, such as is still very common in China. 鴻 means 'large geese,' and 麋 is the name for a large kind of deer, but they are joined here, as adjectives, to 鴈 and 鹿. 賢者=賢者之君, 'worthy princes.' It does not refer to Mencius, as some make it out. The reply makes this plain. The king's inquiry is prompted by a sudden dissatisfaction with himself, for being occupied so much with such material gratifications, and='Amid all their cares of govt. do these pleasures find a place with good princes?' 3. See the She-king, III. i. Ode VIII. stt. 1, 2. The ode tells how his people delighted in king Wăn. For 鶴 the She-king reads 翯. 於 is read *woo*, an interjection.

不樂也。〇三節詩云、經始靈臺、經之營之、庶民攻之、不日成之、經始勿亟、庶民子來、王在靈囿、麀鹿攸伏、麀鹿濯濯、白鳥鶴鶴、王在靈沼、於牣魚躍、文王以民力爲臺爲沼、而民歡樂之、謂其臺曰靈臺、謂其沼曰靈沼、樂其有麋鹿魚鼈、古之人與民偕樂、故能樂也。〇四節湯誓曰、時日害喪、予及女偕亡、民

3. "It is said in the Book of Poetry,

'He measured out and commenced his spirit-tower;
He measured it out and planned it.
The people addressed themselves to it,
And in less than a day completed it.
When he measured and began it, *he said to them*—Be not so earnest:
But the multitudes came as if they had been his children.
The king was in his spirit-park;
The does reposed about,
The does so sleek and fat:
And the white birds shone glistening.
The king was by his spirit-pond;
How full was it of fishes leaping about!'

"King Wăn used the strength of the people to make his tower and his pond, and yet the people rejoiced to do the work, calling the tower 'the spirit-tower,' calling the pond 'the spirit-pond,' and

古之人 refering to king Wăn, but put generally. 4. See the Shoo-king III. i. 3;—T'ang's announcement of his reasons for proceeding against the tyrant, Këĕ. The words quoted are those of the people. Këĕ had pointed to the sun, saying that, as surely as the sun was in heaven, so firm was he on his throne. The people took up his words, and pointing to the sun, thus expressed their hatred of the tyrant, preferring death with him to life under him. 時＝是. 害 read *hŏ*. 喪, up. 3d tone. Chaou K'e gives quite another turn to the quotation, making the words an address of the people to T'ang:—'This day he (Këĕ) must die. We will go with you to kill him.' Choo He's view

欲與之偕亡、雖有臺池
鳥獸、豈能獨樂哉。
〔三章〕梁〔一節〕惠王曰、寡人之於
國也、盡心焉耳矣、河內
凶、則移其民於河東、移
其粟於河內、河東凶、亦
然、察鄰國之政、無如寡
人之用心者、鄰國之民
不加少、寡人之民不加
多、何也。〔二節〕孟子對曰、王好

rejoicing that he had his large deer, his fishes, and turtles. The ancients caused the people to have pleasure as well as themselves, and therefore they could enjoy it.

4. "In the Declaration of T'ang it is said, 'O sun, when wilt thou expire? We will die together with thee.' The people wished *for Këë's death*, though they should die with him. Although he had towers, ponds, birds, and animals, how could he have pleasure alone?"

Chapter III. 1. King Hwuy of Leang said, "Small as my virtue is, in the government of my kingdom, I do indeed exert my mind to the utmost. If the year be bad on the inside of the river, I remove *as many of* the people *as I can* to the East of the river, and convey grain to the country in the Inside. When the year is bad on the East of the river, I act on the same plan. On examining the government of the neighbouring kingdoms, I do not find that there is any prince who employs his mind as I do. And yet the people of the neighbouring kingdoms do not decrease, nor do my people increase. How is this?"

is to be preferred. I don't think that the last two clauses are to be understood generally:—'When the people wish to die with a prince,' &c. They must specially refer to Këë.

Ch. 3. Half measures are of little use. The great principles of royal government must be faithfully and in their spirit carried out. 1. The combination of particles—焉耳矣 gives great emphasis to the king's profession of his own devotedness to his kingdom. 寡人 was the designation of themselves used by the princes in speaking to their people,=寡德之人, 'I, the man of small virtue.' I shall hereafter simply render it by 'I.' Leang was on the south of the river, *i. e.*, the *Ho*, or Yellow river, but portions of the Wei territory lay on the other side, or north of the river. This was called the Inside of the river, because the ancient imperial capitals had mostly been there, in the province of K'e (冀州), comprehending the present Shan-se; and the country north of the Ho, looked at from them, was of course 'within,' or on this side of it. 粟,—now used commonly for millet and maize, but here for grain generally. 加少, 加多; lit., 'add few, add many.' To explain the 加, it is said the expressions=分外

戰、請以戰喻、塡然鼓之、兵刃既接、棄甲曳兵而走、或百步而後止、或五十步而後止、以五十步笑百步、則何如。曰、不可、直不百步耳、是亦走也。曰、王如知此、則無望民之多於鄰國也。三節不違農時、穀不可勝食也、數罟不入洿池、魚鼈不可勝食也、斧斤以時入山林、材

2. Mencius replied, "Your Majesty is fond of war;—let me take an illustration from war.—*The soldiers move forward to* the sound of the drums; and after their weapons have been crossed, *on one side* they throw away their coats of mail, trail their arms behind them, and run. Some run a hundred paces and stop; some run fifty paces and stop. What would you think if those who run fifty paces were to laugh at those who run a hundred paces?" The king said, "They may not do so. They only did not run a hundred paces; but they also ran away." "Since your Majesty knows this," replied Mencius, "you need not hope that your people will become more numerous than those of the neighbouring kingdoms.

3. "If the seasons of husbandry be not interfered with, the grain will be more than can be eaten. If close nets are not allowed to enter the pools and ponds, the fishes and turtles will be more than can be consumed. If the axes and bills enter the hills and forests

少,分外多, 'not fewer, nor larger, than they should for such States be.' 2. 塡然 is said to express the sound of the drum. In 鼓之, 鼓 is used as a verb, and 之 refers to 戰士, or soldiers. It was the rule of war to advance at the sound of the drum, and retreat at the sound of the gong. 是亦走也,—lit., 'this also,' *i.e.*, the fifty paces, 'was running away.' 3. Here we have an outline of the first principles of royal government, in contrast with the measures on which the king plumes himself in the 1st par. The 不 is not imperative='do not.' The first clauses of the various sentences are conditional. In spring there was the sowing; in summer, the weeding; and in autumn, the harvesting:—those were the seasons and works of husbandry, from which the people might not be called off. 勝, up. 1st tone. The dict. explains it by 'to bear,' 'to be adequate to.' 穀不可勝食='there is no eating power adequate to eat the grain.' 數, here read *ts'uh*, 'close-meshed.' The meshes of a net were anciently required to be large, of the size of 4 inches. People might only eat fish a foot long. 山=wooded hills 林=forests in

木不可勝用也、穀與魚鼈不可勝食、材木不可勝用、是使民養生喪死無憾也、養生喪死無憾、王道之始也。○四節五畝之宅、樹之以桑、五十者、可以衣帛矣、雞豚狗彘之畜、無失其時、七十者、可以食肉矣、百畝之田、勿奪其時、數口之家、可以無飢矣、謹庠序之教、申之以

only at the proper time, the wood will be more than can be used. When the grain and fish and turtles are more than can be eaten, and there is more wood than can be used, this enables the people to nourish their living and bury their dead, without any feeling against any. This condition, in which the people nourish their living and bury their dead without any feeling against any, is the first step of Royal Government.

4. "Let mulberry trees be planted about the homesteads with their five *mow*, and persons of fifty years may be clothed with silk. In keeping fowls, pigs, dogs, and swine, let not their times of *breeding* be neglected, and persons of seventy years may eat flesh. Let there not be taken away the time that is proper for the cultivation of the farm with its hundred *mow*, and the family of several mouths that is supported by it shall not suffer from hunger. Let careful attention be paid to education in schools, inculcating in it especially the filial and fraternal duties, and gray-haired men will not be seen

the plains. The time to work in the forests was, according to Choo He, in the autumn, when the growth of the trees for the year was stopped. But in the Chow-le; we find various rules about cutting down trees,—those on the south of the hill for instance, in midwinter, those on the north, in summer, &c., which may be alluded to. 無憾 I have translated, 'without any feeling against any,' the ruler being specially intended.

4. The higher principles which complete royal government. We can hardly translate 畝 by 'an acre,' it consisting, at present at least, only of 240 square paces, or 1200 square cubits, and anciently it was much smaller, 100 square paces, of 6 cubits each, making a *mow*. The ancient theory for allotting the land was to mark it off in squares of 900 mow, the middle square being called the 公田, or 'government fields.' The other eight were assigned to eight husbandmen and their families, who cultivated the public field in common. But from this 20 *mow* were cut off, and, in portions of 2½ *mow*, assigned to the farmers to build on, who had also the same amount of ground in their towns or villages, making 5 *mow* in all for their houses. And to have the ground all for growing grain, they were required to plant mulberry trees about their houses, for the nour-

孝悌之義、頒白者、不負戴於道路矣、七十者衣帛食肉、黎民不飢不寒、然而不王者、未之有也。○五節狗彘食人食、而不知檢、塗有餓莩、而不知發、人死、則曰、非我也、歲也、是何異於刺人而殺之、曰、非我也、兵也、王無罪歲、斯天下之民至焉。○

第四章一節 梁惠王曰、寡人願安承

upon the roads, carrying burdens on their backs or on their heads. It never has been that the ruler of a State, where such results were seen,—persons of seventy wearing silk and eating flesh, and the black-haired people suffering neither from hunger nor cold,—did not attain to the Imperial dignity.

5. "Your dogs and swine eat the food of men, and you do not know to make any restrictive arrangements. There are people dying from famine on the roads, and you do not know to issue the stores *of your granaries* for them. When people die, you say, 'It is not owing to me; it is owing to the year.' In what does this differ from stabbing a man and killing him, and then saying—'It was not I; it was the weapon?' Let your Majesty cease to lay the blame on the year, and instantly from all the empire the people will come to you."

CHAPTER IV. 1. King Hwuy of Leang said, "I wish quietly to receive your instructions."

ishment of silk worms. 雞豚 (a young pig) 狗 (the grain-fed, or edible dog) 彘 (the sow) 之畜,—lit., 'as to the nourishing of the fowl,' &c. 數口之家—the ground was distinguished into three kinds;—best, medium, and inferior, feeding a varying number of mouths. To this the expression alludes. 庠序. See on Book III. Pt. I. iii. 10. 王 'low. 3d tone, to come to reign,' 'to become regnant emperor.' 5. Mencius now boldly applies the subject, and presses home his faults upon the king. 食人食,—the second 食 is read *tsze*, low. 3d tone. 檢=制 'to regulate.' The phrase 不知檢 is not easy. The translation given accords with the views of most of the commentators.

CH. 4. A CONTINUATION OF THE FORMER CHAPTER, CARRYING ON THE APPEAL, IN THE LAST PARAGRAPH, ON THE CHARACTER OF KING HWUY'S OWN GOVERNMENT. 1. 安, 'quietly,' *i.e.*, sincerely and without constraint. It is said 安對勉强看見其出于誠意.

教。○二節孟子對曰、殺人以梃與刃、有以異乎。曰、無以異也。○三節以刃與政、有以異乎。曰、無以異也。○四節曰、庖有肥肉、廄有肥馬、民有飢色、野有餓莩、此率獸而食人也。○五節獸相食、且人惡之、爲民父母行政、不免於率獸而食人、惡在其爲民父母也。○六節仲尼曰、始作俑者、其無後乎、爲其象

2. Mencius replied, "Is there any difference between killing a man with a stick and with a sword?" *The king* said, "There is no difference."

3. "Is there any difference between doing it with a sword and with *the style of* government?" "There is no difference," was the reply.

4. *Mencius then* said, "In your kitchen there is fat meat; in your stables there are fat horses. *But* your people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men.

5. "Beasts devour one another, and men hate them *for doing so*. When *a prince*, being the parent of his people, administers his government so as to be chargeable with leading on beasts to devour men, where is that parental relation to the people?"

6. Chung-ne said, "Was he not without posterity who first made wooden images *to bury with the dead? So he said*, because

2, 3. 有以異乎,=有所以異乎, lit., 'Is there whereby they are different?'

4. 野,—outside a town were the 郊 *(keaou), suburbs,* but without buildings; outside the *keaou* were the 牧 *(muh), pasture-grounds;* and outside the *muh* were the 野, *(yay), wilds.*

5. 且 has the force of 'and yet,' *i.e.,* tho' they are beasts. So that a 'how much more' is carried on, in effect, to the rest of the par. 人惡之,—惡, up. 3d tone, the verb. 惡在,—惡, up. 1st tone,=何. 'Being the parent of the people,'—*i.e.,* this is his designation, and what he ought to be. 6. 俑,—in ancient times, bundles of straw were made, to represent men imperfectly, called 芻靈, and carried to the grave, and buried with the dead, as attendants upon them. In middle antiquity, *i.e.,* after the rise of the Chow dynasty, for those bundles of straw, wooden figures of men were used, having springs in them, by which they could move. Hence they were called 俑, as if 俑=踊. By and by, came the practice

人而用之也、如之何其使斯民飢而死也。

[五章] 梁惠王曰、晉國天下莫強焉、叟之所知也、及寡人之身、東敗於齊、長子死焉、西喪地於秦七百里、南辱於楚、寡人恥之、願比死者一洒之、如之何則可。(二節) 孟子對曰、地方

that man made the semblances of men, and used them *for that purpose*:—what shall be thought of him who causes his people to die of hunger?"

CHAPTER V. 1. King Hwuy of Leang said, "There was not in the empire a stronger State than Tsin, as you, venerable Sir, know. But since it descended to me, on the east we have been defeated by Ts'e, and then my eldest son perished; on the west we have lost seven hundred *le* of territory to Ts'in; and on the south we have sustained disgrace at the hands of Ts'oo. I have brought shame on my departed predecessors, and wish on their account to wipe it away, once for all. What course is to be pursued to accomplish this?"

2. Mencius replied, "With a territory which is only a hundred *le* square, it is possible to attain the Imperial dignity.

of burying living persons with the dead, which Confucius thought was an effect of this invention, and therefore he branded the inventor as in the text. 其無後乎,—the 乎 is partly interrogative, and partly an exclamation=*nonne*. 爲,—low. 3d tone,=*because*. 如之何 is by some taken as=' what would he, (viz., Confucius,) have thought,' &c? I prefer taking it as in the translation. The designation of Confucius by *Chung-ne* is to be observed. See Doctrine of the Mean, ii. 1.

CH. 5. HOW A RULER MAY BEST TAKE SATISFACTION FOR LOSSES WHICH HE HAS SUSTAINED. THAT BENEVOLENT GOVERNMENT WILL RAISE HIM HIGH ABOVE HIS ENEMIES. 1. After the partition of the state of Tsin by the three families of Wei, Chaou, and Han (note, ch. 1.), they were known as the three Tsin, but king Hwuy would here seem to appropriate to his own principality the name of the whole State. He does not, however, refer to the strength of Tsin before its partition, but under his two predecessors in the state of Wei. It was in the 30th year of his reign, and B.C. 340, that the defeat was received from Ts'e, when his oldest son was taken captive, and afterwards died. That from Ts'in was in the year B. C. 361, when the old capital of the State was taken, and afterwards peace had to be secured by various surrenders of territory. The disgrace from Ts'oo was also attended with the loss of territory;—some say 7, some say 8, towns or districts. The nominative to the verbs 敗, 喪, and 辱, does not appear to be 寡人 so much as 晉. 寡人恥之 may be translated—'I am ashamed of these things,' but most comm. make 之 refer to 先人, Hwuy's predecessors when Tsin was strong; as in the translation. The same reference they also give to 死者, as not said generally of 'the dead,'—those who had died in the various wars. This view is on the whole preferable to the other, and it gives a better antecedent for the 之 in 洒之. 一,—by one blow, one great movement. 洒=洗. 比 low, 3d tone,

百里、而可以王。○三節王如施仁政於民、省刑罰、薄稅斂、深耕易耨、壯者以暇日、脩其孝弟忠信、入以事其父兄、出以事其長上、可使制梃、以撻秦楚之堅甲利兵矣。○四節彼奪其民時、使不得耕耨、

3. "If your Majesty will *indeed* dispense a benevolent government to the people, being sparing in the use of punishments and fines, and making the taxes and levies light, so causing that the fields shall be ploughed deep, and the weeding of them be carefully attended to, and that the strong-bodied, during their days of leisure, shall cultivate their filial piety, fraternal respectfulness, sincerity, and truthfulness, serving thereby, at home, their fathers and elder brothers, and, abroad. their elders and superiors;—you will then have a people who can be employed, with sticks which they have prepared, to oppose the strong mail and sharp weapons of the troops of Ts'in and Ts'oo.

4. "The *rulers of those States*, rob their people of their time, so that they cannot plough and weed their fields, in order to support their parents. Their parents suffer from cold and hunger. Brothers, wives, and children, are separated and scattered abroad.

=爲, 'for.' 2. See Pt II. ii. 1; but it seems necessary to take the 方 in this and similar cases as in the transl. There is a pause at 地:—'with territory, which is,' &c. This is the reply to the kings' wish for counsel to wipe away his disgraces. He may not only avenge himself on Ts'e, Ts'in, and Ts'oo, but he may make himself chief of the whole empire. How, is shown in the next par.

3. 省刑罰, 薄稅斂, are the two great elements of benevolent govt., out of which grow the other things specified. 刑 罰 can hardly be separated. The dictionary says that 刑 is the general name of 罰. If we make a distinction, it must be as in the translation; 罰 is the redemption-fine for certain crimes. So 稅斂 together represent all taxes. Great differences of opinion obtain as to the significance of the individual terms. Some make 稅 to be the proportion of the land-produce paid to the govt., and 斂 all other contributions. By some this explanation is just reversed. A third party makes 稅 to be the tax of produce, and 斂 the graduated *collection* thereof. This last view suits the connection here. 易, read *e*, low. 3d tone,=治. 壯者,—at 30, a man is said to be 壯. Translators have rendered it here by 'the young,' but the meaning is the strong-bodied,—those who could be employed to take the field against the enemy. 可使 does not appear to be—'you can make or employ,' but to be passive with special reference to the 壯者 above. 省, read *sang*. 撻,—'to strike,' 'to smite,' here='to oppose.'

4. 彼,—'they' or 'those,' *i.e.*, the rulers of Ts'in and Ts'oo. 養, low. 3d tone. It is so toned in the case of children supporting their

以養其父母、父母凍餓、兄弟妻子離散。五節彼陷溺其民、王往而征之、夫誰與王敵。六節故曰、仁者無敵、王請勿疑。

第六章 一節孟子見梁襄王。二節出語人曰、望之不似人君、就之而不見所畏焉、卒然問曰、天下惡乎定。吾對曰、定于一。三節孰能一之。四節對曰、不嗜殺人者能一之。五節孰能與之。六節對曰、

5. "Those *rulers, as it were*, drive their people into pit-falls, or drown them. Your Majesty will go to punish them. In such a case, who will oppose your Majesty?

6. "In accordance with this is the saying,—'The benevolent has no enemy.' I beg your Majesty not to doubt *what I say*."

CHAPTER VI 1. Mencius went to see the king Seang of Leang.

2. On coming out *from the interview*, he said to some persons, "When I looked at him from a distance, he did not appear like a sovereign; when I drew near to him, I saw nothing venerable about him. Abruptly he asked me, 'How can the empire be settled?' I replied, 'It will be settled by being united under one *sway*.'

3. "'Who can so unite it?'"

4. "I replied, 'He who has no pleasure in killing men can so unite it.'

5. "'Who can give it to him?'"

parents, and inferiors their superiors. See in Ana. II. vii. 5. 夫, low. 1st tone, here=則.

6. 故,—not 'therefore;' it may indicate a *deduction* from what precedes, or be simply an illustration of it. 勿疑, 'Do not doubt.' It is strange that Julien, in his generally accurate version, should translate this by '*ne cuncteris*.' Hesitancy would, indeed, be an effect of doubting Mencius' words, not the proverb just quoted, but specially the affirmation in par. 2. But the words may not be so rendered.

CH. 6. DISAPPOINTMENT OF MENCIUS WITH THE KING SEANG. BY WHOM THE TORN EMPIRE MAY BE UNITED UNDER ONE SWAY. 1. On the death of king Hwuy, he was succeeded by his son *Hih* (赫), called here by his honorary epithet, Seang,='The land-enlarger, and Virtuous.' The interview here recorded seems to have taken place immediately after Hih's accession, and Mencius, it is said, was so disappointed by it that he soon left the country. 2. 語,—low. 3d tone. The 人 probably refers to some friends of the philosopher, and is not to be taken generally. 卒, read *ts'uh*. 卒然,—comp. 卒爾, Analects, XI. xxiv. 4. On 望之, 就之, comp. Ana. XIX. 14. Chaou K'e

天下莫不與也、王知夫苗乎、七八月之閒、旱、則苗槁矣、天油然作雲、沛然下雨、則苗浡然興之矣、其如是、孰能禦之、今夫天下之人牧、未有不嗜殺人者也、如有不嗜殺人者、則天下之民、皆引領而望之矣、誠如是也、民歸之、由水之就下、沛然誰能禦之。

第七章 一節 齊宣王問曰、齊桓晉文之

6. "I replied, 'All the people of the empire will unanimously give it to him. Does your Majesty understand the way of the growing grain? During the seventh and eighth months, when drought prevails, the plants become dry. Then the clouds collect densely in the heavens, they send down torrents of rain, and the grain erects itself, as if by a shoot. When it does so, who can keep it back? Now among the shepherds of men throughout the empire, there is not one who does not find pleasure in killing men. If there were one who did not find pleasure in killing men, all the people in the empire would look towards him with out-stretched necks. Such being indeed the case, the people would flock to him, as water flows downwards with a rush, which no one can repress.'"

Chapter VII. 1. The king Seuen of Ts'e asked, saying, "May I be informed by you of the transactions of Hwan of Ts'e, and Wăn of Tsin?"

makes 定于一 to='It will be settled by him who makes benevolent government his one object.' But this is surely going beyond the text. 5. The 與 is here explained, by Choo He and others, as equivalent to 歸, founding, no doubt, on the 民歸之 in the end. But in Book V. Pt. I. v., we have a plain instance of 與, used in connection with the bestowment of the empire, as in the translation which I have ventured to give, which seems to me, moreover, to accord equally well, if not better, with the rest of the chapter. 6. The 7th and 8th months of Chow were the 5th and 6th of the Hea dynasty, with which the months of the present dynasty agree. 今夫,—夫, in lower 1st tone, is used as in the Ana. XI. ix. 3. The 之 at the end is to be referred to 水, the whole, from 由(=猶), being an illustration of the people's turning with resistless energy to a benevolent ruler.

事、可得聞乎。○二節孟子對曰、仲尼之徒、無道桓文之事者、是以後世無傳焉、臣未之聞也、無以、則王乎。○三節曰、德何如、則可以王矣。曰、保民、而王莫之能禦也。○四節曰、若寡人

2. Mencius replied, "There were none of the disciples of Chung-ne who spoke about the affairs of Hwan and Wăn, and therefore they have not been transmitted to these after ages;—your servant has not heard them. If you will have me speak, let it be about Imperial government."

3. The king said, "What virtue must there be in order to the attainment of Imperial sway?" Mencius answered, "The love and protection of the people; with this there is no power which can prevent a ruler from attaining it."

4. *The king* asked again, "Is such an one as I competent to

CH. 7. LOVING AND PROTECTING THE PEOPLE IS THE CHARACTERISTIC OF IMPERIAL GOVERNMENT, AND THE SURE PATH TO THE IMPERIAL DIGNITY. This long and interesting chapter has been arranged in five parts. In the first part, parr. 1—5, Mencius unfolds the principle of Imp. govt., and tells the king of Ts'e that he possesses it. In the second part, parr. 6—8, he leads the king on to understand his own mind, and apprehend how he might exercise an Imp. govt. In the third, parr. 9—12, he unfolds how the king may and ought to carry out the kindly heart which he possessed. In the fourth part, parr. 13—17, he shows the absurdity of the king's expecting to gain his end by the course he was pursuing, and how rapid would be the response to an opposite one. In the last part, he shows the government that loves and protects the people in full development, and crowned with Imperial sway.

1. The king Seuen ('The Distinguished,' 聖善周聞曰宣), the second of his family, who governed in Ts'e, by surname T'ëen (田), and named P'eih-keang (辟疆), began his reign, B.C. 332. By some the date of this event is placed 9 years earlier. The time of Mencius' visit to him is also matter of dispute. See 'Life of Mencius,' in the *proleg*. The ruler of Ts'e was properly only a duke (公), or a prince (侯); the title of *king* was a usurpation. Hwan and Wăn,—see Ana., XIV. xvi. They were the greatest of the five leaders of the princes, who had played so conspicuous a part in the earlier time of the Chow dynasty, but to whom Confucius and Mencius so positively refused their approval. 2. 道 is a verb,= 'to speak of,' in which sense it had formerly a tone different from its usage as a noun. 無以,則王乎,—以 is taken by Choo He as =已, which it is as well to acquiesce in. See Chaou K'e's comm. for the all but impossibility of making any sense of the passage in any other way. 王,—low. 3d tone, and so generally throughout the chap. As an imperial title, it is low. 2d tone, the simple name of dignity; as implying the attainment or exercise of that dignity, it is the 3d tone. By translating it by 'Imperial government,' 'Imperial sway,' we come nearer to giving Mencius' meaning than if we were to use the term 'Royal.' 3. Here the nominatives of 'king' and 'Mencius' are dropped before 曰, as frequently afterwards. The 曰 just serves the purpose of our points of quotation. 保,—'to preserve,' 'to protect.' I translate it, according to Choo He's account, as=愛護. A pause is to be made at 民, and 而王 joined to the remainder of the sentence. 4. The hall, or *t'ang*, here mentioned, was probably that where the king was giving audience, and attending to the affairs of govt. 牛何之,—the 之 is the verb,=往. 舍,—also a verb, up. 2d tone. 諸=之, and at the same time with

者、可以保民乎哉。曰、可。曰、何由知吾可也。曰、臣聞之胡齕曰、王坐於堂上、有牽牛而過堂下者、王見之、曰、牛何之。對曰、將以釁鐘。王曰、舍之、吾不忍其觳觫、若無罪而就死地。對曰、然則廢釁鐘與。曰、何可廢也、以羊易之。不識有諸。○五節 曰、有之。曰、是心足以王矣、百姓皆以王爲愛也、臣固知

love and protect the people?" *Mencius* said, "Yes." "From what do you know that I am competent to that?" "I heard the following incident from Hoo Heih:—'The king,' said he, 'was sitting aloft in the hall, when a man appeared, leading an ox past the lower part of it. The king saw him, and asked, Where is the ox going? The man replied, We are going to consecrate a bell with its blood. The king said, Let it go. I cannot bear its frightened appearance, as if it were an innocent person going to the place of death. The man answered, Shall we then omit the consecration of the bell? *The king* said, How can that be omitted? Change it for a sheep.' I do not know whether this incident really occurred."

5. *The king* replied, "It did," and *then Mencius* said, "The heart seen in this is sufficient to carry you to the Imperial sway. The people all supposed that your Majesty grudged *the animal*, but your servant knows surely, that it was your Majesty's not being able to bear *the sight, which made you do as you did.*"

an indirect interrogative force. Choo He explains 釁鍾 from the meaning of 釁 as 'a crack,' 'a crevice,' saying:—'After the casting of a bell, they killed an animal, took its blood, and smeared over the crevices.' But the first meaning of 釁 is—'a sacrifice by blood,' and anciently 'almost all things,' connected with their religious worship, were among the Chinese purified with blood;—their temples, and the vessels in them. See the Le-ke, XXI. ii. Pt. II. 32. The reference here is to the religious rite. The only thing is that, in using an *ox* to consecrate his bell, the prince of Ts'e was usurping an Imperial privilege. 5. 愛 may be taken as the finite verb—'you loved, *i.e.*,

王之不忍也。〇六節王曰、然、誠有百姓者、齊國雖褊小、吾何愛一牛、卽不忍其觳觫、若無罪而就死地、故以羊易之也。〇七節曰、王無異於百姓之以王爲愛也、以小易大、彼惡知之、王若隱其無罪而就死地、則牛羊何擇焉。王笑曰、是誠何心哉、我非愛其財、而易之以羊也、宜乎百姓之謂我愛也。〇八節曰、無傷也、是乃仁術也、見牛、未見

6. *The king* said, "You are right. And yet there really was an appearance of what the people condemned. But though Ts'e be a small and narrow state, how should I grudge one ox. Indeed it was because I could not bear its frightened appearance, as if it were an innocent person going to the place of death, that therefore I changed it for a sheep."

7. *Mencius* pursued, "Let not your Majesty deem it strange that the people should think you were grudging *the animal.* When you changed a large one for a small, how should they know *the true reason.* If you felt pained by its being led without guilt to the place of death, what was there to choose between an ox and a sheep?" The King laughed and said, "What really was my mind in the matter? I did not grudge the expense of it, and changed it for a sheep! —There was reason in the people's saying that I grudged it."

8. "There is no harm *in their saying so,*" said *Mencius.* "Your conduct was an artifice of benevolence. You saw the ox, and had not

grudged the animal,' or as='to be niggardly,' —'you were parsimonious.' 6. It is better to make a pause after 然, and give the meaning as in the translation. Chaou K'e runs it on to the next clause. 誠有百姓者 is elliptical, and the particle 者 denotes this, requiring the supplement which I have given. 卽 acknowledges the truth of Mencius' explanation, 7. 隱=痛. 是誠何心哉 expresses the king's quandary. He is now quite perplexed by the way in which Mencius has put the case. 8. 仁術,—comp. Ana. VI.

羊也、君子之於禽獸也、見其生、不忍見其死、聞其聲、不忍食其肉、是以君子遠庖廚也、○九節王說曰、詩云、他人有心、予忖度之、夫子之謂也、夫我乃行之、反而求之、不得吾心、夫子言之、於我心有戚戚焉、此心之所以合於王者何也、○十節曰、有復於王者曰、吾力足以舉百鈞、而不足以舉一羽、明足以察秋毫之末、而不見輿薪、

seen the sheep. So is the superior man affected towards animals, that, having seen them alive, he cannot bear to see them die; having heard their dying cries, he cannot bear to eat their flesh. Therefore he keeps away from his cook-room."

9. The king was pleased, and said, "It is said in the Book of Poetry, 'The minds of others, I am able by reflection to measure;'—this is verified, my Master, in your discovery of my motive. I indeed did the thing, but when I turned my thoughts inward, and examined into it, I could not discover my own mind. When you, Master, spoke those words, the movements of compassion began to work in my mind. How is it that this heart has in it what is equal to the Imperial sway?"

10. *Mencius* replied, "Suppose a man were to make this statement to your Majesty:—'My strength is sufficient to lift three thousand catties, but it is not sufficient to lift one feather;—my eye-sight is sharp enough to examine the point of an autumn hair, but I do

xxviii. 2,—仁之方. 庖 ind. the killing-place of the animals more especially, but we must take the two words 庖廚 together. 9. 說=悅. For the ode, see the Book of Poetry, II. iv. Ode IV. st. 4, where the 他人 has a special reference. 夫子之謂也,—lit., 'This was a speaking about you, my master.'

10. 復, read *fuh*, up. 4th tone, often meaning to report the execution of a mission, as in the phrase—復命. Here it is='to inform.'

則王許之乎。曰、否。今恩足以及禽獸、而功不至於百姓者、獨何與。然則一羽之不舉、爲不用力焉、輿薪之不見、爲不用明焉、百姓之不見保、爲不用恩焉、故王之不王、不爲也、非不能也。十一曰、不爲者、與不能者之形、何以異。曰、挾太山以超北海、語人曰、我不能、是誠不能也、爲長者折枝、語人曰、

not see a waggon-load of faggots;'—would your Majesty allow what he said?" "No" *was the answer, on which Mencius proceeded,* "Now here is kindness sufficient to reach to animals, and no benefits are extended from it to the people.—How is this? Is an exception to be made here? The truth is, the feather's not being lifted, is because the strength is not used; the waggon-load of firewood's not being seen, is because the vision is not used; and the people's not being loved and protected, is because the kindness is not employed. Therefore your Majesty's not exercising the Imperial sway, is because you do not do it, not because you are not able to do it."

11. *The king* asked, "How may the difference between the not doing a thing, and the not being able to do it, be represented?" *Mencius* replied, "In such a thing as taking the T'ae mountain under your arm, and leaping over the north sea with it, if you say to people—'I am not able to do it,' that is a real case of not being able. In such a matter as breaking off a branch from a tree at the order of a superior, if you say to people—'I am not able to do it,' that is a case of not doing it, it is not a case of not being able to do it. Therefore your Majesty's not exercising the Imperial sway, is not

獨可與,—in order to bring out the force of the 獨, 'only,' it is necessary to make two sentences of this in English. 不爲也, it is said, = 不肯爲, 'not willing to do it,' but it is better to add nothing to the simple text. We have here, indeed the famous distinction of 'moral' and 'physical' ability. 11. 形, —'the form,' 'or figure;'—lit., 'How may the figure . . . be differenced?' 語人,—語, low.

我不能、是不爲也、非不能也、故王之不王、非挾太山以超北海之類也、王之不王、是折枝之類也。○十二節老吾老、以及人之老、幼吾幼、以及人之幼、天下可運於掌、詩云、刑于寡妻、至于兄弟、以御于家邦、言舉斯心加諸彼而已、故推恩、足以保四海、不推恩、無以保妻子、古之人、所以大過人者、無他

such a case as that of taking the T'ae mountain under your arm, and leaping over the north sea with it. Your Majesty's not exercising the Imperial sway is a case like that of breaking off a branch from a tree.

12. "Treat with the reverence due to age the elders in your own family, so that the elders in the families of others shall be similarly treated; treat with the kindness due to youth the young in your own family, so that the young in the families of others shall be similarly treated:—do this, and the empire may be made to go round in your palm. It is said in the Book of Poetry, 'His example affected his wife. It reached to his brothers, and his family of the State was governed by it.'—The language shows how *king Wăn* simply took this *kindly* heart, and exercised it towards those parties. Therefore the carrying out his kindly heart *by a prince* will suffice for the love and protection of all within the four seas, and if he do not carry it out, he will not be

3d tone,=告. 12. Chaou K'e makes the opening here='Treat as their age requires your own old (Eng. idiom seems to require the 2d person), and treat the old of others in the same way,' but there seems to be a kind of *constructio pregnans*, conveying all that appears in the translation. 天下可運於掌 is made by most comm. to mean—'you may pervade the empire with your kindness so easily.' But I must believe that it is the *effect*, and not the *means*, which is thus represented. For the ode, see the She-king, III. i. Ode VI. st. 2. The original celebrates the virtue of king Wăn, and we must translate in the third person, and not in the first. 御=迓, but the meaning is disputed. Here Choo He explains it by 治. The philosopher now introduces a new element into his discourse. It is no longer the 不忍

焉、善推其所爲而已矣、今恩足以及禽獸、而功不至於百姓者獨何與。○十三權、然後知輕重、度、然後知長短、物皆然、心爲甚、王請度之。○十四節抑王興甲兵、危士臣、構怨於諸侯、然後快於心與。○十五節王曰、否、吾何快於是、將以求吾所大欲也。○十六、曰、王之所大欲、可得聞與。王笑而不言。曰、

able to protect his wife and children. The way in which the ancients came greatly to surpass other men, was no other than this:—simply that they knew well how to carry out, so as to affect others, what they themselves did. Now your kindness is sufficient to reach to animals, and no benefits are extended from it to reach the people.—How is this? Is an exception to be made here?

13. "By weighing, we know what things are light, and what heavy. By measuring, we know what things are long, and what short. The relations of all things may be thus determined, and it is of the greatest importance to estimate *the motions of* the mind. I beg your Majesty to measure it.

14. "You collect your equipments of war, endanger your soldiers and officers, and excite the resentment of the other princes;—do these things cause you pleasure in your mind?"

15. The king replied "No. How should I derive pleasure from these things? My object in them is to seek for what I greatly desire."

16. *Mencius* said, "May I hear from you what it is that you greatly desire? The king laughed and did not speak. *Mencius*

之心. 'the heart that cannot bear,' *i.e.*, the humane heart, which is necessary to raise to the Imperial sway, but it is 推此心, 'the *carrying out* of this heart.' All may have the heart, but all may not be gifted, so to carry it out that it shall affect all others. We cannot wonder that the princes whom Mencius lectured should have thought his talk 迂闊, *transcendental*. 13. The 1st 度 is low. 3d tone, *too*, 'a measure,' the instrument for measuring. But both it, and 權, are equivalent to active verbs. 心爲甚 means, that the mind, as affected from without, and going forth to affect, may be light or heavy, long or short, *i.e.*, may be right or wrong, and that in different degrees;—and that it is more important to estimate the character of its action, than to weigh or measure other things. 14. Here Mencius helps the king to measure his mind. 抑,—about the same as our 'come, now,'

爲肥甘不足於口與、輕煖不足於體與、抑爲采色不足視於目與、聲音不足聽於耳與、便嬖不足使令於前與、王之諸臣、皆足以供之、而王豈爲是哉。曰、否、吾不爲是也。曰、然則王之所大欲、可知已、欲辟土地、朝秦楚、莅中國、而撫四夷也、以若所爲、求若所欲、猶緣木而求魚也。十七節 王曰、若是其甚與、曰、殆有甚焉、緣木求

resumed, "*Are you led to desire it,* because you have not enough of rich and sweet food for your mouth? Or because you have not enough of light and warm *clothing* for your body? Or because you have not enow of beautifully coloured objects to delight your eyes? Or because you have not voices and tones enow to please your ears? Or because you have not enow of attendants and favourites to stand before you and receive your orders? Your Majesty's various officers are sufficient to supply you with those things. How can your Majesty be led to entertain such a desire on account of them?" "No," said *the king*; "my desire is not on account of them?" *Mencius* added, "Then, what your Majesty greatly desires may be known. You wish to enlarge your territories, to have Ts'in and Ts'oo wait at your court, to rule the Middle kingdom, and to attract to you the barbarous tribes that surround it. But to do what you do to seek for what you desire, is like climbing a tree to seek for fish."

17. *The king* said, "Is it so bad as that?" "It is even worse," was the reply. "If you climb a tree to seek for fish, although you

or 'well then.' 16. The 與 are all interrog., low. 1st tone, and the 爲 are all low. 3d tone. 便, read *p'een*, low. 1st tone, joined with the next char. 可知已,—已 gives a positiveness to the assertion. 辟, read as, and=闢. 緣木, from the use of the phrase here, has come to be used for 'to climb a tree,' but it simply is—'from a tree.' 17. The 殆, an inroduct. part.,=

魚、雖不得魚、無後災、以若所爲、求若所欲、盡心力而爲之、後必有災。曰、可得聞與。曰、鄒人與楚人戰、則王以爲孰勝。曰、楚人勝。曰、然則小固不可以敵大、寡固不可以敵衆、弱固不可以敵彊、海內之地、方千里者九、齊集有其一、以一服八、何以異於鄒敵楚哉、蓋亦反其本矣。

十八節 今王發政施仁、使天下仕者、皆欲立於王之朝、耕者、皆欲耕於王之

do not get the fish, you will not suffer any subsequent calamity. But if you do what you do to seek for what you desire, doing it moreover with all your heart, you will assuredly afterwards meet with calamities." *The king* asked, "May I hear *from you the proof of* that?" *Mencius* said, "If the people of Tsow should fight with the people of Ts'oo, which of them does your Majesty think would conquer?" "The people of Ts'oo would conquer." "Yes;—and so it is certain that a small country cannot contend with a great, that few cannot contend with many, that the weak cannot contend with the strong. The territory within the *four* seas embraces nine divisions, each of a thousand *le* square. All Ts'e together is but one of them. If with one part you try to subdue the other eight, what is the difference between that and Tsow's contending with Ts'oo? For, *with the desire which you have*, you must likewise turn back to the radical course *for its attainment*.

18. "Now, if your Majesty will institute a government whose action shall all be benevolent, this will cause all the officers in the

'yes, and.' 蓋亦反其本, is spoken with reference to the king's object of ambition:—'By the course you are pursuing you cannot succeed, for, if you wish to do so, you must also turn back to the root of success.' 18. 野,—'fields,' here; not 'wilds.' 出於—'to come forth in,' *i.e.*, to pass from their own States into yours.

野、商賈、皆欲藏於王之市、行旅、皆欲出於王之塗、天下之欲疾其君者、皆欲赴愬於王、其若是、孰能禦之。○十九節 王曰、吾惛、不能進於是矣、願夫子輔吾志、明以教我、我雖不敏、請嘗試之。○二十 曰、無恆產而有恆心者、惟士爲能、若民則無恆產、因無恆心、苟無恆心、放辟邪侈、無不爲已、及陷於罪、然後從

empire to wish to stand in your Majesty's court, and the farmers all to wish to plough in your Majesty's fields, and the merchants, both travelling and stationary, all to wish to store their goods in your Majesty's market places, and travelling strangers all to wish to make their tours on your Majesty's roads, and all throughout the empire who feel aggrieved by their rulers to wish to come and complain to your Majesty. And when they are so bent, who will be able to keep them back?"

19. The king said, "I am stupid, and not able to advance to this. I wish you, my Master, to assist my intentions. Teach me clearly; although I am deficient in intelligence and vigour, I will essay and try to carry your instructions into effect."

20. *Mencius* replied, "They are only men of education, who, without a certain livelihood, are able to maintain a fixed heart. As to the people, if they have not a certain livelihood, it follows that they will not have a fixed heart. And if they have not a fixed heart, there is nothing which they will not do, in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they thus have been involved in crime, to follow them up and punish them;—this is to entrap the people. How can such a thing as entrapping the people be done under the rule of a benevolent man?"

欲疾,—'wishing to be aggrieved, but must restrain their feelings.' 20. 辟, read as, and=僻. 罔,—'en-net,' *i.e.*, to entrap. 無所不爲已—已, see on par. 17. 21. 無終

而刑之、是罔民也、焉有仁人在位、罔民而可爲也。○廿一節是故明君制民之產、必使仰足以事父母、俯足以畜妻子、樂歲終身飽、凶年免於死亡、然後驅而之善、故民之從之也輕。○廿二節今也、制民之產、仰不足以事父母、俯不足以畜妻子、樂歲終身苦、凶年不免於死亡、此惟救死、而恐不贍、奚暇治禮義

21. "Therefore an intelligent ruler will regulate the livelihood of the people, so as to make sure that, above, they shall have sufficient wherewith to serve their parents, and, below, sufficient wherewith to support their wives and children; that in good years they shall always be abundantly satisfied, and that in bad years they shall escape the danger of perishing. After this he may urge them, and they will proceed to what is good, for in this case the people will follow after that with ease.

22. "Now, the livelihood of the people is so regulated, that, above, they have not sufficient wherewith to serve their parents, and, below, they have not sufficient wherewith to support their wives and children. *Notwithstanding* good years, their lives are continually embittered, and, in bad years, they do not escape perishing. In such circumstances they only try to save themselves from death, and are afraid they will not succeed. What leisure have they to cultivate propriety and righteousness?

身, gen. means 'the whole life.' Perhaps we should translate, 'If some years be good, they will all their lives have plenty;' *i.e.*, they will in those years lay by a sufficient provision for bad years. This supposes that the people have felt the power of the instruction and moral training that is a part of Royal govt., which, however, is set forth as consequent on the regulation of the livelihood. Similarly, below. 之善,—之 is the verb,=往. 民之從之也輕,—Julien censures Noel here for rendering 從之 by '*ipsi (principi) obsequentur*,' and rightly. But I am not sure that the error is not rather in the rendering of 從 than in that of 之. The prince is supposed to exemplify, as well as to urge to, the good course, and the well-off people have no difficulty in following him. 23. 反其本, as in par. 17, but

哉。廿三節 王欲行之、則盍反其本矣。廿四節 五畝之宅、樹之以桑、五十者、可以衣帛矣、雞豚狗彘之畜、無失其時、七十者、可以食肉矣、百畝之田、勿奪其時、八口之家、可以無飢矣、謹庠序之教、申之以孝悌之義、頒白者、不負戴於道路矣、老者衣帛食肉、黎民不飢不寒、然而不王者、未之有也。

23. "If your Majesty wishes to effect this *regulation of the livelihood of the people*, why not turn to that which is the essential step to it?

24. "Let mulberry-trees be planted about the homesteads with their five *mow*, and persons of fifty years may be clothed with silk. In keeping fowls, pigs, and swine, let not their times of breeding be neglected, and persons of seventy years may eat flesh. Let there not be taken away the time that is proper for the cultivation of the farm with its hundred *mow*, and the family of eight mouths that is supported by it shall not suffer from hunger. Let careful attention be paid to education in schools,—the inculcation in it especially of the filial and fraternal duties, and gray-haired men will not be seen upon the roads, carrying burdens on their backs or on their heads. It never has been that the ruler of a State where such results were seen,—the old wearing silk and eating flesh, and the black-haired people suffering neither from hunger nor cold,—did not attain to the Imperial dignity."

with reference to the immediate subject. 24. See ch. iii, the only difference being that, for 數口之家 there, we have 八口之家, eight mouths being the number which 100 *mow* of medium land were computed to feed.

BOOK I.

KING HWUY OF LEANG. PART II.

梁惠王章句下

第一章 一節 莊暴見孟子曰、暴見於王、王語暴以好樂、暴未有以對也。曰、好樂何如。孟子曰、王之好樂甚、則齊國其庶幾乎。二節 他日見於王、曰、王嘗語莊子以好樂、有諸。王變乎色、曰、寡人非能好先王之樂也、直好世俗之樂耳。

CHAPTER I. 1. Chwang Paou, seeing Mencius, said to him, "I had an audience of the king. His Majesty told me that he loved music, and I was not prepared with anything to reply to him. What do you pronounce about that love of music?" Mencius replied, "If the king's love of music were very great, the kingdom of Ts'e would be near to *a state of good government.*"

2. Another day, *Mencius*, having an audience of the king, said, "Your Majesty, *I have heard*, told the officer Chwang, that you love music;—was it so?" The king changed colour, and said, "I am unable to love the music of the ancient sovereigns; I only love the music that suits the manners of the *present* age."

CH. 1. HOW THE LOVE OF MUSIC MAY BE MADE SUBSERVIENT TO GOOD GOVERNMENT, AND TO A PRINCE'S OWN ADVANCEMENT. The chapter is a good specimen of Mencius' manner,—how he slips from the point in hand to introduce his own notions, and would win princes over to benevolent government by their very vices. He was no stern moralist, and the Chinese have done well in refusing to rank him with Confucius. 1. Chwang Paou appears to have been a minister at the court of Ts'e. The 曰 preceding 好樂如何 is unnecessary. If we translate it, we must render—'He then said.' But the paraphrasts all neglect it. 庶幾 (up. 1st tone) is a phrase, signifying 'near to;' sometimes we find 庶 alone, as in Ana. XI. xviii. i. The subject, nearness to which is indicated, is often left to be gathered from the context, as here. The 王之好樂甚 is a platitude. It should be the text of the chap., but Mencius proceeds to substitute 樂 *loh* for 樂 *ngŏh*, in his own manner. 2. 直, as in last Pt. ch. iii. 3; observe how the final 耳 adds to the force of 'only.' 'Ancient

三節曰、王之好樂甚、則齊其庶幾乎、今之樂由古之樂也。四節曰、可得聞與。曰、獨樂樂、與人樂樂、孰樂。曰、不若與人。曰、與少樂樂、與衆樂樂、孰樂。曰、不若與衆。五節臣請爲王言樂。六節今王鼓樂於此、百姓聞王鐘鼓之聲、管籥之音、舉疾首蹙頞而相告曰、吾王之好鼓樂、夫何使我至於此極也、父子不相見、兄

3. *Mencius* said, "If your Majesty's love of music were very great, Ts'e would be near to *a state of good government!* The music of the present day is just like the music of antiquity, *in regard to effecting that.*"

4. *The king* said, "May I hear from you the proof of that?" *Mencius* asked, "Which is the more pleasant,—to enjoy music by yourself alone, or to enjoy it along with others?" "To enjoy it along with others," was the reply. "And which is the more pleasant,—to enjoy music along with a few, or to enjoy it along with many?" "To enjoy it along with many."

5. *Mencius proceeded*, "Your servant begs to explain *what I have said about* music to your Majesty.

6. "Now, your Majesty is having music here.—The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, with aching heads, knit their brows, and say to one another, 'That's how our king likes his music! But why does he reduce us to this extremity *of distress?*—Fathers and sons cannot

sovereigns,' *i. e.*, Yaou, Shun, Yu, T'ang, Wăn and Woo, is a better translation of 先王 than 'former kings.' 3. 由=猶. 4. 可得聞與, as in prec. ch. 獨樂樂,—the second 樂 is *loh*, 'joy,' 'pleasure.' So, in the next clause, and after 孰. 5. 爲 (low. 3d tone) 王, 'for the sake of your Majesty.' 6. 鼓樂,—鼓 is a verb,=作. The ancient dict., the 說文, makes a difference between this, and the same word for 'drum,' saying this is formed from 攴, named *p'ŭh*, while the other is formed from 支. The difference of form is

弟妻子離散、今王田獵於此、百姓聞王車馬之音、見羽旄之美、舉疾首蹙頞而相告曰、吾王之好田獵、夫何使我至於此極也、父子不相見、兄弟妻子離散、此無他、不與民同樂也、○七節今王鼓樂於此、百姓聞王鐘鼓之聲、管籥之音、舉欣欣然有喜色而相告曰、吾王庶幾無疾病與、何以能鼓樂也、今王田獵於此、百姓聞

see one another. Elder brothers and younger brothers, wives and children, are separated and scattered abroad. Now, your Majesty is hunting here.—The people hear the noise of your carriages and horses, and see the beauty of your plumes and streamers, and they all, with aching heads, knit their brows, and say to one another, 'That's how our king likes his hunting! But why does he reduce us to this extremity *of distress?*—Fathers and sons cannot see one another. Elder brothers and younger brothers, wives and children, are separated and scattered abroad.' Their feeling thus is from no other reason, but that you do not give the people to have pleasure as well as yourself.

7. "Now, your Majesty is having music here. The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, delighted, and with joyful looks, say to one another, 'That sounds as if our king were free from all sickness! If he were not, how could he enjoy this music?' Now, your Majesty is hunt-

now not regarded. 於此, 'here,' used as we use *here* in English, putting a case with little local reference. 舉＝俱 or 皆, 'all.' 蹙頞 expresses anguish, not anger. 夫 is here the introd. particle, and is better rendered by *but* than *now*. It will be seen that the preced. 吾王之好鼓樂 is incomplete. The paraphrasts add, to complete it, 固然巳. 田 is used synonymously with 畋, 'to hunt.' 聲 and 音 are to each other much as our sound or noise and tone or note. 音 is applied

王車馬之音、見羽旄之美、舉欣欣然有喜色而相告曰、吾王庶幾無疾病與、何以能田獵也、此無他、與民同樂也。八節今王與百姓同樂、則王矣。

二章 一節齊宣王問曰、文王之囿、方七十里、有諸。孟子對曰、於傳有之。二節曰、若是其大乎。曰、民猶以爲小也。曰、寡人

ing here. The people hear the noise of your carriages and horses, and see the beauty of your plumes and streamers, and they all, delighted, and with joyful looks, say to one another, 'That looks as if our king were free from all sickness! If he were not, how could he enjoy this hunting?' Their feeling thus is from no other reason but that you cause them to have their pleasure as you have yours.

8. "If your Majesty now will make pleasure a thing common to the people and yourself, the Imperial sway awaits you."

CHAPTER II. 1. The king, Seuen, of Ts'e asked, "Was it so, that the park of king Wăn contained seventy square *le?*" Mencius replied, "It is so in the records."

2. "Was it so large as that?" exclaimed *the king.* "The people," said *Mencius*, "still looked on it as small." *The king* added,

appropriately to the fifes and pipes, and also to the carriages and horses, having reference to the music of the *bells* with which these were adorned. Of 羽旄 Choo He simply says that they were 旄屬, 'belonging to the banners.' The 羽 were feathers adorning the top of the flag-staff; the 旄, a number of cows'-tails suspended from the top. 與民同樂, see Pt. I. ch. ii.

CH. 2. HOW A RULER MUST NOT INDULGE HIS LOVE FOR PARKS AND HUNTING TO THE DISCOMFORT OF THE PEOPLE. 1. 傳, low. 3d tone, 'a record,' an historical narration handing down events to futurity (傳於後人). 方七十里, must be understood—'containing seventy square *le*,' not 'seventy *le* square.' In the 日講, the meaning of 方 here (not similarly, however, in Pt. I. v. 2; vii. 17) is given by 四圍, 'in circumference.' The glossarist on Chaou K'e explains it by 方闊, which, I think, confirms the meaning I have given. The book or books giving account of this park of king Wăn are now lost. 2. 芻者蕘者 are distinguished thus:—'gatherers of grass to feed animals, and gatherers of grass for fuel.' Observe how those nouns, and 雉 and 兔 that follow are

之囿、方四十里、民猶以爲大、何也。曰、文王之囿、方七十里、芻蕘者往焉、雉兔者往焉、與民同之、民以爲小、不亦宜乎。○二節 臣始至於境、問國之大禁、然後敢入、臣聞郊關之內、有囿方四十里、殺其麋鹿者、如殺人之罪、則是方四十里、爲阱於國中、民以爲大、不亦宜乎。

第三章 一節 齊宣王問曰、交鄰國有道乎、

"My park contains *only* forty square *le*, and the people still look on it as large. How is this?" "The park of king Wăn," was the reply, "contained seventy square *le*, but the grass-cutters and fuel-gatherers had the privilege of entrance into it; so also had the catchers of pheasants and hares. He shared it with the people, and was it not with reason that they looked on it as small?

3. "When I first arrived at the borders *of your State*, I enquired about the great prohibitory regulations, before I would venture to enter it; and I heard, that inside the border-gates there was a park of forty square *le*, and that he who killed a deer in it, was held guilty of the same crime as if he had killed a man.—Thus those forty square *le* are a pitfall in the middle of the kingdom. Is it not with reason that the people look upon them as large?"

CHAPTER III. 1. The king Seuen of Ts'e, asked, saying, "Is there any way *to regulate one's maintenance of* intercourse with

made verbs by the 者;—the fodderers, the pheasanters, &c. 3. 郊 is used here in the sense simply of 'borders,' and on the borders of the various states there were 'passes' or 'gates,' for the taxation of merchandize, the examination of strangers, &c. 麋鹿, see Pt. I. ii. These forest laws of Ts'e were hardly worse than those enacted by the first Norman sovereigns of England, when whoever killed a deer, a boar, or even a hare, was punished with the loss of his eyes, and with death if the statutes were repeatedly violated.

CH. 3. HOW FRIENDLY INTERCOURSE WITH NEIGHBOURING KINGDOMS MAY BE MAINTAINED, AND THE LOVE OF VALOUR MADE SUBSERVIENT TO THE GOOD OF THE PEOPLE, AND THE GLORY OF THE PRINCE. 1. The two first 事 differ in

孟子對曰、有、惟仁者、爲能以大事小、是故湯事葛、文王事昆夷、惟智者、爲能以小事大、故太王事獯鬻、句踐事吳。○二節 以大事小者、樂天者也、以小事大者、畏天者也、樂天者、保天下、畏天者、保其國。○三節 詩云、畏天之威、于

neighbouring kingdoms?" Mencius replied, "There is. But it requires a perfectly virtuous *prince* to be able, with a great *country*, to serve a small one,—as, for instance, T'ang served Kŏ, and king Wăn served the Kwăn barbarians. And it requires a wise *prince* to be able, with a small *country*, to serve a large one,—as the king T'ae served the Heun-yuh, and Kow-tseen served Woo.

2. "He who with a great *State* serves a small one, delights in Heaven. He who with a small *State* serves a large one, stands in awe of Heaven. He who delights in Heaven, will affect with his love and protection the whole empire. He who stands in awe of Heaven, will affect with his love and protection his own kingdom.

3. "It is said in the Book of Poetry, 'I fear the Majesty of Heaven, and will thus preserve its favouring decree.'"

meaning considerably from the two last, and they are explained by 撫字周恤 and 聽從服役, *i.e.*, 'cherishing,' and 'obeying,' respectively, but the translation need not be varied. For the affairs of T'ang with Kŏ, see III. Pt. II. v. Of those of king Wăn with the Kwăn tribes we have nowhere an account, which satisfies Mencius' reference to them. Both Chaou K'e and Choo He make refer. to the She-king, III. i. Ode III. st. 8; but what is there said would seem to be of things antecedent to king Wăn. Of king T'ae and the Heun-yuh, see below, ch. xv. A very readable, though romanced account of Kow-Tseen's service of Woo is in the Lëë Kwŏ Che (列國志), Bk. lxxx. 是故 and 故, 'therefore,' introducing illustrations of what has been said, are=our 'as.' 2. 天, says Choo He, 理而已矣, 'Heaven is just principle, and nothing more.' It is a good instance of the way in which he and others often try to expunge the idea of a governing Power and a personal God from their classics. Heaven is here evidently the superintending, loving, Power of the universe. Chaou K'e says on the whole paragraph:—'The sage delights to pursue the way of Heaven, just as Heaven overspreads every thing;—as was evidenced in T'ang and Wăn's protecting the whole empire. The wise measure the time and revere Heaven, and so preserve their States;—as was evidenced in king T'ae and Kow-ts'een.' This view gives to 天 a positive, substantial meaning, though the personality of the Power is not sufficiently prominent. The commentator 王觀濤 says:—'The Heaven here is indeed the Supreme Heaven, but after all it is equivalent to principle and nothing more!' 保, as in Pt. I. vii.

3. See the She-king, IV. i. Bk. I. Ode VII. st. 3. 保, 'to preserve,' 'to keep.' 時 is here taken=是; not so in the ode. The final

時保之 ○四節 王曰、大哉言矣、寡人有疾、寡人好勇 ○五節 對曰、王請無好小勇、夫撫劍疾視曰、彼惡敢當我哉、此匹夫之勇、敵一人者也、王請大之 ○六節 詩云、王赫斯怒、爰整其旅、以遏徂莒、以篤周祜、以對于天下、此文王之勇也、文王一怒、而安天下之民 ○七節 書曰、天降下民、作之君、作之師、惟曰、其助上帝、寵之四方、有罪無罪、惟我在、天

4. The king said, "A great saying! But I have an infirmity;—I love valour."

5. "I beg your Majesty," was the reply, "not to love small valour. If a man brandishes his sword, looks fiercely, and says, 'How dare he withstand me?'—this is the valour of a common man, who can be the opponent only of a single individual. I beg your Majesty to greaten it.

6. "It is said in the Book of Poetry,

'The king blazed with anger,
And he marshalled his hosts,
To stop the march to Keu,
To consolidate the prosperity of Chow,
To meet the expectations of the empire.'

This was the valour of king Wăn. King Wăn in one burst of his anger, gave repose to all the people of the Empire.

7. "In the Book of History it is said, 'Heaven having produced the inferior people, appointed for them rulers and teachers, with the purpose that they should be assisting to God, and therefore distin-

之 refers to the decree or favour of Heaven.

5. Observe the verbal meaning of 大. 6. See the She-king, III. i. Ode VII. st. 5. where we have 按 for 遏, and 旅 for 莒. 莒 is the name of a State or place, the same probably that in the ode is called 共. 以遏徂莒, 'to stop the march to Keu,' unless we take, with some, 徂 also to be the name of a place. 7. See the Shoo-king, V. i. Sect I. 7, but the passage as quoted by Mencius is very different from

下曷敢有越厥志、一人衡行於天下、武王恥之、此武王之勇也、而武王亦一怒、而安天下之民。○八節今王亦一怒、而安天下之民、民惟恐王之不好勇也。

〔第四章〕一節齊宣王見孟子於雪宮、王曰、賢者亦有此樂乎。○孟子對曰、有、人不得、則非其上矣。○二節不得而非其上者非

guished them throughout the four quarters of the empire. Whoever are offenders, and whoever are innocent, here am I *to deal with them.* How dare any under heaven give indulgence to their refractory wills?' There was one man pursuing a violent and disorderly course in the empire, and king Woo was ashamed of it. This was the valour of king Woo. He also, by one display of his anger, gave repose to all the people of the empire.

8. "Let now your Majesty also, in one burst of anger, give repose to all the people of the empire. The people are only afraid that your Majesty does not love valour."

Chapter IV. 1. The king Seuen of Ts'e had an interview with Mencius in the Snow palace, and said to him, "Do men of talents and worth likewise find pleasure in these things?" Mencius replied, "They do, and if people *generally* are not able *to enjoy themselves*, they condemn their superiors.

2. "For them, when they cannot enjoy themselves, to condemn their superiors is wrong, but when the superiors of the people do

the original text. 惟曰其助上帝,—lit., 'just saying, They shall be aiding to God.' The sentiment is that of Paul, in Rom. XIII. 1—4, 'The powers ordained of God are the ministers of God.' In 天下曷敢有越厥志, there is an allusion to the tyrant Këë, who is the 一人 in Mencius' subjoined explanation.

8. 惟恐 is, by some, taken—'The people would only be afraid,' the prec. clause being='If your Majesty,' &c. I think the present tense is preferable.

Ch. 4. A ruler's prosperity depends on his exercising a restraint upon himself, and sympathizing with the people in their joys and sorrows. 1. 'The Snow palace' was a pleasure-palace of the princes of Ts'e, and is said to have been in the present district of Lin-tsze, in the department of Ts'ing-chow. Most comm. say that the king Seuen had lodged Mencius there, and went to see him, but it may not have been so. Perhaps they only had their interview there. 賢者亦有此樂乎, is different from the question, in nearly the same

也、為民上、而不與民同樂者、亦非也。○三節樂民之樂者、民亦樂其樂、憂民之憂者、民亦憂其憂、樂以天下、憂以天下、然而不王者、未之有也。○四節昔者、齊景公問於晏子曰、吾欲觀於轉附朝儛、遵海而南、放于琅邪、吾何脩、而可以比於先王觀也。○五節晏子對曰、善哉問也、天子適

not make enjoyment a thing common to the people and themselves, they also do wrong.

3. "When a ruler rejoices in the joy of his people, they also rejoice in his joy; when he grieves at the sorrow of his people, they also grieve at his sorrow. A sympathy of joy will pervade the empire; a sympathy of sorrow will do the same:—in such a state of things, it cannot be but that the ruler attain to the Imperial dignity.

4. "Formerly, the duke, King, of Ts'e, asked the minister Ngan, saying, 'I wish to pay a visit of inspection to Chuen-foo, and Chaou-woo, and then to bend my course southward along the shore, till I come to Lang-yay. What shall I do that my tour may be fit to be compared with the visits of inspection made by the ancient emperors?'

5. "The minister Ngan replied, 'An excellent inquiry! When the emperor visited the princes, it was called a tour of inspection,

words, in Pt. I. ii, 賢者 being there 'worthy princes,' and here 'scholars,' men of worth generally, with a reference to Mencius himself. 人不得,—人 is to be taken as=民, 'the people,' men generally, and 不得, it is said, 是不得安居之樂,非指雪宮, 'is =do not get the pleasure of quiet living and enjoyment, not referring to the Snow palace.' 非其上,—非 is used as a verb,=' to blame,' 'to condemn.' So in the next par. 3. I have given the meaning of the phrases 樂以天下,憂以天下, which sum up the preceding part of the par., and are not to be understood as spoken of the ruler only. The 合講 says:—'These two sentences are to be explained from the four prec. sentences. The phrase 天下 is only a forcible way of saying what is said by 民. The 以 is to be explained as if we read—不以一身,乃以天下耳, the joy and sorrow is *not with (i.e., from) one individual, but from the whole empire.*' 王, low. 3d tone. 4. 晏子, see Conf. Ana., V. xvi.

諸侯曰巡狩、巡狩者、巡所守也、諸侯朝於天子曰述職、述職者、述所職也、無非事者、春省耕而補不足、秋省斂而助不給、夏諺曰、吾王不遊、吾何以休、吾王不豫、吾何以助、一遊一豫、爲諸侯度。○六節今也不然、師行而糧食、飢者弗食、勞者弗息、

that is, he surveyed the *States* under their care. When the princes attended at the court of the emperor, it was called a report of office, that is, they reported their administration of their offices. Thus, neither of the proceedings was without a purpose. *And moreover*, in the spring they examined the ploughing, and supplied any deficiency *of seed*; in the autumn they examined the reaping, and supplied any deficiency of yield. There is the saying of the Hea dynasty,—If our king do not take his ramble, what will become of our happiness? If our king do not make his excursion, what will become of our help? That ramble, and that excursion, were a pattern to the princes.

6. "'Now, the state of things is different.—A host marches *in attendance on the ruler*, and stores of provisions are consumed. The hungry are deprived of their food, and there is no rest for those

The duke King, occupied the throne for 58 years, from B.C. 546–488. Chuen-foo and Chaou-woo were two hills, which must have been on the north of Ts'e, and looking on the waters now called the Gulf of Pih-chih-le. Lang-yay was the name both of a mountain and an adjacent city, referred to the present department of Choo-shing, in Ts'ing-chow. 修=作爲, 'to do.'

5. 狩巡,—see the Shoo-king, II. i. 8, 9. 狩 is used as=守. It does not seem necessary to repeat the 巡狩 and 述職 in the translation. This tour of inspection appears to have been made, under the Chow dynasty, once in 12 years, while the princes had to present themselves at court, (朝, read *ch'aou*) once in 6 years. From 春, 'in the spring,' the practices appropriate to the various princes, as well as the emperor, are described, tho', as appears from the last clause, with special reference to the latter. 豫 or 預=遊. By 一遊一預 the spring and autumn visitations are intended, each called 一. 6. 師, properly a body of 2,500 men, but here generally=a host, a multitude. 睊睊胥讒, 民乃作慝, are referred to the people, and the next two clauses to the princes. Yet the 乃 after 民, would rather indicate a different subject for the clause before. 諸侯憂,—諸侯, by Choo He and others, is explained as

睊睊胥讒、民乃作慝、方命虐民、飲食若流、流連荒亡、爲諸侯憂。○七節從流下而忘反、謂之流、從流上而忘反、謂之連、從獸無厭、謂之荒、樂酒無厭、謂之亡。○八節先王無流連之樂、荒亡之行。○九節惟君所行也。○十節景公說、大戒於國、出舍於郊、於是始興發、補不足、召太師曰、爲我作君臣相說之樂、蓋徵招角招是

who are called to toil. Maledictions are uttered by one to another with eyes askance, and the people proceed to the commission of wickedness. Thus the *Imperial* ordinances are violated, and the people are oppressed, and *the supplies of* food and drink flow away like water. *The rulers* yield themselves to the current, or they urge their way against it; they are wild; they are utterly lost:—these things proceed to the grief of their subordinate governors.

7. "'Descending along with the current, and forgetting to return, is what I call yielding to it. Pressing up against it, and forgetting to return, is what I call urging their way against it. Pursuing the chase without satiety is what I call being wild. Delighting in wine without satiety is what I call being lost.

8. "'The ancient emperors had no pleasures to which they gave themselves as on the flowing stream; no doings which might be so characterized as wild and lost.

9. "'It is for you, my prince, to pursue your course.'"

10. "The duke King was pleased. He issued a proclamation throughout his state, and went out and occupied a shed in the borders. From that time he began to open his granaries to supply the wants of the people, and calling the Grand music-master, he said

in the translation. This view certainly puts force on the characters, yet we seem driven to it. Chaou K'e makes them refer to the princes proper, who also are with him the subject in the clause 睊睊, but how can it be said that these things in which they delighted were a 'grief' to them? 10. 太師,—see Ana. VIII. xv. 徵 (read *che*, up. 2d tone) and 角 are the name of two of the 5 notes in the Chinese scale, the 4th and

也、其詩曰、畜君何
尤、畜君者、好君也。
第五章 一節 齊宣王問曰、人
皆謂我毀明堂、毀
諸已乎。二節 孟子對曰、
夫明堂者、王者之
堂也、王欲行王政、
則勿毀之矣。三節 王曰、
王政可得聞與。對
曰、昔者文王之治

to him—'Make for me music to suit a prince and his minister pleased with each other.' And it was then that the Che-shaou and Këŏ-shaou were made, in the poetry to which it was said, 'What fault is it to restrain one's prince?' He who restrains his prince loves his prince."

CHAPTER V. 1. The king Seuen of Tʻse said, "People all tell me to pull down and remove the Brilliant palace. Shall I pull it down, or stop *the movement for that object?*"

2. Mencius replied, "The Brilliant palace is a palace appropriate to the emperors. If your Majesty wishes to practise the true Royal government, then do not pull it down."

3. The king said, "May I hear from you what the true Royal government is?" "Formerly," was the reply, "king Wăn's govern-

3d. 招 is used for 韶, the name given to the music of Shun. This was said to be preserved in Tsʻe, and the same name was given to all Tsʻe music. The Che-shaou and Këŏ-shaou were, I suppose, two tunes or pieces of music, starting with the notes 徵 and 角 respectively.

CH. 5. TRUE ROYAL GOVERNMENT WILL ASSUREDLY RAISE TO THE IMPERIAL DIGNITY, AND NEITHER GREED OF WEALTH, NOR LOVE OF WOMAN, NEED INTERFERE WITH ITS EXERCISE. However his admirers may try to defend him, here, and in other chapters, Mencius, if he does not counsel to, yet suggests, rebellion. In his days, the Chow dynasty was nearly a century distant from its extinction. And then his accepting the princes, with all their confirmed habits of vice and luxury, and telling them those need not interfere with the benevolence of their government, shows very little knowledge of man, or of men's affairs. 1. 明堂,—not 'the *Ming* or Brilliant *Hall*.' It was the name given to the palaces occupied in different parts of the country by the emperors in their tours of inspection mentioned in the last chapter. See the Book of Rites, Bk. XIV. The name *Ming*, was given to them, because royal government, &c., were 'displayed' by means of them. The one in the text was at the foot of the Tʻae mountain in Tsʻe, and as the emperor no longer made use of it, the suggestion on which he consulted Mencius, was made to king Seuen. In 毀諸已乎, we have two questions,—'Shall I destroy it (諸, the interrog. of hesitancy, so common in Mencius), or, Shall I stop?' 2. the 1st and 2d 王 here have the low. 1st tone; they quite differ from the 2d, which is merely the style of king Seuen. I may give here a note from the 集證 (Pt. I. i. 1.) on the force of the terms 君 and 王.—'He who is followed by the people till they form *a flock* (羣), is a *keun*. He to whom they turn and go (往之), is a *wang*. Thus the title *wang* expresses the idea of the people's turning and resorting to him who holds it, but the possessor of a State can barely be called a *keun*. It is only the possessor of the Empire, who can be styled *wang*.'

3. Kʻe was a double peaked hill, giving its name to the adjoining country, the old state of Chow. Its name is still retained in the district of Kʻe-shan, in Fung-tseang, the most western department of Shen-se, bordering on Kan-suh.

岐也、耕者九一、仕者世祿、關市譏而不征、澤梁無禁、罪人不孥、老而無妻曰鰥、老而無夫曰寡、老而無子曰獨、幼而無父曰孤、此四者、天下之窮民、而無告者、文王發政施仁、必先斯四者、詩云、哿矣富人、哀此煢獨。四節王曰、善哉言乎。曰、王如善之、則何爲不行。王曰、寡

ment of K'e was as follows:—The husbandmen *cultivated for the government* one-ninth of the land; the descendants of officers were salaried; at the passes and in the markets, *strangers* were inspected, but *goods* were not taxed: there were no prohibitions respecting the ponds and weirs; the wives and children of criminals were not involved in their guilt. There were the old and wifeless, or widowers; the old and husbandless, or widows; the old and childless, or solitaries; the young and fatherless, or orphans:—these four classes are the most destitute of the people, and have none to whom they can tell their wants, and king Wăn, in the institution of his government with its benevolent action, made them the first objects of his regard, as it is said in the Book of Poetry,

'The rich may get through.
But alas! for the miserable and solitary!'"

4. The king said, "O excellent words!" *Mencius* said, "Since your Majesty deems them excellent, why do you not practise them?" "I have an infirmity," said the king; "I am fond of wealth." The

耕者九一,—A square *le* was divided into 9 parts, each containing 100 *mow*; eight farming families were located upon them, one part being reserved for govt., which was cultivated by the joint labours of the husbandmen. See III. Pt. I. iii. 仕者世祿,—'officers, hereditary emolument;' that is, descendants of meritorious officers, if men of ability, received office, and, even if they were not, they had pensions, in reward of the merit of their fathers. 'Ponds and weirs,'—it is not to be understood that the *ponds* were artificial. 先斯四,—先 is the verb. For the ode, see the She-king, II. iv. Ode VIII. st. 13, where for 煢 we find 惸. 4. 公劉, 'The duke Lew,' was the great-grandson of How-tseih, the high ancestor of the Chow family. By him the waning fortunes of his house were revived, and he founded a settlement in 豳 *(Pin)*, the present Pin-chow (邠州), in Shen-se. The account of his doing so is found in the ode quoted, She-king, III. ii. Ode

人有疾、寡人好貨。對曰、昔者、公劉好貨、詩云、乃積乃倉、乃裹餱糧、于橐于囊、思戢用光、弓矢斯張、干戈戚揚、爰方啓行、故居者有積倉、行者有裹糧也、然後可以爰方啓行、王如好貨、與百姓同之、於王何有。○五節 王曰、寡人有疾、寡人好色。對曰、昔者大王好色、愛厥妃、詩云、古公亶父、來朝走馬、率

reply was, "Formerly, Kung-lew was fond of wealth. It is said in the Book of Poetry,

'He reared his ricks, and filled his granaries,
He tied up dried provisions and grain,
In bottomless bags, and sacks,
That he might gather his people together, and glorify *his State*.
With bows and arrows all-displayed,
With shields, and spears, and battle-axes, large and small,
He commenced his march.'

In this way those who remained in their old seat had their ricks and granaries, and those who marched had their bags of provisions. It was not till after this that he thought he could commence his march. If your Majesty loves wealth, let the people be able to gratify the same feeling, and what difficulty will there be in your attaining the Imperial sway?"

5. The king said, "I have an infirmity; I am fond of beauty." The reply was, "Formerly, king T'ae was fond of beauty, and loved his wife. It is said in the Book of Poetry,

'Koo-kung T'an-foo
Came in the morning, galloping his horse,
By the banks of the western waters,

IV. st. 1. For 乃 we have in the She-king, 迺. and for 戢. 輯. 積, read *ts'ze*, up. 3d tone, 'to store up,' 'stores.' Choo He explains: —'stores in the open air.' The king T'ae, (see the Doctrine of the Mean. ch. xviii,) was the 9th in descent from Kung Lew, by name T'an-foo (up. 2d tone). He removed from Pin to K'e, as

西水滸、至于岐下、爰及姜女、聿來胥宇、當是時也、內無怨女、外無曠夫、王如好色、與百姓同之、於王何有。

第六章 一節 孟子謂齊宣王曰、王之臣、有託其妻子於其友、而之楚遊者、比其反也、則凍餒其妻子、則如之何。王曰、棄之。二節 曰、士師不能治士、則如之何。王曰、已之。三節 曰、四境

As far as the foot of K'e hill,
Along with the lady of Keang;
They came and together chose the site of settlement.'

At that time, in the seclusion of the house, there were no dissatisfied women, and abroad, there were no unmarried men. If your Majesty loves beauty, let the people be able to gratify the same feeling, and what difficulty will there be in your attaining the Imperial sway?"

CHAPTER VI. 1. Mencius said to the king Seuen of Ts'e, "Suppose that one of your Majesty's ministers were to entrust his wife and children to the care of his friend, while he himself went into Ts'oo to travel, and that, on his return, *he should find that* the friend had caused his wife and children to suffer from cold and hunger;—how ought he to deal with him?" The king said, "He should cast him off."

2. *Mencius* proceeded, "Suppose that the chief criminal judge could not regulate the officers *under him*, how would you deal with him?" The king said, "Dismiss him."

is celebrated in the ode, She-king, III. i. Ode III. st. 2. 古公=先公, 'the ancient duke,' T'an-foo's title, before it was changed into 大王, 'the king, or emperor, T'ae,'

CH. 6. BRINGING HOME HIS BAD GOVERNMENT TO THE KING OF TS'E. 1. 之楚,—之 is the verb=往. 比, low. 3d tone,=及, as in Ana. XI. xxv. 1, 5. 凍 and 餒 are active, *hiphil* verbs. It is better to prefix 'suppose that,' or 'if,' to the whole sentence, in the translation, as the cases in the remaining par. cannot well be put directly, as this might be. The replies suggest the renderings of 如之何, which I have given. 2. 士師, see on Ana. XVIII. ii. 治 is low. 1st tone. In the next par., it is low. 3d. The two instances well illustrate the difference of signification, which the tone makes.

之內不治、則如之何。王顧左右而言他。

第七章　一節　孟子見齊宣王曰、所謂故國者、非謂有喬木之謂也、有世臣之謂也、王無親臣矣、昔者所進、今日不知其亡也。二節　王曰、吾何以識其不才而舍之。三節　曰、國君進賢、如不得已、將使卑踰尊、疏踰戚、可不慎與。四節　左右皆曰

3. *Mencius again* said, "If within the four borders *of your kingdom* there is not good government, what is to be done?" The king looked to the right and left, and spoke of other matters.

Chapter VII. 1. Mencius, having an interview with the king Seuen of Ts'e, said to him, "When men speak of 'an ancient kingdom,' it is not meant thereby that it has lofty trees in it, but that it has ministers *sprung from families which have been noted in it* for generations. Your Majesty has no intimate ministers *even*. Those whom you advanced yesterday are gone to day, and you do not know it."

2. The king said, "How shall I know that they have not ability, and so avoid employing them at all?"

3. The reply was, "The ruler of a State advances to office men of talents and virtue, only as a matter of necessity. Since he will thereby cause the low to overstep the honourable, and strangers to overstep his relatives, may he do so but with caution?

4. "When all those about you say,—'This is a man of talents

Ch. 7. The care to be employed by a prince in the employment of ministers; and their relation to himself, and the stability of his kingdom. 1. On the idiom 之謂, see Premare, on char. 之; but the examples which he adduces are not quite similar to those in this passage. Lit., the opening sentence would be:—'That which is said—an ancient kingdom, is not the saying (之謂) of saying it has lofty trees; it is the saying of—it has hereditary ministers.' The 謂 in 非謂 might be omitted, and yet it adds something in the turn of the sentence. As opposed to 今日, 昔者='yesterday.' Chaou K'e strangely mistakes the meaning of the last clause, which he makes to be:—'Those whom you advanced on the past day, do evil to-day, and you do not know to cut them off!' 2. 舍=捨, up. 2d tone, 'to let go,' 'to dismiss.' 3. 如不得已,—lit., 'as a thing in which he

賢、未可也、諸大夫皆曰賢、未可也、國人皆曰賢、然後察之、見賢焉、然後用之、左右皆曰不可、勿聽、諸大夫皆曰不可、勿聽、國人皆曰不可、然後察之、見不可焉、然後去之。○五節 左右皆曰可殺、勿聽、諸大夫皆曰可殺、勿聽、國人皆曰可殺、然後察之、見可殺焉、然後殺之、故曰國人殺之也。○六節 如此、然後可以爲民父母。

and worth,' you may not for that believe it. When your great officers all say,—'This is a man of talents and virtue,' neither may you for that believe it. When all the people say,—'This is a man of talents and virtue,' then examine into the case, and when you find that the man is such, employ him. When all those about you say,—'This man won't do,' don't listen to them. When all your great officers say,—'This man won't do,' don't listen to them. When the people all say,—'This man won't do,' then examine into the case, and when you find that the man won't do, send him away.

5. "When all those about you say,—'This man deserves death,' don't listen to them. When all your great officers say,—'This man deserves death,' don't listen to them. When the people all say,—'This man deserves death,' then inquire into the case, and when you see that the man deserves death, put him to death. In accordance with this we have the saying, 'The people killed him.'

6. "You must act in this way in order to be the parent of the people."

cannot stop.' Comp. the Chung Yung, xx. 13.

4. 未可, 'you may not *yet* believe that the man is so and so.' See on Ana. XIII. xxiv.

6. Compare the Great Learning, Comm. x. 3. We may use the second person in translating, or more indefinitely, the third.

第八章 一節 齊宣王問曰、湯放桀、武王伐紂、有諸。孟子對曰、於傳有之。二節 曰、臣弒其君可乎。三節 曰、賊仁者、謂之賊、賊義者、謂之殘、殘賊之人、謂之一夫、聞誅一夫紂矣、未聞弒君也。

第九章 一節 孟子見齊宣王曰、爲巨室、則必使工師求大木、工師得大木、則王喜、以爲能

Chapter VIII. 1. The king Seuen of Ts'e asked, saying, "Was it so, that T'ang banished Këë, and that king Woo smote Chow?" Mencius replied, "It is so in the records."

2. *The king* said, "May a minister *then* put his sovereign to death?"

3. *Mencius* said, "He who outrages the benevolence *proper to his nature*, is called a robber; he who outrages righteousness, is called a ruffian. The robber and ruffian we call a mere fellow. I have heard of the cutting off of the fellow Chow, but I have not heard of the putting a sovereign to death, *in his case*."

Chapter IX. 1. Mencius, having an interview with the king Seuen of Ts'e, said to him, "If you are going to build a large mansion, you will surely cause the Master of the workmen to look out for large trees, and when he has found such large trees, you will be

Ch. 8. Killing a sovereign is not necessarily rebellion nor murder. 1. Of T'ang's banishment of Këë, see the Shoo-king, IV. ii., iii; and of the smiting of Chow, see the same. V. i. 2. 弒 is the word appropriated to regicide, which Mencius in his reply exchanges for 誅. 臣,—'a minister,' *i.e.*, here, a subject. 3. 賊, as a verb,=傷害, 'to hurt and injure,' as in the Analects, several times. 'To outrage' answers well for it here. In the use of 夫, Mencius seems to refer to the expression 獨夫紂, Shoo-king, V. i. Section III. 4.

Ch. 9. The absurdity of a ruler's not acting according to the counsel of the men of talents and virtue, whom he calls to aid in his government, but requiring them to follow his ways. In one important point Mencius' illustrations fail. A prince is not supposed to understand either house-building or stone-cutting; he must delegate those matters to the men who do. But government he ought to understand, and he may not delegate it to any scholars or officers. 1. The 工師 was a special officer having charge of all the artizans, &c. See the Le-ke, VI. ii. 29; vi. 17. 勝, upper 1st tone,—see Pt. I. iii. 3. 其任 (low. 3d tone),—'its use,' *i.e.*, the building

勝其任矣、匠人斲而小之、則王怒、以爲不勝其任矣、夫人幼而學之、壯而欲行之、王曰、姑舍女所學而從我、則何如。○二節 今有璞玉於此、雖萬鎰、必使玉人彫琢之、至於治國家、則曰、姑舍女所學而從我、則何以異於教玉人彫琢玉哉。

glad, thinking that they will answer for the intended object. Should the workmen hew them so as to make them too small, then your Majesty will be angry, thinking that they will not answer for the purpose. Now, a man spends his youth in learning *the principles of right government*, and, being grown up to vigour, he wishes to put them in practice;—if your Majesty says to him, 'For the present put aside what you have learned, and follow me,' what shall we say?

2. "Here now you have a gem unwrought, *in the stone.* Although it may be worth 240,000 *taels*, you will surely employ a lapidary to cut and polish it. But when you come to the government of the State, then you say,—'For the present put aside what you have learned, and follow me.' How is it that you herein act so differently from your conduct in calling in the lapidary to cut the gem!"

of the house. The 之 after 學 and 行 are to be understood as referring to 仁 and 義, or as in the translation. 壯 denotes the maturity of 30 years, when one was supposed to be fit for office. 2. The 鎰, was 24 Chinese ounces or *taels* (of gold.) Choo He, after Chaou K'e, erroneously makes it 20 ounces. The gem in question, worth so much, would be very dear to the king, *and yet* he would certainly confide to another the polishing of it;—why would he not do so with the State? 國家,—the kingdom, embracing the families and possessions of the nobles. 女=汝. 教, up. 1st tone,=使 or 令, 'to make,' not 'to teach.' From 至於, however, was explained by Chaou K'e (and many still follow him) thus:—'But in the matter of the government of your State, you say,—For the present put aside what you have learned, and follow me. In what does this differ from your teaching—*i.e.*, wishing to teach—the lapidary to cut the gem?' This is the interpretation which Julien adopts in his translation. The other upon the whole appears to me the better. The first 則 is a difficulty in Chaou K'e's view; the second, in the other. But the final 哉 turns the balance in its favour, and accordingly I have adopted it.

第十章 一節 齊人伐燕、勝之。○二節 宣王問曰、或謂寡人勿取、或謂寡人取之、以萬乘之國、伐萬乘之國、五旬而擧之、人力不至於此、不取、必有天殃、取之何如。○三節 孟子對曰、取之而燕民悅、則取之、古之人有行之者、武王是也、取之而燕民不悅、則勿取、古之人有行之者、文王是也。○四節 以

Chapter X. 1. The people of Ts'e attacked Yen, and conquered it.

2. The king Seuen asked, saying, "Some tell me not to take possession of it for myself, and some tell me to take possession of it. For a kingdom of ten thousand chariots, attacking another of ten thousand chariots, to complete the conquest of it in fifty days, is an achievement beyond *mere* human strength. If I do not take possession of it, calamities from Heaven will surely come upon me. What do you say to my taking possession of it?"

3. Mencius replied, "If the people of Yen will be pleased with your taking possession of it, then do so.—Among the ancients there was *one* who acted on this principle, namely king Woo. If the people of Yen will not be pleased with your taking possession of it, then do not do so.—Among the ancients there was *one* who acted on this principle, namely king Wăn.

Ch. 10. The disposal of kingdoms rests with the minds of the people. Vox populi vox dei. We shall find this doctrine often put forth very forcibly by Mencius. Here the king of Ts'e insinuates that it was the will of Heaven that he should take Yen, and Mencius sends him to the will of the people, by which only the other could be ascertained. 1. The state of Yen (up. 1st tone), lay north-west from Ts'e, forming part of the present province of Chih-le. Its prince, a poor weakling, had resigned his throne to his prime minister, and great confusion ensued, so that the people welcomed the appearance of the troops of Ts'e, and made no resistance to them. 2. 擧之 is explained as =勝之, 'to conquer it;' but 擧 has not this signification. Lit., we might render 'and *up* with it.' 3. The common saying is that king Wăn 三分天下有其二, 'had possession of two of the three parts of the empire.' Still he did not think that the people were prepared for the entire extinction of the Yin dynasty, and left the completion of the fortunes of his house to his son, king Woo. 4. 食

萬乘之國、伐萬乘之國、簞食壺漿、以迎王師、豈有他哉、避水火也、如水益深、如火益熱、亦運而已矣。

〔十一章〕一節 齊人伐燕取之、諸侯將謀救燕。宣王曰、諸侯多謀伐寡人者、何以待之、孟子對曰、臣聞七十里、爲政於天下者、湯是也、未聞以千里畏人者也。二節 書曰、湯一征、

4. "When, with *all the strength of* your country of ten thousand chariots, you attacked another country of ten thousand chariots, and *the people brought* baskets of rice and vessels of congee, to meet your Majesty's host, was there any other reason for this but that they hoped to escape out of fire and water? If you make the water more deep and the fire more fierce, they will just in like manner make *another* revolution."

CHAPTER XI. 1. The people of Ts'e, having smitten Yen, took possession of it, *and upon this*, the princes of the various States deliberated together, and resolved to deliver Yen *from their power*. The king Seuen said *to Mencius*, "The princes have formed many plans to attack me:—how shall I prepare myself for them?" Mencius replied, "I have heard of one who with seventy *le* exercised all the functions of government throughout the empire. That was T'ang. I have never heard of a *prince* with a thousand *le* standing in fear of others."

read *tsze*, low. 3d tone, 'rice.' 漿 is properly congee, but here used generally for beverages; some say wine. 壺, 'a goblet,' 'a jug,' 'a vase,' a vessel for liquids generally.—The first par. is constructed according to the rules of composition employed by Confucius in his 'Spring and Autumn.' The 人 refuses honour to the king of Ts'e. 伐 expresses the ill deserts of Yen. And 勝之 intimates that the conquest was from the disinclination of Yen to fight, not from the power of Ts'e.

CH. 11. AMBITION AND AVARICE ONLY RAISE ENEMIES AND BRING DISASTERS. SAFETY AND PROSPERITY LIE IN A BENEVOLENT GOVERNMENT.

1. 將 before 謀救 indicates the execution of the plans to be still in the future. 者 in 諸侯 . . . 者 makes the clause like one in English beginning with a nominative absolute. 待之,—lit., 'await them.' 2. See the Shoo-king, IV. ii. 6. Mencius has introduced the clause 天下信之, and there are some other differences from the orig. text.

自葛始、天下信之、東面而征、西夷怨、南面而征、北狄怨、曰、奚爲後我、民望之、若大旱之望雲霓也、歸市者不止、耕者不變、誅其君、而弔其民、若時雨降、民大悅、書曰、徯我后、后來其蘇。三節 今燕虐其民、王往而征之、民以爲將拯已於水火之中也、簞食壺漿以迎王師、若

2. "It is said in the Book of History, 'As soon as T'ang began his work of executing justice, he commenced with Kŏ. The whole empire had confidence in him. When he pursued his work in the east, the rude tribes on the west murmured. So did those on the north, when he was engaged in the south. Their cry was—Why does he make us last? *Thus*, the looking of the people to him, was like the looking in a time of great drought to the clouds and rainbows. The frequenters of the markets stopped not. The husbandmen made no change *in their operations*. While he punished their rulers, he consoled the people. *His progress* was like the falling of opportune rain, and the people were delighted. It is said *again* in the Book of History, 'We have waited for our prince *long*; the prince's coming will be our reviving!'

3. "Now *the ruler of* Yen was tyrannizing over his people, and your Majesty went and punished him. The people supposed that you were going to deliver them out of the water and the fire, and brought baskets of rice and vessels of congee, to meet your Majesty's host. But you have slain their fathers and elder brothers, and put

Kŏ was a small territory, which is referred to the present district of Ning-ling (寧陵) in Kwei-tih (歸德), in Honan. 望雲霓,—the modern comm. ingeniously interpret:—'The people look for rain in drought, and murmured at his not coming, as they dread the appearance of a rain-bow, on which the rain will stop.' This is perhaps, over-refining, and making too much of the 望. Chaou K'e says:—'The rainbow appears when it rains, so people, in time of drought, long to see it.' The second quotation is from the same paragraph of the Shoo-king, where we have 予 for 我. 3. Comp. last ch. 若, in 若殺云云, is not our 'if,' but rather 'since.' They say 是指數之詞, 不作設詞看, 'it is demonstrative, not conditional.' 父兄,—父 is not

殺其父兄、係累其子弟、毀其宗廟、遷其重器、如之何其可也、天下固畏齊之彊也、今又倍地、而不行仁政、是動天下之兵也。四節 王速出令、反其旄倪、止其重器、謀於燕衆、置君而後去之、則猶可及止也。

一節 〔十二章〕鄒與魯鬨、穆公問曰、吾有司死者、三十三人、而民莫之死也、誅之、則不可勝誅、不誅、

their sons and younger brothers in chains. You have pulled down the ancestral temple *of the State*, and are removing *to Ts'e* its precious vessels. How can such a course be deemed proper? *The rest of* the empire is indeed *jealously* afraid of the strength of Ts'e, and now, when with a doubled territory you do not put in practice a benevolent government;—it is this which sets the arms of the empire in motion.

4. "If your Majesty will make haste to issue an ordinance, restoring *your captives*, old and young, stopping *the removal of* the precious vessels, *and saying that, after* consulting with the people of Yen, you will appoint them a ruler, and withdraw from the country;—in this way you may still be able to stop *the threatened attack*."

CHAPTER XII. 1. There had been a brush between Tsow and Loo, when the duke Muh asked *Mencius*, saying, "Of my officers there were killed thirty-three men, and none of the people would die in their defence. If I put them to death *for their conduct*, it is impossible to put such a multitude to death. If I do not put them to

fathers only, but *uncles* as well. 其宗廟, 其宗器,—其='its or his,' *i.e.*, the kingdom's or the prince's, not their, the people's.

4. 旄, low. 3d tone, used for 耄, 'people of 80 and 90.' The clauses after the first are to be understood as the substance of the order or ordinance, which Mencius advised the king to issue.

CH. 12. THE AFFECTIONS OF THE PEOPLE CAN ONLY BE SECURED THROUGH A BENEVOLENT GOVERNMENT. AS THEY ARE DEALT WITH BY THEIR SUPERIORS, SO WILL THEY DEAL BY THEM. 1. Tsow, the native state of Mencius, was a small territory, whose name is still retained, in the district of Tsow-heen, in Yen-chow, in Shan-tung. 鬨 is explained—'the noise of a struggle.' It is a brush, a skirmish. Tsow

則疾視其長上之死而不救、如之何則可也。二節孟子對曰、凶年饑歲、君之民、老弱轉乎溝壑、壯者散而之四方者、幾千人矣、而君之倉廩實、府庫充、有司莫以告、是上慢而殘下也、曾子曰、戒之戒之、出乎爾者、反乎爾者也、夫民今而後得反之也、君無尤焉。三節君行仁政、

death, then there is *the crime unpunished of* their looking angrily on at the death of their officers, and not saving them. How is the exigency of the case to be met?"

2. Mencius replied, "In calamitous years and years of famine, the old and weak of your people, who have been found lying in the ditches and water-channels, and the able-bodied who have been scattered about to the four quarters, have amounted to several thousands. All the while, your granaries, O prince, have been stored with grain, and your treasuries and arsenals have been full, and not one of your officers has told you *of the distress.* Thus negligent have the superiors *in your State* been, and cruel to their inferiors. The philosopher Tsăng said, 'Beware, beware. What proceeds from you, will return to you again.' Now at length the people have returned their conduct to the officers. Do not you, O prince, blame them.

3. "If you will put in practice a benevolent government, this people will love you and all above them, and will die for their officers."

could not stand long against the forces of Loo. Muh,—'the Dispenser of virtue, and Maintainer of righteousness, outwardly showing inward feeling,'—is the posthumous epithet of the duke. 有司 are to be taken together.='officers;' see Con. Analects, VIII. iv. 莫之死 is to be completed 莫 (or 莫肯) 爲之死; comp. Analects, XIV. xvii. 則疾視云云 is not to be translated,—'they will hereafter look angrily on, &c.'; the reference is to the crime that had taken place. 2. 凶年=years of pestilence, and other calamities. 轉乎溝壑=have tossed and *turned about* in, &c. 夫, low. 1st tone, indicates the application of the saying. 今而後='now at last.'—They had long been wishing to show their feeling, but only now had they found the opportunity. 反之,—之 refers to the 有司. 3. 其上,—embracing the prince

斯民親其上、死其長矣。

十三章 一節 滕文公問曰、滕小國也、間於齊楚、事齊乎、事楚乎。二節 孟子對曰、是謀非吾所能及也、無已、則有一焉、鑿斯池也、築斯城也、與民守之、效死而民弗去、則是可爲也。

十四章 一節 滕文公問曰、齊人將築薛、吾甚恐、如之何則可。二節 孟子對曰、昔者、大王居邠、狄人侵之、去之岐

CHAPTER XIII. 1. The duke Wăn of T'ăng asked *Mencius*, saying, "T'ăng is a small kingdom, and lies between Ts'e and Ts'oo. Shall I serve Ts'e? Or shall I serve Ts'oo?"

2. Mencius replied, "This plan *which you propose* is beyond me. If you will have me counsel you, there is one thing *I can suggest*. Dig deeper your moats; build higher your walls; guard them along with your people. *In case of attack*, be prepared to die *in your defence*, and have the people so that they will not leave you;—this is a proper course."

CHAPTER XIV. 1. The duke Wăn of T'ăng asked *Mencius*, saying, "The people of Ts'e are going to fortify Sëë. *The movement* occasions me great alarm. What is the proper course for me to take in the case?"

2. Mencius replied, "Formerly, when king T'ae dwelt in Pin, the barbarians of the north were *continually* making incursions upon it. He *therefore* left it, went to the foot of mount K'e, and

and officers generally; 其長 (up. 2d tone), the officers only. 死其長,—to be supplemented, as in par. 1.

CH. 13. IT IS BETTER FOR A PRINCE TO DEPEND ON HIMSELF, THAN TO RELY ON, OR TRY TO PROPITIATE, OTHER POWERS. 1. T'ang still gives its name to a district of Yen-chow in the south of Shan-tung. North of it was Ts'e, and, in the time of Mencius, Ts'oo had extended its power so far north, as to threaten it from the south. 間, up. 3d tone, 'to occupy a space between.' 2. 無已,則有一焉,—comp. Pt. I. vii. 2,—無以,則王乎. 斯,

山之下居焉、非擇而取之、不得已也。三節苟爲善、後世子孫必有王者矣、君子創業垂統、爲可繼也、若夫成功、則天也、君如彼何哉、彊爲善而已矣。

十五 一節 滕文公問曰、滕小國也、竭力以事大國、則不得免焉、如之何則可。孟子對曰、昔者、太王居邠、

there took up his residence. He did not take that situation, as having selected it. It was a matter of necessity with him.

3. "If you do good, among your descendants, in after generations, there shall be one who will attain to the Imperial dignity. A prince lays the foundation of the inheritance, and hands down the beginning *which he has made*, doing what may be continued *by his successors*. As to the accomplishment of the great result, that is with Heaven. What is that *Ts'e* to you, O prince? Be strong to do good. That is all your business."

CHAPTER. XV. 1. The duke Wăn of T'ăng asked Mencius, saying, "T'ăng is a small kingdom. Though I do my utmost to serve those large kingdoms *on either side of it*, we cannot escape *suffering from them*. What course shall I take that we may do so?" Men-

池—'these,'=your moats. 效死,—效=致, as that is used in Ana., I. vii, *et al.* A good deal must be supplied here in the translation, to bring out Mencius' counsel.

CH. 14. A PRINCE, THREATENED BY HIS NEIGHBOURS, WILL FIND HIS BEST DEFENCE AND CONSOLATION IN DOING WHAT IS GOOD AND RIGHT. Mencius was at his wit's end, I suppose, to give duke Wăn an answer. It was all very well to tell him to do good, but the promise of an Imperial descendant would hardly be much comfort to him. The reward to be realized in this world in the person of another, and the reference to Heaven, as to a fate more than to a personal God,—are melancholy. Contrast Psalm, xxxvii. 3.—'Trust in the Lord and do good; *so* shalt thou dwell in the land, and verily thou shalt be fed.' 1. 薛 was the name of an ancient principality, adjoining T'ăng. It had long been incorporated with Ts'e, which now resumed an old design of fortifying it,—that is, I suppose, of repairing the wall of its principal town, as a basis of operations against T'ăng.

2. See ch. iii, and also the next. 去之岐山下,—it is best to take 之 here as the verb,=往. 3. 君子,—generally, 'a prince.' 垂統,—統, 'the end of a cocoon, or clue,' 'a beginning.' 若夫, the 夫 is not a mere expletive, but is used as in Ana. XI. ix. 3, *et al.*: 'as to this—the accomplishing,' &c. =彊, low. 2d. tone, the verb.

CH. 15. TWO COURSES OPEN TO A PRINCE PRESSED BY HIS ENEMIES;—FLIGHT OR DEATH.

1. Comp. ch. iii. 屬,—read *chuh*, up. 4th tone, 'to assemble,' 'meet with.' 耆,—'a sexagenarian.' 二三子,—see Ana. VII. xxiii,

狄人侵之、事之以皮幣、不得免焉、事之以犬馬、不得免焉、事之以珠玉、不得免焉、乃屬其耆老而告之曰、狄人之所欲者、吾土地也、吾聞之也、君子不以其所以養人者害人、二三子、何患乎無君、我將去之、去邠、踰梁山、邑於岐山之下居焉、邠人曰、仁人也、不可失也、從之者如歸市。○二節 或曰、世守也、非身之所能爲也、效

cius replied, "Formerly, when king T'ae dwelt in Pin, the barbarians of the north were *constantly* making incursions upon it. He served them with skins and silks, and still he suffered from them. He served them with dogs and horses, and still he suffered from them. He served them with pearls and gems, and still he suffered from them. Seeing this, he assembled the old men, and announced to them, saying, 'What the barbarians want is my territory. I have heard this,—that a ruler does not injure his people with that wherewith he nourishes them. My children, why should you be troubled about having no prince. I will leave this.' *Accordingly*, he left Pin, crossed the mountain Leang, *built* a town at the foot of mount K'e, and dwelt there. The people of Pin said, 'He is a benevolent man. We must not lose him.' Those who followed him looked like crowds hastening to market.

2. "*On the other hand*, some say, '*The kingdom* is a thing to be kept from generation to generation. One individual cannot under-

et al. 何患乎無君 seems to mean:—'If I remain here, I am sure to die from the barbarians. I will go and preserve your ruler for you.' So, the paraphrast in the 備旨. The 日講, however, says:—'My children, why need you be troubled about having no prince? When I am gone, whoever can secure your repose, will be your prince and chief. I will leave this, and go elsewhere.' 歸市 is different rather from the same phrase in ch. vii. There it means traders, here market-goers generally. 2. This par. is to be understood as spoken *to* a ruler, in his own person. Comp.

死勿去。三節君請擇於斯二者。
十六魯一節平公將出、嬖人臧倉
者、請曰、他日君出、則必命
有司所之、今乘輿已駕矣、
有司未知所之、敢請。公曰、
將見孟子。曰、何哉、君所爲
輕身以先於匹夫者、以爲
賢乎、禮義由賢者出、而孟
子之後喪踰前喪、君無見
焉。公曰諾。二節樂正子入見曰、

take to dispose of it in his own person. Let him be prepared to die for it. Let him not quit it.'

3. "I ask you, prince, to make your election between these two courses."

Chapter XVI. 1. The duke P'ing of Loo was about to leave *his palace*, when his favourite, one Tsang Ts'ang, made a request to him, saying, "On other days, when you have gone out, you have given instructions to the officers as to where you were going. But now, the horses have been put to the carriage, and the officers do not yet know where you are going. I venture to ask." The duke said, "I am going to see the scholar Măng." "How is this!" said the other. "That you demean yourself, prince, in paying the honour of the first visit to a common man, is, I apprehend, because you think that he is a man of talents and virtue. By such men the rules of ceremonial proprieties and right are observed. But on the occasion of this

ch. vii. 爲=專, 'to take the whole disposal of,' to deal with. It is not to be referred to the 守. The paraphrasts make the whole spoken by the ruler;—thus:—'The territory of the State was handed down by my ancestors to their descendants, that they should keep it from generation to generation. It is not what I can assume in my person the disposal of. If calamities and difficulties come, my course is to fight to the death to keep it. I may not abandon it, and go elsewhere.' The meaning comes to the same. But the 勿 is against this construction.

Ch. 16. A man's way in life is ordered by Heaven. The instrumentality of other men is only subordinate. 1. The duke P'ing (*i.e.*, 'The Pacificator') had been informed of Mencius' worth, it appears, by Gŏ-ching, and was going out, half-ashamed at the same time to do so, to offer the due respect to him as a professor of moral and political science, by visiting him and asking his services. The author of the 四書摭餘說 approves of the view that the incident in this chapter is to be referred to the 4th year of the Emperor 赧, B.C. 310, but the chronology of the duke P'ing is very confused. 所之,—之=往. 何哉 is an exclamation of surprise, extending as far

君奚爲不見孟軻也。曰、或告寡人曰、孟子之後喪踰前喪、是以不往見也。曰、何哉、君所謂踰者、前以士、後以大夫、前以三鼎、而後以五鼎與。曰否、謂棺椁衣衾之美也。曰、非所謂踰也、貧富不同也。三節 樂正子見孟子曰、克告於君、君爲來見也、

Măng's second mourning, his observances exceeded those of the former. Do not go to see him, my prince." The duke said, "I will not."

2. The officer Gŏ-ching entered *the court*, and had an audience. He said, "Prince, why have you not gone to see Măng K'o?" *The duke* said, "One told me that on the occasion of the scholar Măng's second mourning, his observances exceeded those of the former. It is on that account that I have not gone to see him." "How is this!" answered Gŏ-ching. "By what you call 'exceeding,' you mean, I suppose, that, on the first occasion, he used the rites appropriate to a scholar, and, on the second, those appropriate to a great officer; that he first used three tripods, and afterwards five tripods." *The duke* said, "No; I refer to the greater excellence of the coffin, the shell, the grave-clothes, and the shroud." Gŏ-ching said, "That cannot be called 'exceeding.' That was the difference between being poor and being rich."

3. *After this*, Gŏ-ching saw Mencius, and said to him, "I told the prince about you, and he was consequently coming to see you,

as 前喪. In 以爲賢乎, the 乎 is hardly so much as an interrogation. I have given its force by—'I apprehend.' 出 does not indicate the origin of rites and right, but only their exhibition. The first occasion of Mencius' mourning referred to was that, it is said, for his father. But his father died, according to the received accounts, when he was only a child of three years old. We must suppose that the favourite invented the story. I have retained the surname Măng here, as suiting the paragraph better than Mencius. 2. 樂正 is a double surname. This individual, whose name was K'ih (克. See par. 3), was a disciple of Mencius. The surname probably arose from one of his ancestors having been the Music-master of some State, and so the name of his office passing over to become the designation of his descendants. The tripods contained the offerings of meat used in sacrifice. The emperor used nine, the prince of a State seven, a great officer five, and a scholar three. To each tripod belonged its appropriate kind of flesh. 3. 君爲來,—爲, low. 3d tone,='therefore,' *i.e.*, in consequence of what Gŏ-ching had said, the duke was going to visit Mencius. 尼 is

嬖人有臧倉者沮君、君是以不果來也。曰、行或使之、止或尼之、行止非人所能也、吾之不遇魯侯、天也、臧氏之子、焉能使予不遇哉。

when one of his favourites, named Tsang Ts'ang, stopped him, and therefore he did not come according to his purpose." *Mencius* said, "A man's advancement is effected, it may be, by others, and the stopping him is, it may be, from the efforts of others. *But* to advance a man or to stop his advance is *really* beyond the power of other men. My not finding *in* the prince of Loo *a ruler who would confide in me, and put my counsels into practice*, is from Heaven. How could that scion of the Tsang family cause me not to find *the ruler that would suit me?*"

read low 2d tone, and low. 3d tone, both with the same meaning,=止, 'to stop.' 不遇魯君 is not spoken merely with reference to the duke's not coming, as he had purposed, to meet him. The phrase 不遇 really conveys all the meaning in the translation, however periphrastic that may seem. With this reference of Mencius to Heaven, compare the language of Confucius, Ana. VII. xxi; IX. v: XIV. xxxviii.

BOOK II.

KUNG-SUN CH'OW. PART I.

公孫丑章句上

第一章 公孫丑問曰、夫子當路於齊、管仲晏子之功、可復許乎。

二節 孟子曰、子誠齊人也、知管仲晏子而已矣。

三節 或問乎曾西曰、吾子與子路孰賢、曾西蹵然曰、吾先子之所畏也、曰、然則吾子與管仲孰

CHAPTER I. 1. Kung-sun Ch'ow asked *Mencius*, saying, "Master, if you were to obtain the ordering of the government in Ts'e, could you promise yourself to accomplish anew such results as those realized by Kwan Chung and Gan?"

2. Mencius said, "You are indeed a *true* man of Ts'e. You know about Kwan Chung and Gan, and nothing more.

3. "Some one asked Tsăng Se, saying, 'Sir, to which do you give the superiority,—to yourself or to Tsze-loo?' Tsăng Se looked uneasy, and said, 'He was an object of veneration to my grand-

TITLE OF THIS BOOK. The name of Kung-sun Ch'ow a disciple of Mencius, heading the first chapter, the book is named from him accordingly. On 章句上, see note on the title of the first Book.

CH. 1. WHILE MENCIUS WISHED TO SEE A TRUE IMPERIAL GOVERNMENT AND SWAY IN THE EMPIRE, AND COULD EASILY HAVE REALIZED IT, FROM THE PECULIAR CIRCUMSTANCES OF THE TIME, HE WOULD NOT, TO DO SO, HAVE HAD RECOURSE TO ANY WAYS INCONSISTENT WITH ITS IDEA. 1. Kung-sun Ch'ow, one of Mencius' disciples, belonged to Ts'e, and was probably a cadet of the ducal family. The sons of the princes were generally 公子; their sons again, 公孫, 'ducal grandsons,' and those two characters became the surname of *their* descendants, who mingled with the undistinguished classes of the people. 當路, lit., 'in a way.' Chaou K'e says,—當仕路, 'in an official way,' and Choo He, 居要地, 'to occupy an important position.' The gloss in the 備旨 says:—'當路 is 操政柄, to grasp the handle of government.' The analogous phrase—當道 is used now to describe an officer's appointment. 管仲,—see Con. Ana. III. xxii: XIV. x; xvii; xviii. 晏子,—see Con. Ana. V. xvi; Men. I. Pt. II. iv. 3. Tsăng Se was the grandson, according to Chaou K'e and Choo He, of Tsăng Sin, the famous disciple of Confucius. Others say he was Sin's son. It is a moot-point.

賢、曾西艴然不悅曰、爾何曾比予於管仲、管仲得君、如彼其專也、行乎國政、如彼其久也、功烈如彼其卑也、爾何曾比予於是。○四節 曰、管仲、曾西之所不爲也、而子爲我願之乎。○五節 曰、管仲以其君霸、晏子以其君顯、管仲晏子、猶不足爲與。○六節 曰、以齊王、由反手也。○七節 曰、若是、則弟

father.' 'Then,' pursued the other, 'Do you give the superiority to yourself or to Kwan Chung?' Tsăng Se, flushed with anger and displeased, said, 'How dare you compare me with Kwan Chung? Considering how entirely Kwan Chung possessed *the confidence of* his prince, how long he enjoyed the direction of the government of the kingdom, and how low, *after all*, was what he accomplished,—how is it that you liken me to him?'

4. "Thus," concluded Mencius, "Tsăng Se would not play Kwan Chung, and is it what you desire for me, that I should do so?"

5. *Kung-sun Ch'ow* said, "Kwan Chung raised his prince to be the leader of all the other princes, and Gan made his prince illustrious, and do you still think it would not be enough for you to do what they did?"

6. *Mencius* answered, "To raise Ts'e to the Imperial dignity would be as easy as it is to turn round the hand."

7. "So!" returned the other. "The perplexity of your disciple

孰賢,—comp. Ana. XI. xv. 蹴然, acc. to Choo, is 不安貌, as in the translation. The dict. gives it,—敬貌, 'the appearance of reverence.' 先子,—we see what a wide application this character 子 has. 何曾,—曾 is not to be taken as if it were the sign of the present complete tense, tho' in the dict. this passage is quoted under that signif. of the character. It is here=則 or 乃. For more than 40 years Kwan Chung possessed the entire confidence of the duke Hwăn. 4. 爲我,—爲, low. 3d tone, 'on my behalf.' Sun Shih (孫奭), the paraphrast of Chaou K'e, takes it as=以爲:—'Do you think that I desire to do so?' This does not appear to be K'e's own interpretation. 5. 管仲晏子猶不足爲與.—lit., 'and are Kwan Chung and Gan still not sufficient to be played?'

子之惑滋甚、且以文王之德百年而後崩、猶未洽於天下、武王周公繼之、然後大行、今言王若易然、則文王不足法與。

八節 曰、文王何可當也、由湯至於武丁、賢聖之君六七作、天下歸殷久矣、久則難變也、武丁朝諸侯、有天下、猶運之掌也、紂之去武丁、未久也、其故家遺俗、流風善政、猶有存者、

is hereby very much increased. There was king Wăn, with all the virtue which belonged to him; and who did not die till he had reached a hundred years:—and still *his influence* had not penetrated throughout the empire. It required king Woo and the duke of Chow to continue his course, before that influence greatly prevailed. Now you say that the Imperial dignity might be so easily obtained:—is king Wăn then not a sufficient object for imitation?"

8. Mencius said, "How can king Wăn be matched? From T'ang to Woo-ting there had appeared six or seven worthy and sage sovereigns. The empire had been attached to Yin for a long time, and this length of time made a change difficult. Woo-ting had all the princes coming to his court, and possessed the empire as if it had been a thing which he moved round in his palm. *Then*, Chow was removed from Woo-ting by no great interval of time. There were still remaining some of the ancient families and of the old manners, of the influence also which had emanated *from the earlier sovereigns*,

7. 若是—'in this case;' but by using our exclamatory *So!* the spirit of the remark is brought out. 且 introduces a new subject, and a *stronger one* for the point in hand. King Wăn died at 97.—Chow uses the round number. 今言王若易然=今言王齊若是之易然, 'Now you say that Ts'e might be raised to the Imperial sway thus easily.' 8. From T'ang to Woo-ting. (B.C. 1765—1323), there were altogether 18 emperors, exclusive of themselves, and from Woo-ting to Chow (1323—1153) seven. 朝, *ch'aou*, low. 1st tone, used as in I. Pt. I. vi. 6, *et al.* 微子, 比干, 箕子,—see Con. Ana., XVIII. i. The latter two are 王子, as

又有微子微仲、王子比干、箕子、膠鬲、皆賢人也、相與輔相之、故久而後失之也、尺地、莫非其有也、一民、莫非其臣也、然而文王猶方百里起、是以難也。○九節齊人有言曰、雖有智慧、不如乘勢、雖有鎡基、不如待時、今時則易然也。○十節夏后殷周之盛、地未有過千里者也、而齊有其地矣、雞鳴狗吠相聞、

and of their good government. Moreover, there were the viscount of Wei and his second son, their Royal Highnesses, Pe-kan and the viscount of Ke, and Kaou-kih, all, men of ability and virtue, who gave their joint assistance to Chow *in his government.* In consequence of these things, it took a long time for him to lose *the empire.* There was not a foot of ground which he did not possess. There was not one of all the people who was not his subject. So it was on *his side*, and king Wăn made his beginning from a territory of *only* one hundred square *le.* On all these accounts, it was difficult for him *immediately to attain the Imperial dignity.*

9. "The people of Ts'e have a saying—'A man may have wisdom and discernment, but that is not like embracing the favourable opportunity. A man may have instruments of husbandry, but that is not like waiting for the *farming* seasons.' The present time is one in which *the Imperial dignity* may be easily attained.

10. "In the flourishing periods of the Hea, Yin, and Chow dynasties, *the imperial* domain did not exceed a thousand *le*, and Ts'e embraces so much territory. Cocks crow and dogs bark to

being uncles of Chow, 'Imperial sons.' 微仲 was the second son (some say brother) of 微子. Kaou-kih was a distinguished man and minister of the time,—whose worth was first discovered by king Wăn, but who continued loyal to the house of Yin. 輔相,—相, up. 3d tone. 失之,—之 refers to the empire. 文王猶方云云,—猶, the opp. of former cases, takes the place of 由. 9. 鎡基,—written variously, 兹基, 鎡錤,—was the name for *a hoe.* 10. 夏

而達乎四境、而齊有其民矣、地不改辟矣、民不改聚矣、行仁政而王、莫之能禦也。○十一節且王者之不作、未有疏於此時者也、民之憔悴於虐政、未有甚於此時者也、饑者易爲食、渴者易爲飲。○十二節孔子曰、德之流行、速於置郵而傳命。○十三節當今之時、萬乘之國、行仁政、民之悅之、猶解倒懸也、故事半古之人、

each other, all the way to the four borders of the state:—so Ts'e possesses the people. No change is needed for the enlarging of its territory: no change is needed for the collecting of a population. If its ruler will put in practice a benevolent government, no power will be able to prevent his becoming Emperor.

11. "Moreover, never was there a time farther removed than the present from the appearance of a true sovereign: never was there a time when the sufferings of the people from tyrannical government were more intense than the present. The hungry are easily supplied with food, and the thirsty are easily supplied with drink.

12. "Confucius said, 'The flowing progress of virtue is more rapid than the transmission of *imperial* orders by stages and couriers.'

13. "At the present time, in a country of ten thousand chariots, let benevolent government be put in practice, and the people will be delighted with it, as if they were relieved from hanging by the heels. With half the merit of the ancients, double their achievements

后, 殷, 周, see Con. Ana., III. xxi. 辟=闢. The last sentence, as in I. Pt. I. vii. 3.

11. The 爲 in 易爲食, 易爲飲 is perplexing. We might put it, in the 3d tone, and 食 and 飲 in the same. But in VII. Pt. I. xxiv, we have the expressions 飢者甘食, 渴者甘飲, where 食 and 飲 must have their ordinary tones. Stress therefore is not to be laid on the 爲. Perhaps the expressions='easily do eating, easily do drinking.'

12. The distinction between 置 and 郵 is much disputed. Some make the former a foot post, but that is unlikely. It denotes the slower conveyance of despatches, and the other the more rapid. So much seems plain. See the 集證, *in loc.*

13. 猶解倒懸,—

功必倍之、惟此時爲然。

二章 一節 公孫丑問曰、夫子加齊之卿相、得行道焉、雖由此霸王不異矣、如此、則動心否乎。孟子曰、否、我四十不動心。二節 曰、若是、則夫子過孟賁遠矣。曰、是不

is sure to be realized. It is only at this time that such could be the case."

Chapter II. 1. Kung-sun Ch'ow asked *Mencius*, saying, "Master, if you were to be appointed a high noble and the prime minister of Ts'e, so as to be able to carry *your* principles into practice, though you should thereupon raise the prince to the headship of all the other princes, or *even* to the Imperial dignity, it would not be to be wondered at.—In such a position would your mind be perturbed or not?" Mencius replied, "No. At forty, I attained to an unperturbed mind."

2. *Ch'ow* said, "Since it is so with you, my Master, you are far beyond Măng Pun." "The *mere* attainment," said *Mencius* "is not

Choo He simply says:—倒懸喩困苦, '倒懸 expresses bitter suffering.' Lit., it is —'as if they were loosed from being turned upside down and suspended.'

Ch. 2. That Mencius had attained to an unperturbed mind; that the means by which he had done so was his knowledge of words and the nourishment of his passion-nature; and that in this he was a follower of Confucius. The chapter is divided into four parts:—the 1st, parr. 1—8, showing generally that there are various ways to attain an unperturbed mind; the 2d, parr. 9, 10, exposing the error of the way taken by the philosopher Kaou; the 3d, parr. 11—17, unfolding Mencius' own way; and the 4th, parr. 18—28, showing that Mencius followed Confucius, and praising the sage as the first of mortals. It is chiefly owing to what Mencius says in this chapter about the nourishment of the passion-nature, that a place has been accorded to him among the sages of China, or in immediate proximity to them. His views are substantially these.—Man's nature is composite. He possesses moral and intellectual powers, (comprehended by Mencius under the term 心 'heart,' 'mind,' interchanged with 志, 'the will'), and active powers (summed up under the term 氣, and embracing generally the emotions, desires, appetites). The moral and intellectual powers should be supreme and govern, but there is a close connection between them and the others which give effect to them. The active powers may not be stunted, for then the whole character will be feeble. But on the other hand, they must not be allowed to take the lead. They must get their tone from the mind, and the way to develope them in all their completeness is to do good. Let them be vigorous, and the mind clear and pure, and we shall have the man, whom nothing external to himself can perturb,—Horace's *justum et tenacem propositi virum*. In brief, if we take the *sanum corpus* of the Roman adage, as not expressing the mere physical *body*, but the emotional and physical nature, what Mencius exhibits here, may be said to be '*mens sana in corpore sano*.' The attentive reader will, I think, find the above thoughts dispersed through this chapter, and be able to separate them from the irrelevant matter (that especially relating to Confucius), with which they are put forth. 1. 加, 'to add,' and generally 'to confer upon,' is here to be taken passively,—'If on you were conferred the dignity of, &c.' 相, up. 3d tone. 卿

難、告子先我不動心。三節曰、不動心有道乎。曰、有。○四節北宮黝之養勇也、不膚撓、不目逃、思以一毫挫於人、若撻之於市朝、不受於褐寬博、亦不受於萬乘之君、視刺萬乘之君、若刺褐夫、無嚴諸侯、惡聲至、必反之。○五節孟施舍

difficult. The scholar Kaou had attained to an unperturbed mind, at an earlier period of life than I did."

3. *Ch'ow* asked, "Is there any way to an unperturbed mind?" The answer was, "Yes.

4. "Pih-kung Yew had this way of nourishing his valour:—He did not flinch from any strokes at his body. He did not turn his eyes aside from any thrusts at them. He considered that the slightest push from any one was the same as if he were beaten *before the crowds* in the market-place, and that what he would not receive from *a common man* in his loose large garments of hair, neither should he receive from a prince of ten thousand chariots. He viewed stabbing a prince of ten thousand chariots just as stabbing a fellow dressed in cloth of hair. He feared not any of all the princes. A bad word addressed to him he always returned.

5. "Măng She-shay had this way of nourishing his valour:—

相 are not to be separated by an *or*, as 霸王 must be. See on 公卿, Ana. IX. xv. Ch'ow's meaning is that, with so great an office and heavy a charge, the mind might well be perturbed:—would it be so with his master? With Mencius' reply, comp. Confucius' account of himself, Ana. II. iv. 3. 2. Măng Pun was a celebrated bravo, probably of Ts'e, who could pull the horn from an ox's head, and feared no man. Kaou is the same who gives name to the 6th Book of Mencius, which see. 是不難 is not to be understood so much with reference to the case of Măng Pun, as to the *mere* attainment of an unperturbed mind, without reference to the way of attaining to it. 3. 道 here=方法, 'way,' or 'method.' 4. Pih-kung Yew was a bravo, belonging probably to Wei (衞), and connected with its ruling family. 不膚撓, (low. 1st tone), 不目逃, lit., 'not skin bend, not eye avoid.' The meaning is not that he had first been wounded in those parts, and still was indifferent to the pain, but that he would press forward, careless of all risks. 思 covers down to 視. 一毫挫,='the least push,'=disgrace. Chaou K'e says—'to have a hair pulled from his body,' but 挫 does not agree with this. 市朝 (*ch'aou*, low. 1st tone), are not to be separated, and made—'the market place or the court.' The latter char. is used, because anciently the diff. parties in the markets were arranged in their respective ranks and places, as the officers in the court. But comp. Ana. XIV. xxxviii. 1. 褐寬博=褐寬博之夫 (or 賤). 5. There is a difficulty with the 施, in 孟施舍, as

之所養勇也、曰、視不勝猶勝也、量敵而後進、慮勝而後會、是畏三軍者也、舍豈能爲必勝哉、能無懼而已矣。○六節 孟施舍似曾子、北宮黝似子夏、夫二子之勇、未知其孰賢、然而孟施舍守約也。○七節 昔者、曾子謂子襄曰、子好勇乎、吾嘗聞大勇於夫子矣、自反而不縮、雖褐寬博、吾不惴焉、自反而縮、雖

He said, 'I look upon not conquering and conquering in the same way. To measure the enemy and then advance; to calculate the chances of victory and then engage:—this is to stand in awe of the opposing force. How can I make certain of conquering? I can only rise superior to all fear.'

6. "Măng She-shay resembled the philosopher Tsăng. Pih-kung Yew resembled Tsze-hea. I do not know to the valour of which of the two the superiority should be ascribed, but yet Măng She-shay attended to what was of the greater importance.

7. "Formerly, the philosopher Tsăng said to Tsze-seang, 'Do you love valour? I heard an account of great valour from the Master. *It speaks thus*:—'If, on self-examination, I find that I am not upright, shall I not be in fear even of a poor man in his loose garments of hair-cloth? If, on self-examination, I find that I am upright, I will go forward against thousands and tens of thousands.'

this gentleman in the end of the par. simply calls himself 舍. Hence the 施 is made like our 'h'm;'—Măng H'm-shay. The use of 阿 before the name, especially in the south of China, is analogous to this. Notwithstanding the 所 in the 1st clause of this par., we need not translate difftly from the 1st clause of the preceding. 三軍,—see Ana. VII. x.; used here simply for 'the enemy.' 6. 孰賢,—as in last ch. Pih-kung Yew thought of others,—of conquering; Măng Shay of himself,—of not being afraid. It is on this account that Men. gives him the preference. The basis of the ref. to the two disciples is the commonly received idea of their several characters. Tsăng Sin was reflective, and dealt with himself. Tsze-hea was ambitious, and would not willingly be inferior to others. 7. Tsze-seang was a disciple of Tsáng. 縮,—properly, the straight seams, from the top to the edge, with which an ancient cap was made, metaphorically used for 'straight,' 'upright.' 吾不惴焉=吾豈不惴焉, the interrogation being denoted by the tone of the voice.

千萬人、吾往矣。八節孟施舍之
守氣、又不如曾子之守約
也。九節曰、敢問夫子之不動心、
與告子之不動心、可得聞
與。告子曰、不得於言、勿求
於心、不得於心、勿求於氣、
不得於心、勿求於氣可、不
得於言、勿求於心不可、夫
志、氣之帥也、氣、體之充也、
夫志至焉、氣次焉、故曰、持

8. *Yet*, what Măng She-shay maintained, being his *merely* physical energy, was after all inferior to what the philosopher Tsăng maintained, which was *indeed* of the most importance."

9. *Kung-sun Ch'ow* said, "May I venture to ask an explanation from you, Master, of how you maintain an unperturbed mind, and how the philosopher Kaou does the same?" *Mencius answered*, "Kaou says,—'What is not attained in words is not to be sought for in the mind; what produces dissatisfaction in the mind, is not to be helped by passion-effort.' *This last*,—when there is unrest in the mind, not to seek for relief from passion-effort, may be conceded. But not to seek in the mind for what is not attained in words cannot be conceded. The will is the leader of the passion-nature. The passion-nature pervades and animates the body. The will is *first and* chief, and the passion-nature is subordinate to it. Therefore *I* say,—Maintain firm the will, and do no violence to the passion-nature.

Still the 焉 is the final particle, and not the initial 'how,' with a different tone, as Julien supposes. 8. Here we first meet the character 氣, so important in this chapter. Its different meanings may be seen in the dictionaries of Morrison and Medhurst. Originally it was the same as 气, 'cloudy vapour.' With the addition of 米, 'rice,' or 火, fire, which was an old form, it should indicate 'steam of rice,' or 'steam' generally. The sense in which Mencius uses it, is indicated in the translation and in the preliminary note. That sense springs from its being used as correlate to 心, 'the mind,' taken in connection with the idea of 'energy' inherent in it, from its composition. Thus it signifies the lower, but active, portion of man's constitution; and in this paragraph, that lower part in its lowest sense,—animal vigour or courage. Observe the force of the 又, referring to what had been conceded to Shay in par. 6. I translate as if there were a comma or pause after the two 守.

9. Kaou's principle seems to have been this,—utter indifference to every thing external, and entire passivity of mind. Modern writers are fond of saying that in his words is to be found the essence of Buddhism,—that

其志、無暴其氣。

十節 既曰、志至焉、氣次焉、又曰、持其志、無暴其氣者、何也。曰、志壹、則動氣、氣壹、則動志也、今夫蹶者、趨者、是氣也、而反動其心。

十一節 敢問夫子惡乎長。曰、我知言、我善養吾浩然之氣。

十二節 敢問何謂浩然之氣。曰

10. *Ch'ow observed*, "Since you say—'The will is chief, and the passion-nature is subordinate,' how do you also say,—'Maintain firm the will, and do no violence to the passion-nature?'" *Mencius* replied, "When it is the will alone which is active, it moves the passion-nature. When it is the passion-nature alone which is active, it moves the will. For instance now, in the case of a man falling or running;—that is from the passion-nature, and yet it moves the mind."

11. "I venture to ask," *said Ch'ow again*, "wherein you, Master, surpass *Kaou*." *Mencius* told him, "I understand words. I am skilful in nourishing my vast, flowing passion-nature."

12. *Ch'ow* pursued, "I venture to ask what you mean by your vast, flowing passion-nature!" The reply was, "It is difficult to describe it.

the object of his attainment was the Buddhistic *nirvana*, and perhaps this helps us to a glimpse of his meaning. Comm. take sides on 不得於言, whether the 'words' are Kaou's own words, or those of others. To me it is hardly doubtful that they must be taken as the words of others. Mencius' account of himself below, as 'knowing words,' seems to require this. At the same time, a reference to Kaou's arguments with Mencius in Bk. VI, where he changes the form of his assertions, without seeming to be aware of their refutation, gives some plausibility to the other view.—Chaou K'e is all at sea in his interpretation of the text here. He understands it thus:—'If men's words are bad, I will not inquire about their hearts; if their hearts are bad, I will not inquire about their words!' The 可 is not an approval of Kaou's second proposition, but a concession of it simply as not so bad as his first. Mencius goes on to show wherein he considered it as defective. From his language here, and in the next paragraph, we see that he uses 志 and 心 synonymously. 氣, 體之充,—'the 氣 is the filling up of the body.' 氣 might seem here to be little more than the 'breath,' but that meaning would come altogether short of the term throughout the chapter. 10. Ch'ow did not understand what his master had said about the relation between the mind and the passion-nature, and as the latter was subordinate, would have had it disregarded altogether:—hence his question. Mencius shows that the passion-nature is really a part of our constitution, acts upon the mind, and is acted on by it, and may not be disregarded. 壹=專一. The 反 meets Ch'ow's disregard of the passion-nature, as not worth attending to. 11. The illustration here is not a very happy one, leading us to think of 氣 in its merely material signification, as in the last par. On 知言, see par. 17. On 浩然之氣 there is much vain babbling in the Comm., to show how the 氣

難言也。○十三節其爲氣也、至大至剛、以直養而無害、則塞于天地之間。○十四節其爲氣也、配義與道、無是餒也。○十五節是集義所生者、非義襲而取之也、行有不慊於心、則餒矣、我故曰、告子未嘗知義、以其外之也。○十六節必有事焉而勿正、心勿忘、勿助長也、無若宋人然、宋人有閔其苗之不長、

13. "This is the passion-nature:—It is exceedingly great, and exceedingly strong. Being nourished by rectitude, and sustaining no injury, it fills up all between heaven and earth.

14. "This is the passion-nature:—It is the mate and assistant of righteousness and reason. Without it, *man* is in a state of starvation.

15. "It is produced by the accumulation of righteous deeds; it is not to be obtained by incidental acts of righteousness. If the mind does not feel complacency in the conduct, *the nature* becomes starved. I therefore said, 'Kaou has never understood righteousness, because he makes it something external.'

16. "There must be the *constant* practice *of this righteousness*, but without the object *of thereby nourishing the passion-nature*. Let not the mind forget *its work*, but let there be no assisting the growth *of that nature*. Let us not be like the man of Sung. There was a man of Sung, who was grieved that his growing corn was not

of heaven and earth is the 氣 also of man. Mencius, it seems to me, has before his mind the ideal of a perfect man, complete in all the parts of his constitution. It is this which gives its elevation to his language. 13. 以直養,—as in paragraphs 7, 15; 無害,—as in the latter part of par. 15. 塞 is here in the sense of 'to fill up,' not 'to stop up.' Still the 塞乎天地之間 is one of those *heroic* expressions, which fill the ear, but do not inform the mind. 14. A pause must be made after the 是, which refers to the 浩然之氣. 餒 refers to 體 in 體之充, in par. 9. It is better, however, in the translation, to supply 'man,' than 'body.' 15. 襲,—'to take an enemy by surprise;' and 義襲='incidental acts of righteousness.' 餒 here refers to the passion-nature itself. The analysis of conduct and feeling here is very good. Mencius' sentiment is just—'*Tis conscience makes cowards of us all.*' On the latter sentence, see Bk. VI. v. *et al.* 16. I have given the meaning of the text—必有事焉,而勿正心,勿忘,勿助長 after

而揠之者、芒芒然歸、謂其人曰、今日病矣、予助苗長矣、其子趨而往視之、苗則槁矣、天下之不助苗長者寡矣、以爲無益而舍之者、不耘苗者也、助之長者、揠苗者也、非徒無益、而又害之、

十七節 何謂知言、曰、詖辭、知其所蔽、淫辭、知其所陷、邪辭、知其所離、遁辭、知其所窮、生於其心、害於其政、發於

longer, and so he pulled it up. *Having done this*, he returned home, looking very stupid, and said to his people, 'I am tired to-day. I have been helping the corn to grow long.' His son ran to look at it, and found the corn all withered. There are few in the world, *who do not deal with their passion-nature, as if* they were assisting the corn to grow long. Some indeed consider it of no benefit to them, and let it alone:—they do not weed their corn. They who assist it to grow long, pull out their corn. *What they do is* not only of no benefit *to the nature*, but it also injures it."

17. *Kung-sun Ch'ow further asked*, "What do you mean by saying that you understand *whatever* words *you hear*?" *Mencius* replied, "When words are one-sided, I know how *the mind of the speaker* is clouded over. When words are extravagant, I know how *the mind* is fallen and sunk. When words are all-depraved, I know how *the mind* has departed *from principle*. When words are evasive, I know how *the mind* is at its wits' end. *These evils* growing in the mind,

Chaou K'e, to whom Choo He also inclines. But for their help, we should hardly know what to make of it. 正 is taken in the sense of 預期, 'to do with anticipation of, or a view to, an ulterior object,' This meaning of the term is supported by an example from the 春秋傳. 病='tired.' 17. Here, as sometimes before, we miss the preliminary 曰, noting a question by Mencius' interlocutor, and the same omission is frequent in all the rest of the chapter. I have supplied the lacunæ after Choo He, who himself follows Lin Che-K'e (林之奇), a scholar, who died A.D. 1176. Chaou K'e sometimes errs egregiously in the last part, through not distinguishing the speakers. With regard to the first ground of Mencius' superiority over Kaou,—his 'knowledge of words,' as he is briefer than on the other, so he is still less satisfactory,—to my mind at

其政、害於其事、聖人復起、必從吾言矣。十八節宰我、子貢、善爲說辭、冉牛、閔子、顏淵、善言德行、孔子兼之、曰、我於辭命、則不能也、然則夫子既聖矣乎。十九曰、惡、是何言也、昔者、子貢問於孔子曰、夫子聖矣乎、孔子曰、聖、則吾不能、我學不厭、而教不倦

do injury to government, and, displayed in the government, are hurtful to the conduct of affairs. When a Sage shall again arise, he will certainly follow my words."

18. *On this Ch'ow observed*, "Tsae Go and Tsze-kung were skilful in speaking. Yen New, the disciple Min, and Yen Yuen, while their words were good, were distinguished for their virtuous conduct. Confucius united the qualities of the disciples in himself, *but still* he said, 'In the matter of speeches, I am not competent.'—Then, Master, have you attained to be a Sage?"

19. *Mencius* said, "Oh! what words are these? Formerly Tsze-kung asked Confucius, saying, 'Master, are you a Sage?' Confucius answered him, 'A sage is what I cannot rise to. I learn without satiety, and teach without being tired.' Tsze-kung said, 'You learn

least. Perhaps he means to say, that however great the dignity to which he might be raised, his knowledge of words, and ability in referring incorrect and injurious speeches to the mental defects from which they sprang, would keep him from being deluded, and preserve his mind unperturbed. One of the scholars Ch'ing uses this illustration:—'Mencius with his knowledge of words was like a man seated aloft on the dais, who can distinguish all the movements of the people below the hall, which he could not do, if it were necessary for him to descend and mingle with the crowd.' The concluding remark gives rise to the rest of the chapter, it seeming to Ch'ow that Mencius placed himself by it on the platform of sages. 18. Comp. Ana. XI. ii. 2, to the enumeration in which of the excellencies of several of Confucius' disciples there seems to be here a reference. There, however, it is said that Yen New, Min, and Yen Yuen were distinguished for 德行, and here we have the addition of 善言, which give a good deal of trouble. Some take 言 as a verb, —'were skilful to speak of virtuous conduct.' So the Tartar version, according to Julien. Sun Shih makes it a noun, as I do. The references to the disciples are quite inept. The point of Ch'ow's inquiry lies in Confucius' remark, found nowhere else, and obscure enough. He thinks Mencius is taking more to himself than Confucius did. Chaou K'e however, takes 我於辭云云, as a remark of Mencius, but it is quite unnatural to do so. Observe the force of the 既,—*you have come to be.* 19. 惡, up. 1st tone; an exclamation, not interrogative. This convers. with Tsze-kung is not found in the

也、子貢曰、學不厭、智也、教不倦、仁也、仁且智、夫子既聖矣、夫聖、孔子不居、是何言也。○廿節昔者、竊聞之、子夏、子游、子張、皆有聖人之一體、冉牛、閔子、顏淵、則具體而微、敢問所安。○廿一曰、姑舍是。○廿二曰、伯夷伊尹何如。曰、不同道、非其君不事、非其民不使、治則進、亂則退、伯夷也、何事非君、何使非民、治亦進、

without satiety:—that shows your wisdom. You teach without being tired:—that shows your benevolence. Benevolent and wise:—Master, you ARE a Sage.' Now, since Confucius would not have himself regarded a sage, what words were those?"

20. *Ch'ow said*, "Formerly, I once heard this:—Tsze-hea, Tsze-yew, and Tsze-chang, had each one member of the sage. Yen New, the disciple Min, and Yen Yuen, had all the members, but in small proportions. I venture to ask,—With which of these are you pleased to rank yourself?"

21. *Mencius* replied, "Let us drop speaking about these, if you please."

22. *Ch'ow then* asked, "What do you say of Pih-e and E-yun?" "Their ways were different *from mine*," said *Mencius*. "Not to serve a prince whom he did not esteem, nor command a people whom he did not approve; in a time of good government to take office, and on the occurrence of confusion to retire:—this was *the way of* Pih-e. *To say*—'Whom may I not serve? My serving him makes him my prince. What people may I not command? My commanding them

Analects. Compare Ana. VII. ii.; xxxiii., which latter chapter may possibly be another version of what Mencius says here. 20. 竊, is used with other verbs to give a deferential tone to what they say. 21. Comp. Bk. I, Pt. II. ix. Does Mencius here indicate that he thought himself superior to all the worthies referred to—even to Yen Yuen? Hardly so much as that; but that he could not be content with them for his model. 22. Pih-e,—see Con. Ana. V. xxii. E-yun,—see Con. Ana. XII. xxii. 非其君, 非其民,—the emphatic *his*, *i.e.*, as paraphrased in the translation. 何事非君何使非民=得君

亂亦進、伊尹也、可以仕則仕、可以止則止、可以久則久、可以速則速、孔子也、皆古聖人也、吾未能有行焉、乃所願、則學孔子也。○廿三節 伯夷伊尹於孔子、若是班乎。曰否、自有生民以來、未有孔子也。○廿四 曰、然則有同與。曰有、得百里之地而君之、皆能以朝諸侯、有天下、行一不義、殺一不辜、而得天下、皆

makes them my people.' In a time of good government to take office, and when disorder prevailed, also to take office:—that was *the way of* E-yun. When it was proper to go into office, then to go into it; when it was proper to keep retired from office, then to keep retired from it; when it was proper to continue in it long, then to continue in it long; when it was proper to withdraw from it quickly, then to withdraw quickly:—that was *the way of* Confucius. These were all sages of antiquity, and I have not attained to do what they did. But what I wish to do is to learn to be like Confucius."

23. *Ch'ow said*, "Comparing Pih-e and E-yun with Confucius, are they to be placed in the same rank?" *Mencius* replied, "No. Since there were living men until now, there never was *another* Confucius."

24. *Ch'ow* said, "Then, did they have *any points of* agreement *with him*?" The reply was,—"Yes. If they had been sovereigns over a hundred *le* of territory, they would, all of them, have brought all the princes to attend in their court, and have obtained the empire. And none of them, in order to obtain the empire, would have committed one act of unrighteousness, or put to death one innocent person. In those things they agreed with him."

則事、何所事而非我君、得民則使、何所使而非我民。 I have given the meaning, but the conciseness of the text makes it difficult to a learner. The different ways of Pih-e, E-yun, and Confucius, are thus expressed:—'The principle of the first was purity—以清爲其道; that of the second was office—以任爲其道; that of the third was what the time required—以時爲其道.'

23. 於 is to be taken

不爲也、是則同。〇廿五 曰、敢問其所以異。曰、宰我、子貢、有若、智足以知聖人、汙不至阿其所好。廿六節 宰我曰、以予觀於夫子、賢於堯舜遠矣。〇廿七節 子貢曰、見其禮、而知其政、聞其樂、而知其德、由百世之後、等百世之王、莫之能違也、自生民以來、未有夫子也。〇廿八節 有若曰、豈惟民哉、麒麟之於走獸、鳳凰之於飛鳥、泰

25. *Ch'ow* said, "I venture to ask wherein he differed from them." *Mencius* replied, "Tsae Go, Tsze-kung, and Yew Jŏ had wisdom sufficient to know the sage. *Even had they been ranking themselves* low, they would not have demeaned themselves to flatter their favourite.

26. "*Now*, Tsae Go said, 'According to my view of our Master, he is far superior to Yaou and Shun.'

27. "Tsze-kung said, 'By viewing the ceremonial ordinances *of a prince*, we know *the character of* his government. By hearing his music, we know *the character of* his virtue. From the distance of a hundred ages after, I can arrange, according to their merits, the kings of a hundred ages;—not one of them can escape me. From the birth of mankind till now, there has never been *another* like our Master.'

28. Yew Jŏ said, 'Is it only among men that it is so? There is the K'e-lin among quadrupeds; the Fung-hwang among birds, the

as=與, the connective. 25. 汙,—*woo*, or *wa*, 'low-lying water,' used here simply for 'low,' with reference to the wisdom of Tsae Go and Tsze-kung, in their own estimation. 阿 in the sense of 'partial,'='to flatter.' 26. With this and the two next parr., comp. the eulogium of Confucius, in the *Chung Yung*, Ch. 30—32, and Con. Ana. XIX. xxiii.—xxv. It is in vain the western reader tries to quicken himself to any corresponding appreciation of Confucius. We look for the being his disciples describe, as vainly as we do for the fabulous K'e-lin and Fung-hwang, to which they compare him. 鳳凰,—see Con. Ana. XI. viii. The *k'e* is properly the male, and the *lin*, the female of the animal referred to;—a monster, with a deer's body, an ox's tail, and a horse's feet, which appears to greet the birth of a sage, or the reign of a sage sovereign. Both in 麒麟 and 鳳凰, the names of the

山之於丘垤、河海之於行潦、類也、聖人之於民、亦類也、出於其類、拔乎其萃、自生民以來、未有盛於孔子也。

第三章 一節 孟子曰、以力假人者霸、霸必有大國、以德行仁者王、王不待大、湯以七十里、文王以百里。

二節 以力服人者、非心服也、力

The mountain among mounds and ant-hills, and rivers and seas among rain-pools. *Though different in degree*, they are the same in kind. So the sages among mankind are also the same in kind. But they stand out from their fellows, and rise above the level, and from the birth of mankind till now, there never has been one so complete as Confucius."

CHAPTER III. 1. Mencius said, "He who, using force, makes a pretence to benevolence, is the leader of the princes. A leader *of the* princes requires a large kingdom. He who, using virtue, practises benevolence—is the sovereign of the empire. To become the sovereign of the empire, *a prince* need not wait for a large *kingdom*. T'ang did it with *only* seventy *le*, and king Wăn with only a hundred.

2. When one by force subdues men, they do not submit to him in heart. *They submit, because* their strength is not adequate *to resist*.

male and female are put together, to indicate one individual of either sex. The image in 拔乎其萃 is that of stalks of grass or grain, shooting high above the level of the waving field. 未有盛於孔子,—'there has not been one more complete than Confucius.' But this would be no more than putting Confucius on a level with other sages. I have therefore translated after the example of Choo He, who says—自古聖人,固皆異於衆人,然未有如孔子之盛者也.

CH. 3. THE DIFFERENCE BETWEEN A CHIEFTAIN OF THE PRINCES AND A SOVEREIGN OF THE EMPIRE; AND BETWEEN SUBMISSION SECURED BY FORCE AND THAT PRODUCED BY VIRTUE. 1. 霸 and 王 are here the recognized titles and not =' to acquire the chieftaincy,' 'to acquire the sovereignty.' In the 集證, we find much said on the meaning of the two characters. 王 is from three strokes (三), denoting heaven, earth, and man, with a fourth stroke, — or unity, going through them, grasping and uniting them together, thus affording the highest possible conception of power or ability. 霸 is synonymous with 伯, and of kindred meaning with the words, of nearly the same sound, 把, 'to grasp with the hand,' and 迫, 'to urge,' 'to press.'

2. 力不贍 is translated by Julien.—

不贍也、以德服人者、中心悅而誠服也、如七十子之服孔子也、詩云、自西自東、自南自北、無思不服、此之謂也。

〔四章〕一節 孟子曰、仁則榮、不仁則辱、今惡辱而居不仁、是猶惡溼而居下也、二節 如惡之、莫如貴德而尊士、賢者在位、能者在職、國

When one subdues men by virtue, in their hearts' core they are pleased, and sincerely submit, as was the case with the seventy disciples in their submission to Confucius. What is said in the Book of Poetry,

'From the west, from the east,
From the south, from the north,
There was not one who thought of refusing submission,' is an illustration of this."

CHAPTER IV. 1. Mencius said, "Benevolence brings glory *to a prince*, and the opposite of it brings disgrace. For *the princes of* the present day to hate disgrace and yet live complacently doing what is not benevolent, is like hating moisture and yet living in a low situation.

2. "If *a prince* hates disgrace, the best course for him to pursue, is to esteem virtue and honour *virtuous* scholars, giving the worthiest among them places *of dignity*, and the able offices *of trust*. When throughout his kingdom there is leisure and rest *from external*

'*quia nempe vires (i.e., vis armorum) ad id obtinendum non sufficiunt.*' Possibly some Chi. comm. may have sanctioned such an interpretation, but it has nowhere come under my notice. The 'seventy disciples' is giving a round number, the enumeration of them differing in different works. We find them reckoned at 73, 76, &c. See in the prolegomena to vol. I. For the ode see the She-king, III. i. Ode IX. st. 6, celebrating the influence of the kings Wăn and Woo. The four quarters are to be viewed from Kaou, (鎬), king Woo's capital. 思 is not to be taken as an abstract noun,=' thought.' 鄒浩, a statesman and scholar of the 11th cent., says on this chapter:—'He who subdues men by force, has the intention of subduing them, and they dare not but submit. He who subdues men by virtue, has no intention to subdue them, and they cannot but submit. From antiquity downwards, there have been many dissertations on the leaders of the princes, and the true sovereign, but none so deep, incisive, and perspicuous as this chapter.'

CH. 4. GLORY IS THE SURE RESULT OF BENEVOLENT GOVERNMENT. CALAMITY AND HAPPINESS ARE MEN'S OWN SEEKING. 1. 居不仁, lit., 'to dwell in not-benevolence,' *i.e.*, complacently to go on in the practice of what is not benevolent. 2. 莫如 covers as far as to 政刑. and 賢者在位 and the next

家閒暇、及是時、明其政刑、雖大國、必畏之矣。○三節 詩云、迨天之未陰雨、徹彼桑土、綢繆牖戶、今此下民、或敢侮予、孔子曰、為此詩者、其知道乎、能治其國家、誰敢侮之。○四節 今國家閒暇、及是時、般樂怠敖、是自求禍也。○五節 禍福無不自己求之者。○六節 詩云、永

troubles, taking advantage of such a season, let him clearly *digest* the principles of his government with its legal sanctions, and then even great kingdoms will be constrained to stand in awe of him.

3. "It is said in the Book of Poetry,

'Before the heavens were dark with rain,
I gathered the bark from the roots of the mulberry trees,
And wove it closely to form the window and door *of my nest*;
Now, *I thought*, ye people below,
Perhaps ye will not dare to insult me.'

Confucius said, 'Did not he who made this ode understand the way *of governing*?' If a prince is able rightly to govern his kingdom, who will dare to insult him?

4. "*But* now *the princes* take advantage of the time when throughout their kingdoms there is leisure and rest *from external troubles*, to abandon themselves to pleasure and indolent indifference;—they in fact seek for calamities for themselves.

5. "Calamity and happiness in all cases are men's own seeking.

clause are to be taken as in apposition simply with the one preceding. See the Doctrine of the Mean, ch. xx. The 賢者在位 here corresponds to the 尊賢 there, and the 能者在職 may embrace both the 敬大臣 and the 體羣臣. 刑,—not punishments, but penal laws. 3. See the She-king, I. xv. Ode II. st. 2, where for 今此下民 we have 今女下民, the difference not affecting the sense. The ode is an appeal by some small bird to an owl not to destroy its nest, which bird, in Mencius' application of the words, is made to represent a wise prince taking all precautionary measures. 4. 般,—read *p'wan*, low. 1st tone, nearly synonymous with the next character.—樂, *loh*. 6. For the ode see the She-king, III. i. Ode I. st. 6. 言=念.

言配命、自求多福、太甲曰、天作孽、猶可違、自作孽、不可活、此之謂也。

孟子曰、一節尊賢使能、俊桀在位、則天下之士、皆悅而願立於其朝矣。二節市、廛而不征、法而不廛、則天下之商、皆悅而願藏於其市

6. "This is illustrated by what is said in the Book of Poetry,—
'Be always studious to be in harmony with the ordinances *of God*,
So you will certainly get for yourself much happiness;'
and by the passage of the Ta'e Keă,—'When Heaven sends down calamities, it is still possible to escape from them; when we occasion the calamities ourselves, it is not possible any longer to live.'"

Chapter V. Mencius said, "If *a ruler* give honour to men of talents and virtue and employ the able, so that offices shall all be filled by individuals of distinction and mark;—then all the scholars of the empire will be pleased, and wish to stand in his court.

2. "If, in the market-place *of his capital*, he levy a ground rent on the shops but do not tax the goods, or enforce the proper regulations without levying a ground rent;—then all the traders of the empire will be pleased, and wish to store their goods in his market-place.

'to think of.' For the other quotation, see the Shoo-king, IV. v. Sect. II. 3, where we have 逭, 'to escape,' for 活, but the meaning is the same.

Ch. 5. Various points of true royal government neglected by the princes of Mencius' time, attention to which would surely carry any one of them to the Imperial throne. 1. Comp. last ch., par. 2. The wisest among 1,000 men is called 俊; the wisest among 10 is called 傑. Numbers, however, do not enter into the signification of the terms here. 天下之士云云,—comp. I, Pt. I. vii. 18. 2. 廛, 'a shop, or market-stance,' is used here as a verb, 'to levy ground-rent for such a shop.' Acc. to Choo He, in the 語類, we are to understand the market-place here as that in the capital, which was built on the plan of the division of the land, after the figure of the character 井. The middle square behind was the 市; the centre one was occupied by the palace; the front one by the ancestral and other temples, govt. treasuries, arsenals, &c.; and the three squares on each side were occupied by the people. He adds that, when traders became too many, a ground-rent was levied; when they were few, it was remitted, and only a surveillance was exercised of the markets by the proper officers. That surveillance extended to the inspection of weights and measures, regulation of the price, &c. See its duties

矣。○三節關、譏而不征、則天下之旅、皆悅而願出於其路矣。○四節耕者助而不稅、則天下之農、皆悅而願耕於其野矣。○五節廛、無夫里之布、則天下之民、皆悅而願爲之氓矣。○六節信能行此五者、則鄰國之民、仰之若父母矣、率其子弟、

3. "If, at his frontier-passes, there be an inspection of persons, but no taxes charged *on goods or other articles*, then all the travellers of the empire will be pleased, and wish to make their tours on his roads.

4. "If he require that the husbandmen give their mutual aid *to cultivate the public field*, and exact no *other* taxes from them;—then all the husbandmen of the empire will be pleased, and wish to plough in his fields.

5. "If from the occupiers of the shops in his market-place he do not exact the fine of the individual idler, or of the hamlet's quota of cloth, then all the people of the empire will be pleased, and wish to come and be his people.

6. "If *a ruler* can truly practise these five things, then the people in the neighbouring kingdoms will look up to him as a parent. From the first birth of mankind till now, never has any one led

detailed in the Chow-le, XIV. vii. 3. Comp. I. Pt II. v. 3; Pt I. vii. 18. All comm. refer for the illustration of this rule to the account of the duties of the 司關, in the Chow-le, XV. xi. But from that it would appear that the levying no duties at the passes was only in bad years, and hence some have argued that Mencius' lesson was only for the emergency of the time. To avoid that conclusion, the author of the 四書攄餘說 contends that the Chow-le has been interpolated in the place,—rightly, as it seems to me. 4. The rule of 助而不稅 is the same as that of 耕者九一, I. Pt II. v. 3. 5. It is acknowledged by commentators that it is only a vague notion which we can obtain of the meaning of this paragraph. Is 廛 to be taken as in the translation, or verbally as in the 2d par? What was the 夫布? And what the 里布? It appears from the Chow-le, that there was a fine, exacted from idlers or loafers in the towns, called 夫布, and it is said that the family which did not plant mulberry trees and flax according to the rules, was condemned to pay one hamlet, or 25 families', quota of cloth. But 布 may be taken in the sense of money, simply=錢, which is a signification attaching to it. We must leave the passage in the obscurity which has always rested on it. Mencius is evidently protesting against some injurious exactions of the time. 氓=民, but the addition of the character 亡 seems intended to convey the idea of the people of other states coming to put themselves under a new rule. 6. 信=實, 'truly.' 'Observe the

攻其父母、自生民以來、未有能濟者也、如此、則無敵於天下、無敵於天下者、天吏也、然而不王者、未之有也。

第六章 孟子曰、人皆有不忍人之心。二節 先王有不忍人之心、斯有不忍人之政矣、以不忍人之心、行不忍人之政、治天下可運之掌上。三節 所以

children to attack their parent, and succeeded in his design. Thus, such a ruler will not have an enemy in all the empire, and he who has no eneny in the empire is the minister of Heaven. Never has there been a ruler in such a case who did not attain to the Imperial dignity."

Chapter VI. 1. Mencius said, "All men have a mind which cannot bear *to see the sufferings of* others.

2. "The ancient kings had this commiserating mind, and they, as a matter of course, had likewise a commiserating government. When with a commiserating mind was practised a commiserating government, the government of the empire was *as easy a matter* as the making any thing go round in the palm.

reciprocal influence of 其 in 率其子弟 ('sons and younger brothers'=children) and 攻其父母. 天吏,—'The minister or officer of Heaven.' On this designation the comm. 饒雙峰 observes:—'An officer is one commissioned by his sovereign; the officer of Heaven is he who is commissioned by Heaven. He who bears his sovereign's commission can punish men and put them to death. He may deal so with all criminals. He who bears the commission of Heaven, can execute judgment on men, and smite them. With all who are oppressing and misgoverning their kingdoms, he can deal so.'

Ch. 6. That benevolence, righteousness, propriety, and knowledge, belong to man as naturally as his four limbs, and may as easily be exercised. The assertions made in this chapter are universally true, but they are to be understood as spoken here with special reference to the oppressive ways and government of the princes of Mencius' time.

1. 不忍 alone is used in Bk I. Pt I. vii. 4, 5, 6. 人 is added here, because the discourse is entirely of a man's feelings, as exercised towards other men. 心,—'the mind,' embracing the whole mental constitution. The 備旨, after Chaou K'e, says that 不忍人 means—'cannot bear to injure others.' But it is not only cannot bear to inflict suffering, but cannot bear to see suffering. The examples in I. Pt. II. vii. make this plain. 2. 斯,—used adverbially, as in Ana. X.x. 1. 運之,—之 must be taken generally, ='a thing,' or as giving a passive signifi-

謂人皆有不忍人之心者、今人乍見孺子、將入於井、皆有怵惕惻隱之心、非所以內交於孺子之父母也、非所以要譽於鄉黨朋友也、非惡其聲而然也。○四節由是觀之、無惻隱之心、非人也、無羞惡之心、非人也、無辭讓之心、非人也、無是非之心、非人也。○五節惻隱之心、仁之

3. "When I say that all men have a mind which cannot bear *to see the sufferings of* others, my meaning may be illustrated thus:—even now-a-days, if men suddenly see a child about to fall into a well, they will without exception experience a feeling of alarm and distress. *They will feel so,* not as a ground on which they may gain the favour of the child's parents, nor as a ground on which they may seek the praise of their neighbours and friends, nor from a dislike to the reputation of *having been unmoved by* such a thing.

4. "From this case we may perceive that the feeling of commiseration is essential to man, that the feeling of shame and dislike is essential to man, that the feeling of modesty and complaisance is essential to man, and that the feeling of approving and disapproving is essential to man.

cation to the verb.—'The government of the empire could be made to go round,' &c. Perhaps the latter construction is to be preferred. See the 四書味根錄 *in loc.* The whole is to be translated in the past sense, being descriptive of the ancient kings. 3. 孺, 'an infant at the breast,' here='a very young child.' 內 read as, and=納. 內交,—'to form a friendship with,' 'to get the favour of.' 要,—up. 1st tone,=求, 鄉黨,—comp. Con. Ana. VI. iii. 4. The object of this par. is to show that the feeling of commiseration is instinctive and natural. 今 is to be joined to 人,—'men of the present time,' in opp. 'to the former kings.' 4. The two negatives 無—非 in the difft. clauses make the strongest possible affirmation. Lit., 'Without the feeling of commiseration there would not be *man*,' &c., or 'if a person be without this, he is not a man,' &c. 惻隱, 'pain and distress,' but as it is in illustration of the 不忍之心, we may render it by 'commiseration.' 'Shame and dislike,'—the *shame* is for one's own want of goodness, and the *dislike* is of the want of it in other men. 'Modesty and complaisance,'—*modesty* is the unloosing and separating from one's-self, and *complaisance* is out-giving to others. 'Approving and disapproving,'—*approving* is the knowledge of goodness, and the approbation of it accordingly, and *disapproving* is the knowledge of what is evil, and disapprobation of it accordingly. Such is the account of the terms in the text, given by Chow He and others. The feel-

端也、羞惡之心、義之端也、辭讓之心、禮之端也、是非之心、智之端也。○六節人之有是四端也、猶其有四體也、有是四端、而自謂不能者、自賊者也、謂其君不能者、賊其君者也。○七節凡有四端於我者、知皆擴而充之矣、若火之始然、泉之始達、苟能充之、足以保四海、苟不充之、

5. "The feeling of commiseration is the principle of benevolence. The feeling of shame and dislike is the principle of righteousness. The feeling of modesty and complaisance is the principle of propriety. The feeling of approving and disapproving is the principle of knowledge.

6. "Men have these four principles just as they have their four limbs. When men, having these four principles, yet say of themselves that they cannot *develope them*, they play the thief with themselves, and he who says of his prince that he cannot *develope them*, plays the thief with his prince.

7. "Since all men have these four principles in themselves, let them know to give them all their development and completion, and the issue will be like that of fire which has begun to burn, or that of a spring which has begun to find vent. Let them have their complete development, and they will suffice to love and protect all

ings described make up, he says, the mind of man, and Mencius 'discoursing about commiseration goes on to enumerate them all.' This seems to be the true account of the introduction of the various principles. They lie together, merely in apposition. In his 或問 and 語類, however, Choo He labours to develope the other three from the first.—Observe that 'the feeling of shame and dislike,' &c.. in the original, is—'the mind that feels and dislikes,' &c. 5. 端 is explained by 端緒, 'the end of a clue,' that point outside, which may be laid hold of, and will guide us to all within. From the feelings which he has specified, Mencius reasons to the moral elements of our nature. It will be seem how to 智, 'knowledge,' 'wisdom,' he gives a moral sense. Comp. Gen. ii. 17; iii. 5, 6; Job. xxxviii. 28. 6. 賊,—comp. I. Pt. II. viii. 3, bnt we can retain its primitive meaning in the translation. 7. 凡有四端於我者, not 'all who have, &c., but 'all having,' &c., 於我,—*quasi dicat*, 'in their ego-ity.' 知皆,—皆 belongs to the 擴 below, and refers to the 四端.—The 備旨 says: 知字重看, 'the character 知 is to have weight

不足以事父母。

第七章 一節 孟子曰、矢人豈不仁於函人哉、矢人惟恐不傷人、函人惟恐傷人、巫匠亦然、故術不可不愼也。二節 孔子曰、里仁爲美、擇不處仁、焉得智、夫仁、天之尊爵也、人之安宅也、莫之禦而不仁、是不智也。三節 不仁不智、無禮無義、

within the four seas. Let them be denied that development, and they will not suffice for a man to serve his parents with."

CHAPTER VII. 1. Mencius said, "Is the arrow-maker less benevolent than the maker of armour of defence? *And yet*, the arrow-maker's only fear is lest men should not be hurt, and the armour-maker's only fear is lest men should be hurt. So it is with the priest and the coffin-maker. *The choice of* a profession, therefore, is a thing in which great caution is required.

2. "Confucius said, 'It is virtuous manners which constitute the excellence of a neighbourhood. If a man, in selecting a residence, do not fix on one where such prevail, how can he be wise?' Now, benevolence is the most honourable dignity conferred by Heaven, and the quiet home in which man should dwell. Since no one can hinder us from being so, if yet we are not benevolent;—this is being not wise.

3. "From the want of benevolence and the want of wisdom will

attached to it.' This is true, Mencius may well say—'Let men know,' or 'If men know.' How is it that after all his analyses of our nature to prove its goodness, the application of his principles must begin with an IF?

CH. 7. AN EXHORTATION TO BENEVOLENCE FROM THE DISGRACE WHICH MUST ATTEND THE WANT OF IT, LIKE THE DISGRACE OF A MAN WHO DOES NOT KNOW HIS PROFESSION. 1. 矢人豈不仁於,—the 不 belongs not to the 豈, but to the 仁. If we might construe it with the 豈, we should have an instance parallel to 盛於 in ii. 28.—'benevolent as,' the 於 being=如. 函,—in the sense of 鋡, 'all armour of defence.' 巫,—see Con. Ana. XIII. xxii., where I have translated it 'wizard.' As opposed to 匠 (here='a coffin-maker'), one who makes provision for the death of men, it indicates one who prays for men's life and prosperity. But Mencius pursues his illustration too far. An arrow-maker need not be inhumane. 2. See Con. Ana., IV. i. The comm. begin to bring in the idea of a profession at 擇不處仁, but the whole quotation must be taken first in its proper sense. The 不智 at the end refer to the same characters in the quotation. 3. 無 succeeding 不 shows that the second clause ensues from

人役也、人役而恥爲役、由弓人而恥爲弓、矢人而恥爲矢也。四節如恥之、莫如爲仁。五節仁者如射、射者正己而後發、發而不中、不怨勝己者、反求諸己而已矣。

第八章 一節孟子曰、子路、人告之以有過、則喜。二節禹聞善言則拜。三節大舜有大焉、善與人同、舍己從人、樂取於人以爲善。

ensue the entire absence of propriety and righteousness;—he who is in such a case must be the servant of other men. To be the servant of men and yet ashamed of such servitude, is like a bow-maker's being ashamed to make bows, or an arrow-maker's being ashamed to make arrows.

4. "If he be ashamed of his case, his best course is to practise benevolence.

5. "The man who would be benevolent is like the archer. The archer adjusts himself and then shoots. If he misses, he does not murmur against those who surpass himself. He simply turns round and seeks *the cause of his failure* in himself."

Chapter VIII. 1. Mencius said, "When any one told Tsze-loo that he had a fault, he rejoiced.

2. "When Yu heard good words, he bowed *to the speaker*.

3. "The great Shun had a still greater *delight in what was good. He regarded* virtue as the common property of himself and others, giving up his own way to follow that of others, and delighting to learn from others to practise what was good.

the first. 由,—used for 猶. 5. 仁者=欲爲仁之人. Comp. Ana. III. vii: III. xvi.

Ch. 8. How sages and worthies delighted in what is good. 1. Tsze-loo's ardour in pursuing his self-improvement appears in the Ana. V. xiii; XI. xxi. But the particular point mentioned in the text is nowhere else related of him. 2. In the Shoo-king, II. iii. 1, we have an example of this in Yu. It is said,—禹拜昌言, 'Yu bowed at these excellent words.' 3. 善與人同, is explained by Choo He 公天下之善而不爲私也, 'He considered as public—common—the good of the whole world, and did not think it private to any.' Shun's distinction was that he did not think of himself, as Tsze-loo did, nor of others, as Yu did, but only of what was good, and unconsciously

四節 自耕稼陶漁、以至爲帝、無非取於人者。五節 取諸人以爲善、是與人爲善者也、故君子莫大乎與人爲善。

第九章 一節 孟子曰、伯夷非其君不事、非其友不友、不立於惡人之朝、不與惡人言、立於惡人之朝、與惡人言、如以朝衣朝冠、坐於塗炭、推惡惡之心、思與鄉人立、其冠

4. "From the time when he ploughed and sowed, exercised the potter's art, and was a fisherman, to the time when he became emperor, he was continually learning from others.

5. "To take example from others to practise virtue, is to help them in the same practice. Therefore, there is no attribute of the superior man greater than his helping men to practise virtue."

CHAPTER IX. 1. Mencius said, "Pih-e would not serve a prince whom he did not approve, nor associate with a friend whom he did not esteem. He would not stand in a bad prince's court, nor speak with a bad man. To stand in a bad prince's court, or to speak with a bad man, would have been to him the same as to sit with his court robes and court cap amid mire and ashes. Pursuing the examination of his dislike to what was evil, *we find* that he *thought it necessary*, if he happened to be standing with a villager whose cap was not rightly adjusted, to leave him with a high air, as if he were go-

was carried to it, wherever he saw it. 4. Of Shun in his early days it is related in the 'Historical Records,' that 'he ploughed at the Leih (歷) mountain, did potter's work on the banks of the Yellow River, fished in the Luy lake (雷澤), and made various implements on the Show hill (壽丘), and often resided at Foô-hea (負夏).' There will be occasion to consider where these places were, in connection with some of Mencius' future references to Shun. Dr. Medhurst supposes them to have been in Shan-se. See his Translation of the Shoo-king, p. 332. 5. 與 is here in the sense of 助, 'to help.' The meaning is that others, seeing their virtue so imitated, would be stimulated to greater diligence in the doing of it.

CH. 9. PICTURES OF PIH-E AND HWUY OF LEW-HEA, AND MENCIUS' JUDGMENT CONCERNING THEM. 1. Comp. ch. ii. 22. In 惡人之朝, 人 refers to the prec. 君, and may be translated *prince*, but in 與惡人立, 人 refers to the prec. 友, and must be translated *man*. 塗炭, 'mire and charcoal.' 推惡惡之心,—推 is Mencius' speaking

不正、望望然去之、若將浼焉、是故諸侯雖有善其辭命而至者、不受也、不受也者、是亦不屑就已。○二節 柳下惠、不羞汙君、不卑小官、進不隱賢、必以其道、遺佚而不怨、阨窮而不憫、故曰、爾爲爾、我爲我、雖袒裼裸裎於我側、爾焉能浼我哉、故由由然與之偕、而不自失焉、援而止之而止、援而止之而止者、是亦不屑去已。○三節 孟

ing to be defiled. Therefore, although some of the princes made application to him with very proper messages, he would not receive their gifts.—He would not receive their gifts, counting it inconsistent with his purity to go to them.

2. "Hwuy of Lew-hea was not ashamed to *serve* an impure prince, nor did he think it low to be an inferior officer. When advanced to employment, he did not conceal his virtue, but made it a point to carry out his principles. When neglected and left without office, he did not murmur. When straitened by poverty, he did not grieve. Accordingly, he had a saying, 'You are you, and I am I. Although you stand by my side with breast and arms bare, or with your body naked, how can you defile me?' Therefore, self-possessed, he companied with men indifferently, at the same time not losing himself. *When he wished to leave*, if pressed to remain in office he would remain.—He would remain in office, when pressed to do so, not counting it required by his purity to go away."

in his own person. 思 is the 'thought' of Pih-e. 望望然, acc. to Choo He, is 'the appearance of going away without looking round.' Chaou K'e makes it 'the appearance of being ashamed;'—not so well. The final 已 gives positiveness to the affirmation of the preceding clause. 2. Hwuy of Lew-hea—see Con. Ana. XV. xiii. XVIII. ii; viii. 與之偕,—the 之 properly refers to the party addressed,—'you are you.' 3. Comp. ii. 22. 君

子曰、伯夷隘、柳下惠不恭。隘與不恭、君子不由也。

3. Mencius said, "Pih-e was narrow-minded, and Hwuy of Lew-hea was wanting in self-respect. The superior man will not follow either narrow-mindedness, or the want of self-respect."

子,—by this term we must suppose that Mencius makes a tacit reference to himself, as having proposed Confucius as his model. The comm. 韓元少 says:—'elsewhere Mencius advises men to imitate E and Hwuy, but he is there speaking to the weak and the mean. When here he advises not to follow E and Hwny, he is speaking for those who wish to do the right thing at the right time.'

BOOK II.

KUNG-SUN CH'OW. PART II.

公孫丑章句下

第一章 一節 孟子曰、天時不如地利、地利不如人和。二節 三里之城、七里之郭、環而攻之、而不勝、夫

CHAPTER I. 1. Mencius said, "Opportunities of time *vouchsafed by* Heaven are not equal to advantages of situation *afforded by* the Earth, and advantages of situation are not equal to *the union arising from* the accord of Mencius.

2. "*There is a city*, with an inner wall of three *le* in circumference, and an outer wall of seven.—*The enemy* surround and attack it, but they are not able to take it. Now, to surround and attack

CH. 1. NO ADVANTAGES WHICH A RULER CAN OBTAIN TO EXALT HIM OVER OTHERS ARE TO BE COMPARED WITH HIS GETTING THE HEARTS OF MEN. Because of this chapter Mencius has got a place in China among the writers on the art of war, which surely he would not have wished to claim for himself, his design evidently being to supersede the necessity of war,—the recourse to arms altogether. 1. In the 天, 地, 人, we have the doctrine of the 三才, or 'Three Powers,' which is brought out so distinctly in the 4th part of the *Chung Yung*, and to show this in a translation requires it to be diffuse. As to what is said at much length in Chin. commentaries about ascertaining the 'time of Heaven' by divination and astrology, it is to be set aside, as foreign to the mind of Mencius in the text, though many examples of the resort to it may be adduced from the records of antiquity. 2. The city here supposed, with its double circle of fortification, is a small one, the better to illustrate the superiority of advantage of situation, just as the next is a

環而攻之、必有得天時者矣、然而不勝者、是天時不如地利也。○三節 城非不高也、池非不深也、兵革非不堅利也、米粟非不多也、委而去之、是地利不如人和也。○四節 故曰、域民、不以封疆之界、固國不以山谿之險、威天下不以兵革之利、得道者多

it, there must have been vouchsafed to them by Heaven the opportunity of time, and in such case their not taking it is because opportunities of time vouchsafed by Heaven are not equal to advantages of situation afforded by the Earth.

3. "*There is a city, whose* walls are distinguished for their height, and whose moats are distinguished for their depth, where the arms *of its defendants*, offensive and defensive, are distinguished for their strength and sharpness, and the stores of rice and other grain are very large. *Yet it is obliged to* be given up and abandoned. This is because advantages of situation afforded by the Earth are not equal to the union arising from the accord of Men.

4. "In accordance with these principles it is said, 'A people is bounded in, not by the limits of dykes and borders; a kingdom is secured, not by the strengths of mountains and rivers; the empire is overawed, not by the sharpness *and strength* of arms.' He who finds the proper course has many to assist him. He who loses the proper course has few to assist him. When this,—the being assisted

large one to bring out the still greater superiority of the union of men. As to the evidence that a city of the specified dimensions must be the capital of a baronial State (子男之城), see the 集證, in *loc.* 3. 非不, the repeated negation, not only affirms, but with emphasis.—城非不高, 'the wall is not not (but) high,' *i.e.*, is high indeed. 兵,—sharp weapons of offence. 粟,—'leather,' intending, principally, the buff-coat, but including all other armour of defence. 米,—'rice,' without the husk. 革,—'grain,' generally, in the husk.

4. 域, 'a boundary,' 'a border,' is used verbally. 域民,—'to bound a people,' *i.e.*, to separate them from other states. 封 is 'a dyke,' or 'mound.' The commen. 金仁山 says:—'Anciently, in every state, they made a dyke of earth to show its boundary (封土爲疆).' 谿,—'a valley with a stream in it;' here, in opposition to 山, *rivers* or *streams*. The 道, or 'proper course,' intended is that

助、失道者寡助、寡助之至、親戚畔之、多助之至、天下順之、五節以天下之所順、攻親戚之所畔、故君子有不戰、戰必勝矣。

第二章 一節孟子將朝王、王使人來曰、寡人如就見者也、有寒疾、不可以風、朝、將視朝、不識可使寡人得見乎。對曰、不幸而有疾、

by few,—reaches its extreme point, his own relations revolt from *the prince.* When the being assisted by many reaches its highest point, the whole empire becomes obedient to *the prince.*

5. "When one to whom the whole empire is prepared to be obedient, attacks those from whom their own relations revolt, *what must be the result?* Therefore, the true ruler will decline to fight; but if he do fight, he must overcome."

CHAPTER II. 1. As Mencius was about to go to court *to see* the king, the king sent a person to him *with this message,*—"I was wishing to come and see you. But I have got a cold, and may not expose myself to the wind. In the morning I will hold my court. I do not know whether you will give me the opportunity of seeing you *then.*" *Mencius* replied, "Unfortunately, I am unwell, and not able to go to the court."

style of government,—benevolence and righteousness,—which will secure the 'union of men.' 親戚,—relatives by blood and by affinity. 5. The case put in the two first clauses is here left by Mencius to suggest its own result. The *keun-tsze* is the prince intended above, 'who finds the proper course.' Choo He and others complete 有不戰 by 則已, 'If he do not fight, well;' but the translation gives, I think, a better meaning.

CH. 2. HOW MENCIUS CONSIDERED THAT IT WAS SLIGHTING HIM FOR A PRINCE TO CALL HIM BY MESSENGERS TO GO TO SEE HIM, AND THE SHIFTS HE WAS PUT TO TO GET THIS UNDERSTOOD. It must be understood that, at the time to which this chapter refers, Mencius was merely an honoured guest in Ts'e, and had no official situation or emolument. It was for him to pay his respects at court, if he felt inclined to do so, but if the king wished his counsel, it was for him to show his sense of his worth by going to him, and asking him for it. 1. The 1st, 2d, 3d, and 4th 朝, are *ch'aou*, low. 1st tone,='to go to, or wait upon, at court.' So in all the other paragraphs. The 2d is *chaou*, upper 1st tone, 'the morning.' The morning, as soon as it was light, was the regular time for the emperor, and princes to give audience to their nobles and officers, and proceed to the administration of business. The modern practice corresponds with the ancient in this respect. 如 is said to be here=欲, 'to wish,' which sense seems to be necessary, tho' we don't find it in the dict. 造, read *ts'aou*, up. 3d tone, 'to go to.' The king's cold was merely a pretence. He wanted Mencius to wait on him. Mencius' cold was equally a pretence. Comp. Confucius'

不能造朝。○二節 明日、出弔於東郭氏、公孫丑曰、昔者、辭以病、今日弔、或者不可乎。曰、昔者疾、今日愈、如之何不弔。○三節 王使人問疾、醫來、孟仲子對曰、昔者、有王命、有采薪之憂、不能造朝、今病小愈、趨造於朝、我不識能至否乎。使數人要於路、曰、請必無歸、而造於朝。○四節 不得已

2. Next day, he went out to pay a visit of condolence to some one of the Tung-kwŏh family, when Kung-sun Ch'ow said to him, "Yesterday, you declined *going to the court* on the ground of being unwell, and to-day you are going to pay a visit of condolence. May this not be regarded as improper?" "Yesterday," said *Mencius*, "I was unwell; to-day, I am better:—why should I not pay this visit?"

3. *In the mean time*, the king sent a messenger to inquire about his sickness, and also a physician. Măng Chung replied to them, "Yesterday, when the king's order came, he was feeling a little unwell, and could not go to the court. To-day he was a little better, and hastened to go to court. I do not know whether he can have reached it *by this time* or not." *Having said this*, he sent several men to look for *Mencius* on the way, and say to him, "I beg that, before you return home, you will go to the court."

conduct, Ana. XVII. xx. 2. Tung-kwŏh is not exactly a surname. The individual intended was a descendant of the duke Hwan, and so surnamed Keang (姜), but that branch of Hwan's descendants to which he belonged having their possessions in the 'eastern' part of the kingdom, the style of Tung-kwŏh appears to have been given to them to distinguish them from the other branches. In going to pay the visit of condolence, Mencius' idea was that the king might hear of it, and understand that he had merely feigned sickness, to show his sense of the disrespect done to him in trying to inveigle him to go to court. 3. It is a moot-point, whether Măng Chung was Mencius' son, or merely his nephew. The latter is more likely. 采薪之憂,—lit., 'sorrow of gathering firewood,'=a little sickness. See a similar expression in the Le-ke, I. Pt II. i. 8,—君使士射,不能,則辭以疾,言曰某有負薪之憂. On this the 正義 says:—'Carrying firewood was the business of the children of the common people. From the lips of an officer, such language was indicative of humility.' 要, upper. 1st tone,=求. Măng Chung, having committed himself to a falsehood, in order to make his words good, was an-

而之景丑氏宿焉、景子曰、內則父子、外則君臣、人之大倫也、父子主恩、君臣主敬、丑見王之敬子也、未見所以敬王也。曰、惡是何言也、齊人無以仁義與王言者、豈以仁義爲不美也、其心曰、是何足與言仁義也云爾、則不敬、莫大乎是、我非堯舜之道、不敢以陳於王前、故齊人莫如我敬王

4. *On this*, Mencius felt himself compelled to go to King Ch'ow's, and there stop the night. King said to him, "In the family, there is *the relation of* father and son; abroad, there is *the relation of* prince and minister. These are the two great relations among men. Between father and son the ruling principle is kindness. Between prince and minister the ruling principle is respect. I have seen the respect of the king to you, Sir, but I have not seen in what way you show respect to him." *Mencius* replied, "Oh! what words are these? Among the people of Ts'e there is no one who speaks to the king about benevolence and righteousness. Are they thus silent because they do not think that benevolence and righteousness are admirable? *No, but* in their hearts they say, 'This man is not fit to be spoken with about benevolence and righteousness.' Thus they manifest a disrespect than which there can be none greater. I do not dare to set forth before the king any but the ways of Yaou and Shun. There is therefore no man of Ts'e who respects the king so much as I do."

xious that Mencius should go to court. 4. What compelled Mencius to go to King Ch'ow's was his earnest wish that the king should know that his sickness was merely feigned, and that he had not gone to court, only because he *would not be* CALLED to do so. As Măng Chung's falsehood interfered with his first plan, he wished that his motive should get to the king through King Ch'ow who was an officer of Ts'e. After 宿焉, Chaou K'e appends a note,—'when he told him all the previous incidents.' No doubt, he did so. 惡, up. 1st tone, 'oh!' as in Pt. I. ii. 19. 齊人…者, observe the force of the 者, carrying on the clause to those following for an explanation of it, as if there were a 所以 after 人. 云

也。○五節景子曰、否、非此之謂也、禮曰、父召無諾、君命召、不俟駕、固將朝也、聞王命而遂不果、宜與夫禮若不相似然。○六節曰、豈謂是與、曾子曰、晉楚之富、不可及也、彼以其富、我以吾仁、彼以其爵、我以吾義、吾何慊乎哉、夫豈不義、而曾子言之、是或一道也、天下有達尊三、爵

5. King said, "Not so. That was not what I meant. In the *Book of* Rites it is said, 'When a father calls, the answer must be without a moment's hesitation. When the prince's order calls, the carriage must not be waited for.' You were certainly going to the court, but when you heard the king's order, then you did not carry your purpose out. This does seem as if it were not in accordance with that rule of propriety."

6. *Mencius* answered him, "How can you give that meaning to my conduct? The philosopher Tsăng said, 'The wealth of Tsin and Ts'oo cannot be equalled. Let *their rulers* have their wealth:—I have my benevolence. Let them have their nobility:—I have my righteousness. Wherein should I be dissatisfied *as inferior to them?*' Now shall we say that these sentiments are not right? Seeing that the philosopher Tsăng spoke them, there is in them, I apprehend, a *real* principle.—In the empire there are three things universally acknowledged to be honourable. Nobility is one of them; age is one of them; virtue is one of them. In courts, nobility holds the

爾,—see Con. Ana. VII. xvii. 5. Different passages are here quoted together from the Book of Rites. 父召無諾,—see Bk I. Pt I. iii.14,—'A son must cry 唯 to his father, and not 諾,' which latter is a lingering response. 君命召不俟駕 is found substantially in Bk. XIII. iii. 2. 夫, low. 1st tone, =斯, as in Ana. XI. ix. 3, *et al.* 6. 豈謂是與, (low. 1st tone),—lit., 'how means (it) this?' 慊 has two opposite meanings, either 'dissatisfied,' or 'satisfied,' in which latter sense, it is also *hëë*. Choo He explains this by making it the same as 嗛, 'something held in the mouth,' according to the nature of which will be the internal feeling. In the text, the idea is that of dissatisfaction. 夫豈不義,—義 is here 當然之理,='what is

一、齒一、德一、朝廷莫如爵、鄉黨莫如齒、輔世長民莫如德、惡得有其一、以慢其二哉。○七節 故將大有爲之君、必有所不召之臣、欲有謀賢、則就之、其尊德樂道、不如是、不足與有爲也。○八節 故湯之於伊尹、學焉而後臣之、故不勞而王、桓公之於管仲、學焉而後臣之、故不勞而

first place of the three; in villages, age holds the first place; and for helping one's generation and presiding over the people, the other two are not equal to virtue. How can the possession of *only* one of these *be presumed on* to despise one who possesses the other two?

7. "Therefore a prince who is to accomplish great deeds will certainly have ministers whom he does not call to go to him. When he wishes to consult with them, he goes to them. The prince who does not honour the virtuous, and delight in their ways of doing, to this extent, is not worth having to do with.

8. "Accordingly, there was the behaviour of T'ang to E-yun:—he first learned of him, and then employed him as his minister; and so without difficulty he became emperor. There was the behaviour of the duke Hwan to Kwan Chung:—he first learned of him, and then employed him as his minister; and so without difficulty he became chief of all the princes.

proper and right,' the subject being the remarks of Tsăng. 而曾子言之云云 is expanded thus in the 備旨:—'And, Tsăng-tsze speaking them, they contain perhaps another principle different from the vulgar view.' 鄉黨, see Con. Ana., X. i. 齒, 'teeth,'=age. 7. 不足與有爲 is by some interpreted —'is not fit to have to do with them,' *i.e.* the virtuous, but I prefer the meaning adopted in the translation. 8. In the 'Historical Records,' 殷本記 one of the accounts of E-yun's becoming minister to T'ang is, that it was only after being five times solicited by special messengers that he went to the prince's presence. See the 集證, on Ana. XII. xxii. The confidence reposed by the duke Hwan in Kwan Chung appears in Pt I. ii. 3. Kwan was brought to Ts'e originally as a prisoner to be put to death, but the duke, knowing his ability and worth, had determined to employ him, and therefore, having first caused him to be relieved of his fetters, and otherwise honourably treated, he drove himself out of his capital to meet and receive him with all distinction, listening to a long discourse on government. See the 集

霸。九節今天下、地醜德齊、莫能相尚、無他、好臣其所教、而不好臣其所受教。十節湯之於伊尹、桓公之於管仲、則不敢召、管仲且猶不可召、而況不爲管仲者乎。

三章一節陳臻問曰、前日於齊、王餽兼金一百而不受、於宋餽七十鎰而受、於薛餽五十鎰而受、前日之不受是、則今日之

9. "Now throughout the empire, the territories *of the princes* are of equal extent, and in their achievements they are on a level. Not one of them is able to exceed the others. This is from no other reason, but that they love to make ministers of those whom they teach, and do not love to make ministers of those by whom they might be taught.

10. "So did T'ang behave to E-yun, and the duke Hwan to Kwan Chung, that they would not venture to call them to go to them. If Kwan Chung, might not be called to him by his prince, how much less may he be called, who would not play the part of Kwan Chung!"

CHAPTER III. 1. Ch'in Tsin asked *Mencius*, saying, "Formerly, when you were in Ts'e, the king sent you a present of 2,400 taels of fine silver, and you refused to accept it. When you were in Sung, 1,680 taels were sent to you, which you accepted; and when you were in Sëĕ, 1,200 taels were sent, which you *likewise* accepted. If your declining to accept the gift in the first case was right, your accept-

諮, on Ana. III. xxii. 9. 臣,—used as a verb. 10. Comp. Pt I. i.

CH. 3. BY WHAT PRINCIPLES MENCIUS WAS GUIDED IN DECLINING OR ACCEPTING THE GIFTS OF PRINCES. 1. Ch'in Tsin was one of Mencius' disciples, but this is all that is known of him. At what time of the philosopher's life this conversation occurred, we are unable to say. 餽,—'to present an offering of food;' here, more generally, 'to send a gift,'=送. 兼金,—'double metal' (I suppose 白金, or silver), called 'double, as being worth twice as much as the ordinary.' See Ana. XI. xxi. 一百, *i.e.*, 100 *yih* (鎰), which, as in I. Pt II. ix. 2, I estimate at 24 taels. Sung,—the present Kwei-tih in Ho-nan. Sëĕ,—see Bk I. Pt. II. x. iv. The reference here, however, is inconsistent with what is stated in the note there, that Sëĕ had long been incorporated with Ts'e. 前

受非也、今日之受是、則前日之不受非也、夫子必居一於此矣。○二節孟子曰、皆是也。○三節當在宋也、予將有遠行、行者必以贐、辭曰餽贐、予何爲不受。○四節當在薛也、予有戒心、辭曰聞戒、故爲兵餽之、予何爲不受。○五節若於齊、則未有處也、無處而餽之、是貨之也、焉有君子、而可以貨

ing it in the latter cases was wrong. If your accepting it in the latter cases was right, your declining to do so in the first case was wrong. You must accept, Master, one of these alternatives."

2. Mencius said, "I did right in all the cases.

3. "When I was in Sung, I was about to take a long journey. Travellers must be provided with what is necessary for their expenses. The prince's message was—'A present against travelling-expenses.' Why should I have declined the gift?

4. "When I was in Sëĕ, I was apprehensive for my safety, and taking measures for my protection. The message was, 'I have heard that you are taking measures to protect yourself, and send this to help you in procuring arms.' Why should I have declined the gift?

5. "But when I was in Ts'e, I had no occasion for money. To send a man a gift when he has no occasion for it, is to bribe him. How is it possible that a superior man should be taken with a bribe?"

日, 今日, mark the relation of time between the cases simply. 今日 is not to be taken as='to-day.' 必居一於此, lit., 'must occupy (dwell in) one in these (places).' The meaning is that on either of the suppositions, he would be judged to have done *wrong*. 3. 贐 or 賮, 'a gift to a traveller against the expenses of his journey.' 必以贐,—it is difficult to assign its precise force to the 以. I consider the whole clause to be written as from the point of view of the prince of Sung;—In regard to travellers, he considered it was requisite to use the ceremony of 贐. 4. We must paraphrase 戒心 considerably, to bring out the meaning. 爲, low. 3d tone. 兵, 'a weapon of war,' or the character may be taken here for 'a weapon-bearer,' 'a soldier.' 5. 未有處也,—Julien says,—'*sicut nos Gallice; il n'y a pas lieu a*, but if it were so, 處 would be the noun, in the 3d tone, whereas it is the verb in

取乎。

第四章 孟子之平陸、一節 謂其大夫曰、子之持戟之士、一日而三失伍、則去之、否乎。曰不待三。○二節 然則子之失伍也、亦多矣、凶年饑歲、子之民、老羸轉於溝壑、壯者散而之四方者、幾千人矣。曰、此非距心之所得爲也。○三節 曰、今有受人之牛羊、而爲之牧之

CHAPTER IV. 1. Mencius having gone to P'ing-luh, addressed the governor of it, saying, "If *one of* your spearmen should lose his place in the ranks three times in one day, would you, Sir, put him to death or not?" "I would not wait for three times *to do so*," was the reply.

2. *Mencius* said, "Well then, you, Sir, have likewise lost your place in the ranks many times. In bad calamitous years, and years of famine, the old and feeble of your people, who have been found lying in the ditches and water-channels, and the able-bodied, who have been scattered about to the four quarters, have amounted to several thousands." *The* governor replied, "That is a state of things in which it does not belong to me Keu-sin to act."

3. "Here," said *Mencius*, "is a man who receives charge of the cattle and sheep of another, and undertakes to feed them for him;

the 2d,='to manage,' 'to dispose of.' 未有處=未有所處.

CH. 4. HOW MENCIUS BROUGHT CONVICTION OF THEIR FAULTS HOME TO THE KING AND AN OFFICER OF TS'E. 1. 之 is the verb=往. P'ing-luh was a city on the southern border of Ts'e. It is referred to the present department of Yen-chow in Shan-tung, tho' some, with less reason, find it in P'ing-yang in Shan-se. The officer's name, as we learn from the last par., was K'ung Keu-sin. 大夫 here=宰, 'Governor' or 'Commandant.' The 戟 is variously described. Some say it had three points; others that it had a branch or blade on one side. No doubt, its form varied. 去, up. 2d tone, 'to away with.' Comm concur in the meaning given in the translation. 2. 凶年云云,—comp. Bk. I. Pt. II. xii. 2. Julien finds a difficulty in the 'several thousand,' as not applicable to the population of P'ing-luh. But it was Mencius' way to talk roundly. To make 千人 'one thousand,' we must read 幾, up. 1st tone, and suppose the preposition 乎 suppressed. The meaning of the officer's reply is—that to provide for such a state of things, by opening the granaries and other measures, devolved on the supreme authority of the State, and not on him. 3. Comp. 非身之所

者、則必爲之求牧與芻矣、求牧與芻而不得、則反諸其人乎、抑亦立而視其死與。曰、此則距心之罪也。四節他日、見於王曰、王之爲都者、臣知五人焉、知其罪者、惟孔距心、爲王誦之。王曰、此則寡人之罪也。

第五章 一節 孟子謂蚳鼃曰、子之辭靈丘、而請士師、似也、爲其

—of course he must search for pasture-ground and grass for them. If, after searching for those, he cannot find them, will he return *his charge to* the owner? or will he stand by and see them die?" "Herein," said the officer, "I am guilty."

4. Another day, *Mencius* had an audience of the king, and said to him, "Of the governors of your Majesty's cities I am acquainted with five, but the only one of them who knows his faults is K'ung Keu-sin." He then repeated the conversation to the king, who said, "In this matter, I am the guilty one."

CHAPTER V. 1. Mencius said to Ch'e Wa, "There seemed to be reason in your declining the governorship of Ling-k'ew, and requesting to be appointed chief criminal judge, because *the latter office* would afford you the opportunity of speaking *your views.* Now

能爲, I. Pt II. xv. 2. The first 牧 is the verb; the 2d, a noun,=pasture-grounds. 諸=於. 其人,—'the man,' *i.e.*, their owner. 抑亦,—the force of the 亦 is—'or—here is another supposition—will he, &c?' Mencius means that Keu-sin should not hold office in such circumstances. 4. 見 low. 3d tone. 爲都者,—爲 has the sense of 'to administer,' 'to govern;' comp. Ana. IV. xiii. 都,—properly 'a capital city,' but also used more generally. In the dict., we find:—(1) Where the emperor has his palace is called 都. (2) The cities conferred on the sons and younger brothers of the princes were called 都; in fact, every city with an ancestral temple containing the tablets of former rulers. (3) The cities from which nobles and great officers derived their support were called 都. 爲王,—爲 low. 3d tone.

CH. 5. THE FREEDOM BELONGING TO MENCIUS IN RELATION TO THE MEASURES OF THE KING OF TS'E FROM HIS PECULIAR POSITION, AS UNSALARIED. 1. Of Ch'e Wa we only know what is stated here. Ling-k'ew is supposed to have been a city on the borders of Ts'e, remote from the court, Ch'e Wa having declined the governorship of it, that he might be near the king. 士師,—see Bk. I. Pt. II. vi. 2. 爲其可以言,—lit., 'because

可以言也、今旣數月矣、未可以言與。○二節 蚳鼃諫於王而不用、致爲臣而去。○三節 齊人曰、所以爲蚳鼃則善矣、所以自爲、則吾不知也。○四節 公都子以告。○五節 曰、吾聞之也、有官守者、不得其職則去、有言責者、不得其言則去、我無官守、我無言責也、則吾進退、豈不綽綽然有餘裕哉。

第六章 一節 孟子爲卿於齊、出弔於滕、

several months have elapsed, and have you yet found nothing of which you might speak?"

2. *On this*, Ch'e Wa remonstrated *on some matter* with the king, and, his counsel not being taken, resigned his office, and went away.

3. The people of Ts'e said, "In the course which he marked out for Ch'e Wa, he did well, but we do not know as to the course which he pursues for himself."

4. His disciple Kung-too told him *these remarks*.

5. *Mencius* said, "I have heard that he who is in charge of an office, when he is prevented from fulfilling its duties, ought to take his departure, and that he on whom is the responsibility of giving his opinion, when he finds his words unattended to, ought to do the same. But I am in charge of no office; on me devolves no duty of speaking out my opinion:—may not I therefore act freely and without any constraint, either in going forward or in retiring?"

Chapter VI. 1. Mencius, occupying the position of a high dignitary in Ts'e, went on a mission of condolence to T'ăng. The

of the possibility to speak.' As criminal judge, Ch'e Wa would be often in communication with the king, and could remonstrate on any failures in the administration of justice that came under his notice. 2. 致, 'to resign,' 'give up,' as in Con. Ana. I. vii., *et al.* 3. 所以爲 (low. 3d tone), lit., 'whereby for,' =所以爲之處, as in the translation.

4. Kung-too was a disciple of Mencius. See Bk. III. Pt. II. ix, *et al.* 5. We find the phrase 綽綽有裕, with the same meaning as the more enlarged form in the text.

Ch. 6. Mencius' behaviour with an unworthy associate. 1. 'Occupied the position of a high dignitary:'—so I translate here 爲卿. Mencius' situation appears to have

王使蓋大夫、王驩爲輔行、王驩朝暮見、反齊滕之路、未嘗與之言行事也。
二節 公孫丑曰、齊卿之位、不爲小矣、齊滕之路、不爲近矣、反之、而未嘗與言行事何也。曰、夫既或治之、予何言哉。

第七章 孟子自齊葬於魯、反於齊、止於嬴、充虞請曰、前日、不知虞之不肖、使虞敦匠

king *also* sent Wang Hwan, the governor of Kă, as assistant-commissioner. Wang Hwan, morning and evening, waited upon Mencius, who, during all the way to T'ăng and back, never spoke to him about the business of their mission.

2. Kung-sun Ch'ow said to Mencius, "The position of a high dignitary of Ts'e is not a small one; the road from Ts'e to T'ăng is not short. How was it that during all the way there and back, you never spake to Hwan about the matters of your mission?" Mencius replied, "There were the proper officers who attended to them. What occasion had I to speak to him about them?"

CHAPTER VII. 1. Mencius *went* from Ts'e to Loo to bury *his mother*. On his return to Ts'e, he stopped at Ying, where Ch'ung Yu begged to put a question to him, and said, "Formerly, in ignorance of my incompetency, you employed me to superintend the

been only honorary, without emolument, and the king employed him on this occasion to give weight by his character to the mission. The officer of 蓋 (read *kă*) was an unworthy favourite of the king. 輔行, not 'to assist him on the journey,' but with reference to what was the business (所行) of it. 見,—low. 3d tone. 反 implies the 往, or 'going,' as well as 'returning.' 2. 齊卿之位 refers to Wang Hwan, who had been temporarily raised to that dignity for the occasion 夫 (low. 1st tone) 既或,—'Now there were some,'—*i.e.*, the proper officers—治之, 'who attended to them.' The glossarist of Chaou K'e understands this as spoken of Wang:—'He perhaps attended to them,' *i.e.*, he thought that he knew all about them, and never put any questions to me; but the view adopted is more natural, and gives more point to Mencius' explanation of his conduct.

CH. 7. THAT ONE OUGHT TO DO HIS UTMOST IN THE BURIAL OF HIS PARENTS;—ILLUSTRATED BY MENCIUS' BURIAL OF HIS MOTHER. Comp. I. Pt. II. xvi. 1. The tradition is that Mencius had his mother with him in Ts'e, and that he carried her body to the family sepulchre in Loo. How long he remained in Loo is uncertain;—perhaps the whole three years proper to the mourning for a parent. Whether

事、嚴、虞不敢請、今願竊有請也、木若以美然。〇二節曰、古者棺槨無度、中古棺七寸、槨稱之、自天子達於庶人、非直爲觀美也、然後盡於人心。〇三節不得、不可以爲悅、無財、不可以爲悅、得之爲有財、古之人皆用之、吾何爲獨

making of the coffin. As *you were then pressed by* the urgency *of the business*, I did not venture to put any question to you. Now, however, I wish to take the liberty to submit the matter. The wood *of the coffin*, it appeared to me, was too good."

2. *Mencius* replied, "Anciently, there was no rule for the size of either the inner or the outer coffin. In middle antiquity, the inner coffin was made seven inches thick, and the outer one the same. This was *done by all*, from the emperor to the common people, and not simply for the beauty of the appearance, but because they thus satisfied *the natural feelings of* their hearts.

3. "If prevented *by statutory regulations from making their coffins in this way*, men cannot have the feeling of pleasure. If they have not the money *to make them in this way*, they cannot have the feeling of pleasure. When they were not prevented, and had the money, the ancients all used this style. Why should I alone not do so?

his stopping at Ying was for a night merely, or a longer period, is also disputed. Ch'ung Yu was one of his disciples. It has appeared strange that Yu should have cherished the matter so long, and submitted it to his master after a lapse of three years. (This is on the supposition that Mencius' return to Ts'e was after the completion of the three years' mourning.) But it is replied in the 四書釋地, that this only illustrates how fond Mencius' disciples were of applying to him for a solution of their doubts, and the instance of Ch'in Tsin, ch. iii. is another case in point of the length of time they would keep things in mind. 請,—as in I. Pt. II. xvi. 1, 'to beg to put a question.' 敦=董治, 'to attend to.' 匠, as in Pt. I. vii. 1. 不肖,—see Chung Yung, ch. iv. 嚴, is explained as in the translation. But for the comm., I should render.—'In the gravity of your sorrow.' 竊,—see Pt. I. ii. 20. 2. 'Middle antiquity' commences with the Chow dynasty. 稱, up. 3d tone, 'to correspond, or be equal, to.' 盡於人心,—於 is not what they call an 'empty character,' merely completing the rhythm of the sentence. The whole='they felt complete (that they had done their utmost) in their human hearts.' Mencius' account of the equal dimensions of the outer and inner coffin does not agree with what we find in the Le-ke, XXII. ii. 31. It must be borne in mind also, that the seven inches of the Chow dynasty were only=rather more than four inches of the present day. 3. 不得, being opposed to 無財, requires to be supplemented, as

不然。四節且比化者、無使土親膚、於人心獨無恔乎。五節吾聞之也、君子不以天下儉其親。

第八章 一節沈同以其私問曰、燕可伐與。孟子曰、可、子噲不得與人燕、子之不得受燕於子噲、有仕於此、而子悅之、不告於王、而私與之吾子之祿爵、夫士也、亦無王命、

4. "And moreover, is there no satisfaction to the natural feelings of a man, in preventing the earth from getting near to the bodies of his dead?

5. "I have heard that the superior man will not for all the world be niggardly to his parents."

CHAPTER VIII. 1. Shin T'ung, on his own impulse, asked *Mencius*, saying, "May Yen be smitten?" Mencius replied, "It may. Tsze-k'wae had no right to give Yen to another man, and Tsze-che had no right to receive Yen from Tsze-k'wae. *Suppose* there were an officer here, with whom you, Sir, were pleased, and that, without informing the king, you were privately to give to him your salary and rank; and suppose that this officer, also without the king's orders, were privately to receive them from you:—would *such a transaction* be allowable? And where is the difference between *the case of Yen and* this?"

in the translation. For 爲有財, some would give 而有財. The 而 reads better, but the meaning is the same. 4. 比 (low. 3d tone), 化者,—the same as 比死者 in I. Pt I. v. 1. 化 is used appropriately with reference to the dissolution of the bodies of the dead. 膚, 'skin'=the bodies. 恔, low. 3d tone, *heaou*. 獨無恔乎,—the meaning is—'shall this thing *alone* give no satisfaction to a son's feelings?' 5. 不以天下云云.—Chaou K'e interprets this:—'will not deny anything in all the world which he can command to his parents.' So, substantially, the modern paraphrasts.

CH. 8. DESERVED PUNISHMENT MAY NOT BE INFLICTED BUT BY PROPER AUTHORITY. A NATION MAY ONLY BE SMITTEN BY THE MINISTER OF HEAVEN. The incidents in the history of Yen referred to are briefly these:—Tsze-k'wae, a weak silly man, was wrought upon to resign his throne to his prime minister Tsze-che, in the expectation that Tsze-che would decline the honour, and that thus he would be praised as acting the part of the ancient Yaou, while he

而私受之於子、則可乎、何以異於是。二節齊人伐燕、或問曰、勸齊伐燕有諸。曰、未也、沈同問燕可伐與、吾應之曰、可、彼然而伐之也、彼如曰、孰可以伐之、則將應之曰、爲天吏、則可以伐之、今有殺人者、或問之曰、人可殺與、則將應之曰、可、彼如曰、孰可以殺之、則將應之曰、爲士師、則可以殺之、今以燕伐燕、何爲勸之哉。

2. The people of Ts'e smote Yen. Some one asked Mencius, saying, "Is it really the case that you advised Ts'e to smite Yen?" He replied, "No. Shin T'ung asked me whether Yen might be smitten, and I answered him, 'It may.' They accordingly went and smote it. If he had asked me—'Who may smite it?' I would have answered him, 'He who is the minister of Heaven may smite it.' Suppose the case of a murderer, and that one asks me—'May this man be put to death?' I will answer him—'He may.' If he ask me—'Who may put him to death?' I will answer him,—'The chief criminal judge may put him to death.' But now with *one* Yen to smite *another* Yen:—how should I have advised this?"

retained his kingdom. Tsze-che, however, accepted the tender, and Tsze-k'wae was laid upon the shelf. By and by, his son endeavoured to wrest back the throne, and great confusion and suffering to the people ensued. Comp. Bk I. Pt. II. x., xi. 1. Shin (so read, as a surname) T'ung appears to have been a high minister of the State. It is difficult to find a word by which to translate 伐, which implies the idea of Yen's deserving to be punished. 吾子,—referring to Shin T'ung, but we can't translate it literally in English. 夫士也夫,—夫, low. 1st tone,=斯; 士 is the same person as 仕 above, 'a scholar seeking official employment.'

2. 應, up. 3d tone. 彼然,—彼 refers to the king and people of Ts'e. 彼如曰,—彼 refers only to Shin T'ung. 天吏, see Pt. I. v. 6. The one Yen is of course Ts'e, as oppressive as Yen itself.

CH. 9. HOW MENCIUS BEAT DOWN THE ATTEMPT TO ARGUE IN EXCUSE OF ERRORS AND

第九章 燕人畔、王曰、吾甚慙於孟子。〇二節陳賈曰、王無患焉、王自以爲與周公、孰仁且智。王曰、惡、是何言也。曰、周公使管叔監殷、管叔以殷畔、知而使之、是不仁也、不知而使之、是不智也、仁智、周公未之盡也、而況於王乎、賈請見而解之。〇三節見孟子、問曰、周公何人也。曰、古聖人

CHAPTER IX. 1. The people of Yen having rebelled, the king *of Ts'e* said, "I feel very much ashamed *when I think* of Mencius."

2. Ch'in Kea said to him, "Let not your Majesty be grieved. Whether does your Majesty consider yourself or Chow-kung the more benevolent and wise?" The king replied, "Oh! what words are those?" "The duke of Chow", said *Kea*, "appointed Kwan-shuh to oversee *the heir of* Yin, but Kwan-shuh with the power of the Yin State rebelled. If knowing that this would happen he appointed Kwan-shŭh, he was deficient in benevolence. If he appointed him, not knowing that it would happen, he was deficient in knowledge. If the duke of Chow was not completely benevolent and wise, how much less can your Majesty be expected to be so! I beg to go and see Mencius, and relieve your Majesty from that feeling."

3. *Ch'in Kea* accordingly saw Mencius, and asked him, saying, "What kind of man was the duke of Chow?" "An ancient sage," was the reply. "Is it the fact, that he appointed Kwan-shuh to

MISCONDUCT. 1. The people of Yen set up the son of Tsze-k'wae as king, and rebelled against the yoke which Ts'e had attempted to impose on them. 'Ashamed when I think of Mencius,'—*i.e.*, because of the advice of Mencius in regard to Yen, which he had neglected. See Bk. I. Pt. II. x., xi. 2. Ch'in Kea was an officer of Ts'e. Chow-kung,—see Con. Ana. VII. v., *et al.* The case Kea refers to was this:—On king Woo's extinction of the Yin dynasty, sparing the life of Chow's son, he conferred on him the small State of Yin from which the dynasty had taken its name, but placed him under the surveillance of his own two brothers, *Seen* (鮮) and *Too* (度), one of them older, and the other younger, than his brother Tan (旦), who was Chow-kung. Seen has come down to us under the title of Kwan-shuh, Kwan being the name of the principality which he received for himself. After Woo's death, and the succession of his son, Seen and Too rebelled, when Chow-kung took action against them, put the former to death, and banished the other. 監 (up. 1st tone) 殷,—the 殷 here is the son of the emperor Chow. That below is the name of the state. 解之,—I take 解 in the sense of

也。曰、使管叔監殷、管叔以殷畔也、有諸。曰、然。曰、周公知其將畔而使之與。曰、不知也。然則聖人且有過與。曰、周公、弟也、管叔、兄也、周公之過、不亦宜乎。

四節

且古之君子、過則改之、今之君子、過則順之、古之君子、其過也、如日月之食、民皆見之、及其更也、民皆仰之、今之君子、豈徒順之、又從爲之辭。

oversee the heir of Yin, and that Kwan-shuh with the State of Yin rebelled?" "It is." "Did the duke of Chow know that he would rebel, and *purposely* appoint him to that office?" *Mencius* said, "He did not know." "Then, though a sage, he still fell into error?" "The duke of Chow," answered *Mencius*, "was the younger brother. Kwan-shuh was his elder brother. Was not the error of Chow-kung in accordance with what is right?

4. "Moreover, when the superior men of old had errors, they reformed them. The superior men of the present time, when they have errors, persist in them. The errors of the superior men of old were like eclipses of the sun and moon. All the people witnessed them, and when they had reformed them, all the people looked up to them *with their former admiration*. *But* do the superior men of the present day only persist in their errors? They go on to raise apologizing discussions about them likewise."

'to loose,' 'to free from,' with reference to the feeling of shame, not 'to explain.' 3. Before 然則, there should be a 曰, as it is the retort of Ch'in Kea. 聖人且有過與,—且 implies a succeeding clause—'how much more may one inferior to him!'—況下于公者乎. What Mencius means in conclusion is, that brother ought not to be suspicious of brother: that it is better to be deceived than to impute evil. 4. In 今之君子, the 君子 must be taken vaguely. 更, up. 1st tone,=改. Shall we refer it to the sun and moon, or to the ancient worthies? Primarily, its application is to the heavenly bodies. 爲

第十章 一節 孟子致爲臣而歸。二節 王就見孟子曰、前日願見而不可得、得侍、同朝甚喜、今又棄寡人而歸、不識可以繼此而得見乎。對曰、不敢請耳、固所願也。三節 他日、王謂時子曰、我欲中國而授孟子室、養弟子以萬鍾、使諸大夫國人皆有所矜式、子盍爲我言之。四節 時子因陳子而

CHAPTER X. 1. Mencius gave up his office, and *made arrangements for* returning *to his native State.*

2. The king came to visit him, and said, "Formerly, I wished to see you, but in vain. Then, I got the opportunity of being by your side, and all my court joyed exceedingly along with me. Now again you abandon me, and are returning home. I do not know if hereafter I may expect to have another opportunity of seeing you." Mencius replied, "I dare not request permission to visit you *at any particular time*, but, indeed, it is what I desire."

3. Another day, the king said to the officer She, "I wish to give Mencius a house, somewhere in the middle of the kingdom, and to support his disciples with *an allowance of* 10,000 *chung*, that all the officers and the people may have *such an example* to reverence and imitate. Had you not better tell him this for me?"

4. She took advantage to convey this message by means of the disciple Ch'in, who reported his words to Mencius.

之辭, the double object after 爲. The remark was a severe thrust at Ch'in K'ea's own conduct.

CH. 10. MENCIUS IN LEAVING A COUNTRY OR REMAINING IN IT WAS NOT INFLUENCED BY PECUNIARY CONSIDERATIONS, BUT BY THE OPPORTUNITY DENIED OR ACCORDED TO HIM OF CARRYING HIS PRINCIPLES INTO PRACTICE. 1. 致爲臣,—致 as in ch. v. 2, only it is here simply 'resignation,' with little of the idea of sacrifice. 而歸, 'and returned.'—Chaou K'e says 'to his house,' and in accordance with this, he interprets 不敢請耳 below, 'I do not venture to ask you to come in person to see me,' which is surely absurd enough. The meaning must be what I have given. 2. 前日,—referring to the time before Mencius first came to Ts'e. 同朝 (*ch'aou*, low. 1st tone)=同朝之臣, 'all the officers of the court with himself.' 繼此=繼此見, 'in continuation of this seeing.' Mencius sees that the king with his complimentary expressions is really bidding him adieu, and answers, accordingly, in as complimentary a way, intimating his purpose to be gone. 3. The king after all does not

以告孟子、陳子以時子之言告孟子。○五節孟子曰、然、夫時子惡知其不可也、如使予欲富、辭十萬而受萬、是為欲富乎。○六節季孫曰、異哉子叔疑、使己為政、不用、則亦已矣、又使其子弟為卿、人亦孰不欲富貴、而獨於富貴之中、有私龍斷焉。○七節古之為市者、以其所有、易其所無

5. Mencius said, "Yes; but how should the officer She know that the thing may not be? Suppose that I wanted to be rich, having formerly declined 100,000 *chung*, would my now accepting 10,000 be the conduct of one desiring riches?

6. "Ke-sun said, 'A strange man was Tsze-shuh E. He pushed himself into the service of government. *His prince* declining to employ him, he had to retire indeed, but he again schemed that his son or younger brother should be made a high officer. Who indeed is there of men but wishes for riches and honour? But he only, among the seekers of these, tried to monopolize the conspicuous mound.

7. "Of old time, the market-dealers exchanged the articles which they had for others which they had not, and simply had certain officers to keep order among them. It happened that there was a

like the idea of Mencius' going, and thinks of this plan to retain him, which was in reality what Mencius, in ch. iii., calls 'bribing' him. 為, low. 3d tone. 3. Ch'in here is the Ch'in Tsin of ch. iii. 因 is explained by 依託, 'entrusted to.' But it is more, and='to take advantage of,' with reference to Ch'in's being a disciple of Mencius. 4. Mencius does not find it convenient to state plainly his real reason for going,—that he was not permitted to see his principles carried into practice. and therefore repels simply the idea of his being accessible to pecuniary considerations. 100,000 *chung* was the fixed allowance of a 卿, which Mencius had declined to receive. 5. Of Ke-sun and Tsze-shuh E we know only what is mentioned here. Chaou K'e says that they were disciples of Mencius, and that Ke-sun made his remark with a view to induce Mencius to push forward his disciples into the employment which he could not get for himself. But such a view is inadmissible 使己, 使其子弟,—the 1st 使, it is said, merely refers to the prince's employment of him, and the 2d to his contriving and bringing about the employment of his son or younger brother, but why should we not give the character the same force in both cases? 龍, low. 2d tone, read as and=壟, 'a mound.' 斷, up. 2d tone, 'cut,' 'abrupt,' 'well defined.' 6. 治, low. 1st tone. Observe the force of

者、有司者治之耳、有賤丈夫焉、必求龍斷而登之、以左右望、而罔市利、人皆以爲賤、故從而征之、征商、自此賤丈夫始矣。

[十一章] 一節 孟子去齊、宿於晝。二節 有欲爲王留行者、坐而言、不應、隱几而臥。三節 客不悅曰、弟子齊宿而後敢言、夫子臥而不聽、請勿復敢見矣。曰、坐、

mean fellow, who made it a point to look out for a conspicuous mound, and get up upon it. Thence he looked right and left, to catch in his net the whole gain of the market. The people all thought his conduct mean, and therefore they proceeded to lay a tax upon his wares. The taxing of traders took its rise from this mean fellow."

CHAPTER XI. 1. Mencius, having taken his leave of Ts'e, was passing the night in Chow.

2. A person who wished to detain him on behalf of the king, *came and* sat down, and began to speak to him. *Mencius* gave him no answer, but leant upon his stool and slept.

3. The stranger was displeased, and said, "I passed the night in careful vigil, before I would venture to speak to you, and you, Master, sleep and do not listen to me. Allow me to request that I may not again presume to see you." *Mencius* replied, "Sit down,

耳, 'only,' which also belongs to it in par. 2., weakening the 不敢請. 征之, the 之 should be referred to the mean individual spoken of.

CH. 11. HOW MENCIUS REPELLED A MAN, WHO, OFFICIOUSLY AND ON HIS OWN IMPULSE, TRIED TO DETAIN HIM IN TS'E. 1. 晝 was a city on the southern border of Ts'e. Some think it should be written 畫, and refer it to a place in the pres. distr. of 臨淄, but this would place it north from Loo, whither Mencius was retiring. Mencius withdrew leisurely, hoping that the king would recal him and pledge himself to follow his counsels. 爲 (low. 3d tone), 王,—'for the king,' *i.e.*, knowing it would please the king. 應,—upper 3d tone. 隱,—upper 3d tone, 'to lean upon.' The 几 was a stool or bench, on which individuals might lean forward, or otherwise, as they sat upon their mats. It could be carried in the hand. See the Le-ke, I. Pt. I. i. 1,—謀於長者, 必操几杖以從之. 3. 齊, *chae*, upper 1st tone=齋 'to keep a vigil,'

我明語子、昔者魯繆公、無人乎子思之側、則不能安子思、泄柳申詳、無人乎繆公之側、則不能安其身。○四節子爲長者慮、而不及子思、子絕長者乎、長者絕子乎。○

十二 一節孟子去齊。尹士語人曰、不識王之不可以爲湯武、則是不明也、識其

and I will explain the case clearly to you. Formerly, if the duke Muh had not kept a person by the side of Tsze-sze, he could not have induced Tsze-sze to remain with him. If Sëĕ Lew and Shin Ts'eang had not had a *remembrancer* by the side of the duke Muh, he would not have been able to make them feel at home and remain with him.

4. "You anxiously form plans with reference to me, but you do not treat me as Tsze-sze was treated. Is it you, Sir, who cut me? Or is it I, who cut you?"

Chapter XII. 1. When Mencius had left Ts'e, Yin Sze spake about him to others, saying, "If he did not know that the king could not be made a T'ang or a Woo, that showed his want of intelli-

'to fast.' 齊宿,—'fasted and passed the night.' 請勿復 (low. 3d tone) 敢見 is merely the complimentary way of complaining of what the guest considered the rudeness of his reception. 語, low. 3d tone=告. 繆, here read *Muh*, was the honorary epithet of the duke Heen (顯), B.C. 408—375. Tsze-sze,—the grandson of Confucius. Shin Ts'eang,—the son of Tsze-chang (子張), one of Confucius' disciples. Sëĕ Lew was a native of Loo, a disciple of the Confucian school. See the Le-ke, II. Pt. I. ii. 34; Pt. II. iii. 26. 乎=在 or 在乎. 安 is said to =留, simply 'to detain,' but its force is more than that, and='to make contented, and so induce to remain.' Great respect, it seems, was shown to Tsze-sze, and he had an attendant from the duke to assure him continually of the respect with which he was cherished. Sëĕ Lew and Shin Ts'eang had not such attendants, but they knew that there were one or more officers by the duke's side, to admonish him not to forget them and other worthies. The stranger calls himself 弟子, 'your disciple.' 4. 爲, low. 3d tone. Mencius calls himself 長, (up. 2d tone) 者, 'the elder.' 子爲長者云云,—the stranger was anxious for (慮) Mencius to remain in Ts'e, but the thing was entirely from himself, not from the king; and his thinking that he could detain him by such a visit showed the little store he set by him;—was, in fact, a *cutting* him.

Ch. 12. How Mencius explained his seeming to linger in Ts'e, after he had resigned his office, and left the court.

1. All that we know of Yin Sze is that he was a man of Ts'e. Julien properly blames Noel for translating 尹士 by '*literatus cognomine Yin*,' as if 士 were here the noun—'a

不可、然且至、則是干澤也、千里而見王、不遇故去、三宿而後出晝、是何濡滯也、士、則茲不悅。○二節 高子以告。○三節 曰、夫尹士惡知予哉、千里而見王、是予所欲也、不遇故去、豈予所欲哉、予不得已也。○四節 予三宿而後出晝、於予心猶以爲速、王庶幾改之、王如改諸、則必反予。○五節 夫出

gence. If he knew that he could not be made such, and came notwithstanding, that shows he was seeking his own benefit. He came a thousand *le* to wait on the king; because he did not find in him a ruler to suit him, he took his leave, but how dilatory and lingering was his departure, stopping three nights before he quitted Chow! I am dissatisfied on account of this."

2. The disciple Kaou informed Mencius *of these remarks*.

3. *Mencius* said, "How should Yin Sze know me! When I came a thousand *le* to wait on the king, it was what I desired to do. When I went away because I did not find in him a ruler to suit me, was that what I desired to do? I felt myself constrained to do it.

4. "When I stopped three nights before I quitted Chow, in my own mind I still considered my departure speedy. I was hoping that the king might change. If the king had changed, he would certainly have recalled me.

scholar.' But when he adds that it is here to be pronounced *che*, to mark that it is a name, this is what neither the dictionary nor any commentary mentions. 誚,—low. 3d tone,=告. 干澤, 'to seek for favours,' *i.e.*, his own benefit. See Ana. II. xviii. 不遇, see Bk. I. Pt. II. xvi. 3. 茲=此, 'this.' What Sze chiefly means to charge against Mencius is the lingering character of his departure. 3. Mencius was constrained to leave by the conviction forced on him that he could not in Ts'e carry his principles into practice. 王庶幾 (up. 1st tone) 改之, lit., 'The king fortunately near to change it,' This was the thought at the time in Mencius' mind, and 庶幾='I hoped,' 'I was looking for.' 諸=之. 4. =然後 'then, and not till then' 浩然,—see Part I. ii. 11. 舍=捨, up. 2d tone. 由=猶. 用 is by many taken as simply=以;—'the king is after all competent to do good,' but 用 expresses more than that. 予日望之,

晝、而王不予追也、予然後浩然有歸志、予雖然、豈舍王哉、王由足用為善、王如用予、則豈徒齊民安、天下之民舉安、王庶幾改之、予日望之、○六節予豈若是小丈夫然哉、諫於其君而不受、則怒悻悻然、見於其面、去則窮日之力、而後宿哉、○七節尹士聞之曰、士誠小人也。○一節

十三 孟子去齊。充虞路問曰、夫子

5. "When I quitted Chow, and the king had not sent after me, then, and only till then, was my mind resolutely bent on returning *to Tsow*. But, notwithstanding that, how can *it be said that* I give up the king? The king, after all, is one who may be made to do what is good. If he were to use me, would it be for the happiness of the people of Ts'e only? It would be for the happiness of the people of the whole empire. I am hoping that the king will change. I am daily hoping for this.

6. "Am I like one of your little-minded people? They will remonstrate with their prince, and on *their remonstrance not* being accepted, they get angry, and, with their passion displayed in their countenance, they take their leave, and travel with all their strength for a whole day, before they will stop for the night."

7. When Yin Sze heard this explanation, he said, "I am indeed a small man."

CHAPTER XIII. 1. When Mencius left Ts'e, Ch'ung Yu question-

conveys in itself no more than the translation, but the king's change of course involved Mencius' recal to Ts'e. I am inclined to think that the verbs in this par. should be translated in the past tense, and that we have in it merely an amplification of Mencius' thoughts before he quitted Chow. 5. Compare with this par. Confucius' defence of Kwan Chung, Ana. XIV. 18.

CH. 13. MENCIUS' GRIEF AT NOT FINDING AN OPPORTUNITY TO DO THE GOOD WHICH HE COULD. 1. Ch'ung Yu,—the same mentioned in ch. vii. Though Ch'ung Yu attributes the maxim 不怨天不尤人 to his master, we find it in Confucius: see Ana. XIV. xxxvi. 3. '500 years,'—this is speaking in very round and loose numbers, even if we judge from the

若有不豫色然、前日虞聞諸夫子曰、君子不怨天、不尤人。○二節曰、彼一時、此一時也。○三節五百年、必有王者興、其閒必有名世者。○四節由周而來、七百有餘歲矣、以其數則過矣、以其時考之則可矣。○五節夫天未欲平治天下也、如欲平治天下、當今之世、舍我其誰也、吾何爲不豫哉。

ed him upon the way, saying, "Master, you look like one who carries an air of dissatisfaction in his countenance. But formerly I heard you say—'The superior man does not murmur against Heaven, nor grudge against men.'"

2. *Mencius* said, "That was one time, and this is another.

3. "It is a rule that a true Imperial sovereign should arise in the course of five hundred years, and that during that time there should be men illustrious in their generation.

4. "From the commencement of the Chow dynasty till now, more than 700 years have elapsed. Judging numerically, the date is past. Examining the *character of the present* time, we might *expect the rise of such individuals in it.*

5. "But Heaven does not yet wish that the empire should enjoy tranquillity and good order. If it wished this, who is there besides me to bring it about? How should I be otherwise than dissatisfied?"

history of China prior to Mencius. 其閒. 'during them,' but the meaning is—at the same time with the sovereign shall arise men able to assist him. 名世=有 or 著名于世.

4. The Chow dynasty lasted altogether 867 years, and Mencius died, according to some accounts, at the age of 102, in the 2d year of the last century, little more than 50 years removed from the extinction of the dynasty. 以其時考之則可矣, *lit.*, 'By the time examining it, then may,' *i.e.*, such things may be.

5. 舍我其誰, *lit.*, 'Letting me go, then who?' Comp. last chap. p. 4, and many other places, where Mencius speaks of what he could accomplish. On the reference to the will of Heaven, comp. Ana. VIII. v. 3.

[十四] [一節] 孟子去齊、居休。公孫丑問曰、仕而不受祿、古之道乎。[二節] 曰、非也、於崇、吾得見王、退而有去志、不欲變、故不受也。[三節] 繼而有師命、不可以請、久於齊、非我志也。

CHAPTER XIV. 1. When Mencius left Ts'e, he dwelt in Hew. *There* Kung-sun Ch'ow asked him, saying, "Was it the way of the ancients to hold office without receiving salary?"

2. *Mencius replied*, "No; when I first saw the king in Ts'ung, it was my intention, on retiring from the interview, to go away. Because I did not wish to change this intention, I declined to receive any salary.

3. "Immediately after, came orders for the collection of troops, when it would have been improper for me to beg permission to leave. But to remain *so* long in Ts'e was not my purpose."

CH. 14. THE REASON OF MENCIUS' HOLDING AN HONORARY OFFICE IN TS'E WITHOUT SALARY, THAT HE WISHED TO BE FREE IN HIS MOVEMENTS. 1. Hew was in the present district of T'ang (滕) in the department of Yen-chow. Kung-sun Ch'ow's inquiry was simply for information. This appears from the 非 with which it is answered. 2. Ts'ung must be the name of a place in Ts'e, which cannot be more exactly determined. It is not to be confounded with the ancient principality or barony of the same name. 得見 is evidently =始見. 3. 師命 may be as in the translation, or—'the appointment to the position of a Tutor,' *i.e.*, honorary adviser to the king. This is the interpretation of the glossarist of Chaou K'e, and is perhaps preferable to the former.

BOOK III.

T'ĂNG WĂN KUNG. PART I.

滕文公章句上

第一章 一節 滕文公爲世子、將之楚、過宋、而見孟子。二節 孟子道性善、言必稱堯舜。三節 世子自楚反、復見孟子。孟子曰、世子疑吾言乎、夫道一而已矣。四節 成覸謂齊景公曰、彼丈夫也、我丈

CHAPTER I. 1. When the duke Wăn of T'ăng was Crown-prince, having to go to Ts'oo, he went by way of Sung, and visited Mencius.

2. Mencius discoursed to him how the nature *of man* is good, and, when speaking, always made laudatory reference to Yaou and Shun.

3. When the Crown-prince was returning from Ts'oo, he again visited Mencius. Mencius said to him, "Prince, do you doubt my words? The path is one, and only one.

4. "Shing Kan said to the duke King of Ts'e, 'They were men. I am a man. Why should I stand in awe of them?' Yen Yuen said,

TITLE OF THIS BOOK.—滕文公, 'The duke Wăn of T'ăng.' The Book is so named from the duke Wăn, who is prominent in the first three chapters. Chaou K'e compares this with the title of the 15th Book of the Analects.

CH. 1. HOW ALL MEN BY DEVELOPING THEIR NATURAL GOODNESS MAY BECOME EQUAL TO THE ANCIENT SAGES. 1. The duke Wăn of T'ăng,—see I. Pt. II. xiii. Wăn is the posthumous title. The Crown-prince's name appears to have been Hwang (宏). Previous to the Han dynasty, the heirs-apparent of the emperors and the princes of States were called indifferently 世子 and 太子. Since then, 太子 has been confined to the imperial heir. The title of 世子 was given, it is said, 欲其世世不絕, 'to indicate the wish that the succession should be unbroken *from generation to generation*.' Ts'oo and T'ăng bordering on each other, the prince must have gone out of his way to visit Mencius. In the 'Topography of the Four Books, Cont.', it is said;—'Since T'ăng and Ts'oo adjoined, so that one had only to lift his feet to pass into Ts'oo, why must the crown-prince go round about, a distance of more than 350 *le*, to pass by the capital of Sung? The reason was that Mencius was there, and the prince's putting himself to so much trouble, in going and returning, shows his worthiness.'

2. 道=言, a verb, 'to speak or discourse about.' 必, not 'necessarily,' but 'he made it a point.' 稱 is taken by Choo He and others in the sense of 'to appeal to.' This is supported by par. 3, but the word itself has only the meaning in the translation, with which, more-

夫也、吾何畏彼哉、顏淵曰、舜何人也、予何人也、有爲者亦若是。公明儀曰、文王、我師也、周公豈欺我哉、五節今滕絕長補短、將五十里也、猶可以爲善國、書曰、若藥不瞑眩、厥疾不瘳。

第二章 一節 滕定公薨、世子謂然友曰、昔者孟子嘗與我言於宋、於心終不忘、今也不幸、至於大

'What kind of man was Shun? What kind of man am I? He who exerts himself will also become such as he was.' Kung-ming E said, 'King Wăn is my teacher. How should the duke of Chow deceive me *by those words?*'

5. "Now, T'ăng, taking its length with its breadth, will amount, I suppose, to fifty *le*. *It is small, but* still sufficient to make a good kingdom. It is said in the Book of History, 'If medicine do not raise a commotion in the patient, his disease will not be cured by it.'"

CHAPTER II. 1. When the duke Ting of T'ăng died, the Crown-prince said to Yen Yew, "Formerly, Mencius spoke with me in Sung, and in my mind I have never forgotten *his words*. Now, alas!

over, Chaou K'e agrees. 3. 道一而已,—道 seems here to be used as in the Chung Yung, i. 1,—'an accordance with this nature is called the Path,' but viewed here more in the consummation of high sageship and distinction to which it leads, which may be reached by treading it, and which can be reached in no other way. We have here for the first time the statement of Mencius' doctrine, which he subsequently dwells so much on, that 'the nature of man is good.' 4. Of Shing Kan we only know what is here said. 彼丈夫,—彼 referring to the sages. 丈夫,—used for 'man' or 'men,' with the idea of vigour and capability. Kung-ming E was a disciple first of Tsze-chang, and then of Tsăng Sin. 文王我師 would appear to have been a remark originally of Chow-kung, which E appropriates and vindicates on that high authority. 5. 絕長補短,—'cutting the long to supplement the short.' Observe the force of 將, as in the translation. 猶—implying—'It is small, but still.' 善國, comp. ch. iii:—'a good kingdom' is such an one as is there described. 若藥云云,—see the Shoo-king, IV. viii. Sect. I. 8. 瞑, read *mëen*, low. 3d tone.

CH. 2. HOW MENCIUS ADVISED THE DUKE OF T'ANG TO CONDUCT THE MOURNING FOR HIS FATHER. 1. 薨 is the proper term to

故、吾欲使子問於孟子、然後行事。○二節然友之鄒問於孟子。孟子曰、不亦善乎、親喪固所自盡也。曾子曰、生事之以禮、死葬之以禮、祭之以禮、可謂孝矣。諸侯之禮、吾未之學也、雖然、吾嘗聞之矣、三年之喪、齊疏之服、飦粥之食、自天子達於庶人、三代共之。○三節然友反命、定

this great duty to my father devolves upon me; I wish to send you to ask the advice of Mencius, and then to proceed to its *various* services."

2. Yen Yew *accordingly* proceeded to Tsow, and consulted Mencius. Mencius said, "Is this not good? In discharging the funeral duties to parents, men indeed feel constrained to do their utmost. The philosopher Tsăng said, 'When parents are alive, they should be served according to propriety; when they are dead, they should be buried according to propriety; and they should be sacrificed to according to propriety:—this may be called filial piety.' The ceremonies to be observed by the princes I have not learned, but I have heard *these points*:—that the three years' mourning, the garment of coarse cloth with its lower edge even, and the eating of congee, were equally prescribed by three dynasties, and binding on all, from the emperor to the mass of the people."

3. Yen Yew reported the execution of his commission, and *the prince* determined that the three years' mourning should be observed.

express the death of any of the princes of the empire. Yen Yew had been the prince's Grand-tutor (太傅); I suppose that 然 is the surname. 大故 is a phrase applied to the funeral of, and mourning for, parents;—'the great cause, or matter.' 2. 之鄒,—之 is the verb,=往. 不亦善乎,—spoken with reference to the prince's sending to consult him on such a subject. 親喪固所自盡,—comp. Ana. XIX. xvii. The words attributed to Tsăng Sin were originally spoken by Confucius; see Ana. II. v. Tsăng may have appropriated them, and spoken them, so as to make them be regarded as his own, or, what is more likely, Mencius here makes a slip of memory. 齊, up. 1st tone, read *tsze*. See Con. Ana. IX. ix. 飦, as used in the text, read like and=饘, denotes congee, like 粥 but made thicker. 3.

爲三年之喪、父兄百官皆不欲、曰、吾宗國、魯先君莫之行、吾先君、亦莫之行也、至於子之身而反之、不可、且志曰、喪祭從先祖、曰、吾有所受之也。○四節 謂然友曰、吾他日未嘗學問、好馳馬試劍、今也父兄百官、不我足也、恐其不能盡於大事、子爲我問孟子。然友復之鄒、

His aged relatives, and the body of the officers, did not wish that it should be so, and said, "The former princes of Loo, that kingdom which we honour, have, none of them, observed this practice, neither have any of our own former princes observed it. For you to act contrary to their example is not proper. Moreover, the History says,—'In the observances of mourning and sacrifice, ancestors are to be followed,' meaning that they received those things from a *proper* source *to hand them down.*"

4. *The prince said again* to Yen Yew, "Hitherto, I have not given myself to the pursuit of learning, but have found my pleasure in horsemanship and sword-exercise, and now I don't come up to the wishes of my aged relatives and the officers. I am afraid I may not be able to discharge my duty in the great business *that I have*

反命, 'returned the commission,' *i.e.*, reported his execution of it and the reply. 世子 must be understood as the subject of 定. 父兄, 'his fathers and brethren,' *i.e.*, his uncles and elderly ministers of the ducal family. The phrase is commonly applied by Chinese to the elders of their own surname, whatever be the degrees of their relationship. 吾宗國,—the ducal house of T'ang was descended from one of the sons of king Wăn (Shuh-sew, 叔繡), but by an inferior wife, while Chow-kung, the ancestor of Loo, was in the true imperial line, the author of all the civil institutions of the dynasty, and hence all the other States ruled by descendants of king Wăn were supposed to look up to Loo. That Chow-kung and the first rulers of T'ang had not observed the three years' mourning is not to be supposed. The crown-prince's remonstrants are wrong in attributing to them the neglect of later dukes. 志,—what particular 'history' they refer to is not known. 吾有所受之,—吾 is to be understood as spoken in the person of the ancestors, and I have therefore rendered it by 'they.' Chaou K'e, however, says that some made this a reply of the prince: —'The prince said, *I have one (i.e., Mencius) from whom I received it.*' 4. 不我足=不以我足滿其意, as in the translation. 恐其不能,—'I am afraid of the not being able, &c.' It is the sen-

問孟子。孟子曰、然、不可以他求者也、孔子曰、君薨、聽於冢宰、歠粥、面深墨、卽位而哭、百官有司、莫敢不哀、先之也、上有好者、下必有甚焉者矣、君子之德、風也、小人之德、草也、草尙之風必偃、是在世子。然友反命。○五節世子曰、然、是誠在我、五月居廬、未有命戒、百官族人、

entered on; do you *again* consult Mencius for me." *On this*, Yen Yew went again to Tsow, and consulted Mencius. Mencius said, "It is so, but he may not seek *a remedy* in others, *but only in himself.* Confucius said, 'When a prince dies, his successor entrusts the administration to the prime minister. He sips the congee. His face is of a deep black. He approaches the place *of mourning*, and weeps. Of all the officers and inferior ministers there is not one who will presume not to join in the lamentation, he setting them this example. What the superior loves, his inferiors will be found to love exceedingly. The relation between superiors and inferiors is like that between the wind and grass. The grass must bend, when the wind blows upon it.' The business depends on the prince."

5. Yen Yew returned with this answer to his commission, and the prince said, "It is so. The matter does indeed depend on me." So for five months he dwelt in the shed, without issuing an order or a caution. All the officers and his relatives said, "He may be said to understand *the ceremonies*." When the time of interment ar-

timent of the prince himself, and 恐 must be translated in the first person, and not in the third, as Julien does. In the 其 there is a reference to his antecedents, as occasioning the present difficulty. 不可以他求 is taken by Chaou K'e, 'You may not seek (to overcome their opposition) by any other way, (but carrying out what you have begun).' Choo He's view, as in the translation, is better. In the quotations from Confucius, Mencius has blended different places of the Analects together, and enlarged them to suit his own purpose, or, it may be, the text of the Ana. was different in his time. See Con. Ana. XIV. xviii: XII. xiv.

卽位而哭,—the 位 is the place where the coffin lay, during the five months that elapsed between the death and interment. 5. The 廬 was a shed, built of boards and straw, outside the centre door of the palace, against the surrounding wall, which the mourning prince

可謂曰知、及至葬、四方來觀之、顏色之戚、哭泣之哀、弔者大悅。

三章 一節 滕文公問爲國。

二節 孟子曰、民事不可緩也、詩云、晝爾于茅、宵爾索綯、亟其乘屋、其始播百穀。

三節 民之爲道也、有恆

rived, from all quarters of the state, they came to witness it. Those who had come *from other states* to condole with him, were greatly pleased with the deep dejection of his countenance and the mournfulness of his wailing and weeping.

CHAPTER III. 1. The duke Wăn of T'ăng asked *Mencius* about *the proper way of* governing a kingdom.

2. Mencius said, "The business of the people may not be remissly attended to. It is said in the Book of Poetry,

'In the day-light go and gather the grass,
And at night twist your ropes;
Then get up quickly on the roofs;—
Soon must we begin sowing *again* the grain.'

3. "The way of the people is this.—If they have a certain livelihood, they will have a fixed heart. If they have not a certain

tenanted till the interment: see the Le-ke, XXII. ii. 16. 可謂曰知, is supposed by Choo He, with reason, to be corrupted or defective. I have translated as if it were 曰可謂知.—Choo He introduces here the following remarks from the commentator Lin (林):—'In the time of Mencius, although the rites to the dead had fallen into neglect, yet the three years' mourning, with the sorrowing heart and afflictive grief, being the expression of what really belongs to man's mind, had not quite perished. Only, sunk in the slough of manners becoming more and more corrupt, men were losing all their moral nature without being conscious of it. When duke Wăn saw Mencius, and heard him speak of the goodness of man's nature, and of Yaou and Shun, that was the occasion of moving and bringing forth his better heart, and on this occasion,—of the death of his father,—he felt sincerely all the stirrings of sorrow and grief. Then, moreover, when his older relatives and his officers wished not to act as he desired, he turned inwards to reprove himself, and lamented his former conduct which made him not be believed in his present course, not presuming to blame his officers and relatives:—although we must concede an extraordinary natural excellence and ability to him, yet his energy in learning may not be impeached. Finally, when we consider how with what decision he finally acted, and how all, near and far, who saw and heard him, were delighted to acknowledge and admire his conduct, we have an instance of how, when that which belongs to all men's minds is in the first place exhibited by one, others are brought, without any previous purpose, to the pleased acknowledgment and approval of it:—is not this a proof that, it is indeed true that *the nature of man is good?*'

CH. 3. MENCIUS' COUNSELS TO THE DUKE OF T'ANG FOR THE GOVERNMENT OF HIS KINGDOM. AGRICULTURE AND EDUCATION ARE THE CHIEF THINGS TO BE ATTENDED TO, AND THE FIRST AS AN ESSENTIAL PREPARATION FOR THE SECOND.

1. 爲, in the sense of 治, 'to govern.'

2. By 民事, 'the business of the people,' is intended husbandry. For the ode, see the She-king, I. xv. Ode I. st. 7, written, it is said, by Chow-kung, to impress the emperor Ching with

產者、有恆心、無恆產者、無恆心、苟無恆心、放辟邪侈、無不爲已、及陷乎罪、然後從而刑之、是罔民也、焉有仁人在位、罔民而可爲也。○四節是故賢君必恭儉禮下、取於民有制。○五節陽虎曰、爲富、不仁矣、爲仁、不富矣。○六節夏后氏五十而貢、殷人七十而助、

livelihood, they have not a fixed heart. And if they have not a fixed heart, there is nothing which they will not do in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they have thus been involved in crime, to follow them up and punish them:—this is to entrap the people. How can such a thing as entrapping the people be done under the rule of a benevolent man?

4. "Therefore, a ruler who is endowed with talents and virtue will be gravely complaisant and economical, showing a respectful politeness to his ministers, and taking from the people only in accordance with regulated limits.

5. "Yang Hoo said, 'He who seeks to be rich will not be benevolent. He who wishes to be benevolent will not be rich.'

6. "The sovereign of the Hea dynasty enacted the fifty *mow* allotment, and the payment of a tax. The founder of the Yin enacted the seventy *mow* allotment, and the system of mutual aid. The

a sense of the importance and toils of husbandry. 3. Comp. I. Pt. I. vii. 19. In 民之爲道, the 道 is to be taken lightly, as if the expression were 民之爲民也,= 'As to the people's being the people,' *i.e.*, the character of the people is as follows. 4. 必,—not 'must be,' which would be inconsistent with the 賢, but 'will be,' *i.e.*, will be sure to be. The two last clauses are exegetical of 恭 and 儉. 下 must be understood of 臣, 'ministers,' in contradistinction from the 民, 'people,' in the next clause, tho' all are of course 'beneath' the ruler. 5. This Yang Hoo is the Yang Ho, of the Con. Ana. XVII. i. To accord with his unworthy character, the observation is taken in a bad sense, as a dissuasive against the practice of benevolence, while Mencius quotes it to show the incompatibility of the two aims. Great stress is laid on the 爲. 爲富, 爲仁,—'He who makes riches,—benevolence,—his business.' This force of the character would be well brought out by putting it low. 3d tone, but that would give the observation a good meaning. 6. 夏后氏, 殷人, 周人,—see Con. Ana. III. xx. By the Hea statutes, every husbandman,—head of a family,—received 50 *mow*, and paid the pro-

周人百畝而徹、其實、皆什一也、徹者、徹也、助者、藉也。七節龍子曰、治地莫善於助、莫不善於貢、貢者、校數歲之中以爲常、樂歲、粒米狼戾、多取之而不爲虐、則寡取之、凶年、糞其田而不足、則必取盈焉、爲民父母、使民盻盻然、將終歲勤動、不得以養其父母、又稱貸而益

founder of the Chow enacted the hundred *mow* allotment, and the share system. In reality, *what was paid* in all these was a tithe. The share system means mutual division. The aid system means mutual dependence.

7. "Lung said, 'For regulating the lands, there is no better system than that of mutual aid, and none which is not better than that of taxing. By the tax system, the regular amount was fixed by taking the average of several years. In good years, when the grain lies about in abundance, much might be taken without its being oppressive, and the actual exaction would be small. But in bad years, the produce being not sufficient to repay the manuring of the fields, this system still requires the taking of the full amount. When the parent of the people causes the people to wear looks of distress, and, after the whole year's toil, yet not to be able to nourish their parents, so that they proceed to borrowing to increase their means, till the

duce of five of them to the government. This payment was the 貢. By those of Yin, 630 *mow* were divided into 9 equal allotments of 70 *mow* each, the central one being reserved for the government, and 8 families on the other allotments uniting in its cultivation. By those of Chow, to one family 100 *mow* were assigned, and ten families cultivated 1000 acres in common, dividing the produce, and paying a tenth to government. Such is the account here given by Mencius, but it is very general, and not to be taken, especially as relates to the system of the Chow dynasty, as an accurate exposition of it. More in accordance with the accounts in the *Chow Le* is his own system recommended below to Peih Chen. 7. Of the Lung quoted here, all that Chaou K'e and Choo He say, is that he was 'an ancient worthy.' 狼戾 is said to be synonymous with 狼藉, meaning 'abundant.' That this is the signification is plain enough, but how the characters come to indicate it is not clear. 狼 means 'a wolf,' and 藉 is given in connection with that character as meaning 'the appearance of things scattered about in confusion.' I can't find any signification of 戾, 'crooked, perverse, &c,' from which, as joined to 狼, we can well bring out the meaning. 盻盻

之、使老稚轉乎溝壑、惡在其爲民父母也。○八節夫世祿滕固行之矣。○九節詩云、雨我公田、遂及我私、惟助爲有公田、由此觀之、雖周亦助也。○十節設爲庠、序、學、校、以教之、庠者、養也、校者、教也、序者、射也、夏曰校、殷曰序、周曰庠、學則三代共之、皆所以明人

old people and children are found lying in the ditches and water-channels:—where, *in such a case*, is his parental relation to the people?'

8. "As to the system of hereditary salaries, that is already observed in T'ăng.'

9. "It is said in the Book of Poetry,

'May the rain come down on our public field,
And then upon our private fields!'

It is only in the system of mutual aid that there is a public field, and from this passage we perceive that even in the Chow dynasty this system has been recognized.

10. "Establish *ts'ëang*, *seu*, *heŏ*, and *heaou*,—*all those educational institutions*,—for the instruction of *the people*. The name *ts'ëang* indicates nourishing *as its object; heaou* indicates teaching; and *seu* indicates archery. By the Hea dynasty, the name *heaou* was used; by the Yin, that of *seu;* and by the Chow, that of *ts'ëang*. As to the *heŏ*, they belonged to the three dynasties, *and by that name*. The object of them all is to illustrate the human relations. When

然 is taken by Chaou K'e as in the translation, and by Choo He as='an angry-looking appearance,' which does not suit so well. 稱=舉, 'to lift up,'='to proceed to.' 惡, (up. 1st tone), 在其爲民父母,—see I. Pt. I. iv. 15. 8. 夫,—low. 1st tone. 世祿,—see I. Pt II. v. 3. 9. See the She-king, II. vi. Ode VIII. st. 3, a description of husbandry under the Chow dynasty. 雨,—the verb, up. 3d tone. The object of the quotation is to show that the system of mutual aid obtained under the Chow as well as under the Yin dynasty, and the way is prepared for the instructions given to Peih Chen below. 10. After the due regulation of husbandry, and provision for the 'certain livelihood' of the people, must come the business of education. The *heŏ* mentioned were schools of a higher order in the capital of the empire and other chief cities of the various States. The others (校, *heaou*, low. 3d tone) were schools in the villages and smaller towns. In the Le Ke, V. v. 10, we find the *ts'ëang* mentioned in connection with the time of Shun; *seu* in con-

倫也、人倫明於上、小民親於下。○十一節有王者起、必來取法、是爲王者師也。○十二節詩云、周雖舊邦、其命維新、文王之謂也、子力行之、亦以新子之國。○十三節使畢戰問井地。孟子曰、子之君、將行仁政、選擇而使子、子必勉之、夫仁政、必自經界始、經界不正、井地

those are *thus* illustrated by superiors, kindly feeling will prevail among the inferior people below.

11. "Should a real sovereign arise, he will certainly come and take an example *from you;* and thus you will be the teacher of the true sovereign.

12. "It is said in the Book of Poetry,

'Although Chow was an old country,
It received a new destiny.'

That is said with reference to king Wăn. Do you practise those things with vigour, and you also will by them make new your kingdom."

13. *The duke afterwards* sent Peih Chen to consult *Mencius* about the nine-squares system of dividing the land. Mencius said to him, "Since your prince, wishing to put in practice a benevolent government, has made choice of you and put you into this employment, you must exert yourself to the utmost. Now, the first thing towards a benevolent government must be to lay down the boundaries. If

nection with the Hea dynasty; *hëŏ* in connection with the Yin; and *Keaou* (膠) in connection with the *Chow*. There is thus a want of harmony between that passage and the account in the text. Entertainments were given to the aged at different times, and in the schools, as an example to the young of the reverence accorded by the govt. to age. So the schools were selected for the practice of archery, as a trial of virtue and skill. 人論明於上,—this can hardly mean, 'when the human relations have been illustrated by the example of superiors,' but must have reference to the inculcation of those relations by the institution of schools. The pith of Mencius' advice is—'Provide the means of education for all, the poor as well as the rich.' 12. See the She-king, III. i. Ode I. st. 1. 其命,—'the appointment,' *i.e.*, which lighted on it from Heaven. 13. To understand the 'nine-squares division of the land,' the form of the character 井 needs only to be looked at. If we draw lines to enclose it—thus, 田,—we have a square portion of ground divided into nine equal and smaller squares. But can we suppose it possible to divide a territory in

不均、穀祿不平、是故暴君汙吏、必慢其經界、經界既正、分田制祿、可坐而定也。○十四節夫滕壤地褊小、將爲君子焉、將爲野人焉、無君子、莫治野人、無野人、莫養君子。○十五節請野、九一而助、國中、什一使自賦。○十六節卿以下、必有圭田、

the boundaries be not defined correctly, the division of the land into squares will not be equal, and the produce *available for* salaries will not be evenly distributed. On this account, oppressive rulers and impure ministers are sure to neglect this defining of the boundaries. When the boundaries have been defined correctly, the division of the fields and the regulation of allowances may be determined by you, sitting at your ease.

14. "Although the territory of T'ăng is narrow and small, yet there must be in it men of a superior grade, and there must be in it country-men. If there were not men of a superior grade, there would be none to rule the country-men. If there were not country-men, there would be none to support the men of superior grade.

15. "I would ask you, in the remoter districts, observing the nine-squares division, to reserve one division to be cultivated on the system of mutual aid, and in the more central parts of the kingdom, to make the people pay for themselves a tenth part of their produce.

16. "From the highest officers down to the lowest, each one must have his holy field, consisting of fifty *mow*.

this way? The natural irregularities of the surface would be one great obstacle. And we find below the 'holy field,' and other assignments, which must continually have been requiring new arrangement of the boundaries.

14. 君子,—here, generally, for officers, men not earning their bread by the sweat of their brow, and the toil of their hands; see next chapter. 野人,—'country-men,'= by their toil self-supporting people generally. 將=殆; 將爲=殆必有.

15. Here the systems of all the three dynasties would seem to be employed, as the nature of the country permitted, or made advisable, their application. 野 as opposed to 國中 must be understood, as in the translation,='the country,' 'the remoter districts.' The 九 refers to 公田 in par. 13, and the 一 to 制祿. The former would be the best way in such positions of supporting the 野人, and the latter of supporting the 君子. Similarly, the other clause.

16. 圭 is explained by Chaou K'e by 潔, and Choo He follows him, though we do not find this meaning of the term in the dictionary. The 圭田 then is 'the clean field,' and as its produce was intended to sup-

圭田、五十畝。十七節餘夫、二十五畝。十八節死徙、無出鄉、鄉田同井、出入相友、守望相助、疾病相扶持、則百姓親睦。十九節方里而井、井九百畝、其中爲公田、八家皆私百畝、同養公田、公事畢、然後敢治私事、所以別野人也。廿節此其大略也、若夫潤澤之、則在君與子矣。

17. "Let the supernumerary males have their twenty-five *mow.*

18. "On occasions of death, or removal from one dwelling to another, there will be no quitting the district. In the fields of a district, those who belong to the same nine squares render all friendly offices to one another in their going out and coming in, aid one another in keeping watch and ward, and sustain one another in sickness. Thus the people are brought to live in affection and harmony.

19. "A square *le* covers nine squares of land, which nine squares contain nine hundred *mow.* The central square is the public field, and eight families, each having its private hundred *mow*, cultivate in common the public field. And not till the public work is finished, may they presume to attend to their private affairs. This is the way by which the country-men are distinguished *from those of a superior grade.*

20. "Those are the great outlines of the system. Happily to modify and adapt it depends on the prince and you."

ply the means of sacrifice, I translate it by 'the holy field.' It was in addition to the hereditary salary mentioned in par. 8. 17. A family was supposed to embrace the grandfather and grandmother, the husband, wife, and children, the husband being the grandparents' eldest son. The extra fields were for other sons whom they might have, and were given to them when they were sixteen. When they married and became heads of families themselves, they received the regular allotment for a family. This is Choo He's account of this paragraph. 18. The moral benefits flowing from the nine-squares division of the land. 'On occasions of death,' *i.e.*, in burying. 19. Under the Chow dynasty, 100 *poo* or 'paces' made a *mow's* length, but the exact amount of the pace can hardly be ascertained. Many contend that the 50 *mow* of Hea, the 70 of Yin, and the 100 of Chow, were actually of the same dimensions. 養,—low. 3d tone, so spoken always, when the subject is the support of a superior by an inferior. 20. 若夫 (low. 1st tone),=至於. 潤澤, 'the softening and moistening,' *i.e.*, the modifying and adapting.

第四章 一節 有爲神農之言者、許行、自楚之滕、踵門而告文公曰、遠方之人、聞君行仁政、願受一廛而爲氓。文公與之處、其徒數十人、皆衣褐、捆屨、織席、以爲食。二節 陳良之徒陳相、與其弟辛、負耒耜、

CHAPTER IV. 1. There came from Ts'oo to T'ăng one Heu Hing, who gave out that he acted according to the words of Shin-nung. Coming right to his gate, he addressed the duke Wăn, saying, "A man of a distant region, I have heard that you, Prince, are practising a benevolent government, and I wish to receive a site for a house, and to become one of your people." The duke Wăn gave him a dwelling-place. His disciples, amounting to several tens, all wore clothes of haircloth, and made sandals of hemp and wove mats for a living.

2. *At the same time*, Ch'in Seang, a disciple of Ch'in Leang, and his younger brother, Sin, with their plough-handles and shares on

CH. 4. MENCIUS' REFUTATION OF THE DOCTRINE THAT THE RULER OUGHT TO LABOUR AT HUSBANDRY WITH HIS OWN HANDS. HE VINDICATES THE PROPRIETY OF THE DIVISION OF LABOUR, AND OF A LETTERED CLASS CONDUCTING GOVERNMENT. The first three paragraphs, it is said, relate how Hing, the heresiarch, and Seang his follower, wished secretly to destroy the arrangements advised by Mencius for the division of the land. The next eight parr. expose the head error of Hing, that the ruler must labour at the toils of husbandry as well as the people. From the 12th par. to the 16th, Seang is rebuked for forsaking his master, and taking up with Hing's heresy. In the last two parr., Mencius proceeds, from the evasive replies of Seang, to give the *coup de grace* to the new pernicious teachings. 1. 爲 is explained, by Chaou K'e, by 治爲, and 言 as=道, so that 爲...言 者='one who cultivated the doctrines.' Most others take 爲=假託, 'making a false pretence of.' Shin-nung, 'Wonderful husbandman' is the style of the 2d of the five famous 帝, or 'emperors,' of Chinese history. He is also called Yen (炎) Te, 'the Blazing emperor.' He is placed between Fuh-he, and Hwang Te, though separated from the latter by an intervention of seven reigns, extending with his own over 515 years. If any faith could be reposed in this chronology, it would place him B.C. 3272. In the appendix to the Yih-king, he is celebrated as the Father of husbandry. Other traditions make him the Father of medicine also. 之滕,—之 is the verb,=往. 踵, in the dict., after Chaou K'e, is explained by 至, 'came to.' Choo He says that 踵門=足至門. 廛 and 氓, see Pt. II. v. 5, but the meaning of 廛 here is different, denoting the ground assigned for the dwelling of a husbandman. 衣 (up. 3d tone), 褐,—it would appear from par. 4, that this 'haircloth' was a very inartificial structure, not woven at least with any art. 屨,—'sandals of hemp,' opposed to 屝, which were made of grass, and 履 which were made of leather. 捆 is explained by 扣椓, 'to beat and hammer.' 席 properly denotes single mats made of rushes (莞蒲). This manufacture of sandals and mats is supposed in the 備旨 to have been only a temporary employment of Hing's followers till lands should be assigned

而自宋之滕、曰、聞君行聖人之政、是亦聖人也、願爲聖人氓。○三節陳相見許行而大悅、盡棄其學而學焉、陳相見孟子、道許行之言、曰、滕君、則誠賢君也、雖然、未聞道也、賢者、與民並耕而食、饔飧而治、今也、滕有倉廩府庫、則是厲民而以自養也、惡得賢。○四節孟子曰、許子必

their backs, came from Sung to T'ăng, saying, "We have heard that you, Prince, are putting into practice the government of the *ancient* sages, *showing that* you are likewise a sage. We wish to become the subjects of a sage."

3. When Ch'in Seang saw Heu Hing, he was greatly pleased with him, and, abandoning entirely whatever he had learned, became his disciple. Having an interview with Mencius, he related to him *with approbation* the words of Heu Hing to the following effect:—'The prince of T'ăng is indeed a worthy prince. He has not yet heard, however, the *real* doctrines *of antiquity*. Now, wise and able princes should cultivate the ground equally and along with their people, and eat *the fruit of their labour*. They should prepare their own meals, morning and evening, while at the same time they carry on their government. But now, *the prince of* T'ăng has his granaries, treasuries, and arsenals, which is an oppressing of the people to nourish himself.—How can he be deemed a *real* worthy prince?"

4. Mencius said, "I suppose that Heu Hing sows grain and eats

them. 2. Of the individuals mentioned here, we know nothing more than can be gathered from this chapter. The 耜, or share, as originally made by Shin-nung, was of wood. In Mencius' time, it had come to be made of iron; see par. 4. 之滕,—之 as above. 3. 道許行之言,—道 is the verb,=稱述. 賢者,—as in I. Pt. I. ii. 1. 饔飧 denote the morning and evening meals, but must be taken here as verbs, signifying the preparation of those meals. If 倉 and 廩 are to be distinguished, the latter is a granary for rice, the former for other grain. 養, low. 3d tone. The object of Heu Hing in these remarks would be to invalidate Mencius' doctrine given in the last chap., par. 14, that the ruler must be supported by the country-men. 4. Observe the force of 必...乎,

種粟而後食乎。曰、然。許子必織布而後衣乎。曰、否、許子衣褐。曰、許子冠乎。曰、冠。曰、奚冠。曰、冠素。曰、自織之與。曰、否、以粟易之。曰、許子奚爲不自織。曰、害於耕。曰、許子以釜甑爨、以鐵耕乎。曰、然。自爲之與。曰、否、以粟易之。○五節以粟易械器者、不爲厲陶冶、陶冶亦以其械器易粟者、豈爲厲農夫哉、且

the produce. Is it not so?" "It is so," was the answer. "I suppose *also* he weaves cloth, and wears his own manufacture. Is it not so?" "No. Heu wears clothes of haircloth." "Does he wear a cap?" "He wears a cap." "What kind of cap?" "A plain cap." "Is it woven by himself?" "No. He gets it in exchange for grain." "Why does Heu not weave it himself?" "That would injure his husbandry." "Does Heu cook his food in boilers and earthen-ware pans, and does he plough with an iron share?" "Yes." "Does he make those articles himself?" "No. He gets them in exchange for grain."

5. *Mencius then said*, "The getting those various articles in exchange for grain, is not oppressive to the potter and the founder, and the potter and the founder in their turn, in exchanging their various articles for grain, are not oppressive to the husbandman. How should

as in the translation. 粟,—'millet,' but here=grain generally. 衣,—up. 3d tone. 冠素, 'His cap is plain,' *i.e.*, undyed and unadorned. The distinction given by Choo He between 釜 and 甑 is, that the former was used for boiling, and the latter for steaming. Their composition indicates that they were made of iron and clay respectively. The 釜 was distinguished from other iron boilers by having no feet. 5. 以......者='he who gets, &c.' 械,—properly 'stocks,' but also used synonymously with 器. I have added a sentence to bring out the force of 豈 in 豈爲厲云云. Choo He puts a point at 冶, and taking 舍 (up. 3d tone) in the sense of 止, 'only,' construes it with what follows. This is better than to join it, in the sense of house or shop, with 陶冶. Seang is here forced to make an admission, fatal to his new master's doctrine, that every man should do every thing for him-

許子何不爲陶冶、舍皆取諸其宮中而用之、何爲紛紛然、與百工交易、何許子之不憚煩。曰、百工之事、固不可耕且爲也。○六節然則治天下、獨可耕且爲與、有大人之事、有小人之事、且一人之身、而百工之所爲備、如必自爲而後用之、是率天下而路也、故曰、或勞心、或勞力、勞心者、治人、勞力者

such a thing be supposed? And moreover, why does not Heu act the potter and founder, supplying himself with the articles which he uses solely from his own establishment? Why does he go confusedly dealing and exchanging with the handicraftsmen? Why does he not spare himself so much trouble?" *Ch'in Seang replied*, "The business of the handicraftsman can by no means be carried on along with the business of husbandry."

6. *Mencius resumed*, "Then, is it the government of the empire which alone can be carried on along with the practice of husbandry? Great men have their proper business, and little men have their proper business. Moreover, in the case of any single individual, *whatever articles he can require* are ready to his hand, being produced by the various handicraftsmen:—if he must first make them for his own use, this way of doing would keep the whole empire running about upon the roads. Hence, there is the saying, 'Some labour with their minds, and some labour with their strength. Those who labour with their minds govern others; those who labour with their

self. The only difficulty is with the 且, which here='but.' The two preceding sentences are Mencius' affirmations, and he proceeds—'But Heu Hing denies this. Why then does he not himself play the potter and founder, &c?' 6. In 一人之身,而百工之所作備, the construction is not easy. The correct meaning seems to be that given in the translation. Some take 備 in the sense of 'are all required,' which would make the construction simpler:—'for a single person even, all the productions of the handicraftsmen are necessary.' So, in the paraphrase of the 日講:—'Reckoning in the case of a single individual, for his clothes, his food, and his dwelling-place, the productions of the various workers must all be completed

治於人、治於人者、食人、治人者食於人、天下之通義也。七節當堯之時、天下猶未平、洪水橫流、氾濫於天下、草木暢茂、禽獸繁殖、五穀不登、禽獸偪人、獸蹄鳥跡之道、交於中國、堯獨憂之、舉舜而敷治焉、舜使益掌火、益烈山澤而焚之、禽獸逃匿、禹疏九河、瀹濟漯而注

strength are governed by others. Those who are governed by others support them; those who govern others are supported by them.' This is a principle universally recognized.

7. "In the time of Yaou, when the world had not yet been perfectly reduced to order, the vast waters, flowing out of their channels, made a universal inundation. Vegetation was luxuriant, and birds and beasts swarmed. The various kinds of grain could not be grown. The birds and beasts pressed upon men. The paths marked by the feet of beasts and prints of birds, crossed one another throughout the Middle kingdom. To Yaou alone this caused anxious sorrow. He raised Shun to office, and measures to regulate the disorder were set forth. Shun committed to Yih the direction of the fire to be employed, and Yih set fire to, and consumed, *the forests and vegetation on* the mountains and *in* the marshes, so that the birds and beasts fled away to hide themselves. Yu separated the nine streams, cleared the courses of the Tse and T'ăh, and led them all to the sea. He

in sufficiency, and then he has abundantly every thing for profitable employment, and can without anxiety support his children and parents.' This gives a good enough meaning in the connection, but the signification attached to 備 is hardly otherwise authorised. 而路,—'and road them'=奔走道路. 食,—low. 3d tone, *tsze*. 7. 天下猶未平 carries us back to the time antecedent to Yaou, and 天下 is to be taken in the sense of 'world,' or 'earth.' There is the idea of a wild confused, chaotic, state, on which the successive sages had been at work, without any great amount of success. Then in the next par. we have How-tseih doing over again the work of Shin-nung and teaching men husbandry. We can hardly go beyond Yaou for the founding of the Chinese empire. The various questions which would arise here, however, will be found discussed in the first part of the Shoo-king. It is only necessary to observe in reference to the calamity here spoken of, that it is not presented as the consequence of a deluge, or sudden accumulation of water, but from the natural river-channels being all broken up and disordered

諸海、決汝漢、排淮泗、而注之江、然後中國可得而食也、當是時也、禹八年於外、三過其門而不入、雖欲耕得乎。○八節 后稷教民稼穡、樹藝五穀、五穀熟而民人育、人之有道也、飽食煖衣、逸居而無教、則近於禽獸、聖人有憂之、使契爲司徒、教以

opened a vent also for the Joo and Han, and regulated the course of the Hwae and Sze, so that they all flowed into the Këang. When this was done, it became possible for the people of the Middle kingdom to *cultivate the ground and* get food for themselves. During that time, Yu was eight years away from his home, and though he thrice passed the door of it, he did not enter. Although he had wished to cultivate the ground, could he have done so?

8. "The Minister of agriculture taught the people to sow and reap, cultivating the five kinds of grain. When the five kinds of grain were brought to maturity, the people all enjoyed a comfortable subsistence. Now men possess a moral nature; but if they are well fed, warmly clad, and comfortably lodged, without being taught at the same time, they become almost like the beasts. This was a subject of anxious solicitude to the sage *Shun*, and he appointed Seĕ to be the Minister of instruction, to teach the relations of humanity:—how, between father and son, there should be affection; between

橫,—low. 3d tone, 'disobedient,' 'unreasonable.' 五穀, 'the five kinds of grains, are 稻, 黍, 稷, 麥, and 菽, 'paddy, millet, panicled millet, wheat, and pulse,' but each of these terms must be taken as comprehending several varieties under it. 中國, in opposition to 天下, is the portion of country which was first settled, and regarded as a centre to all surrounding territories. 堯獨憂之,—the 獨 seems to refer to Yaou's position as emperor, in which it belonged to him to feel this anxiety. For the labours of Shun, Yih and Yu, see the Shoo-king, Parts I., II., III. 濟,—up. 2d tone. 漯, =read T'ăh. The nine streams all belonged to the Ho, or Yellow river. By them Yu led off a portion of its vast surging waters. The Keang is the Yang-tsze. Choo He observes that of the rivers mentioned as being led into the Keang only the Han flows into that stream, while the Hwae receives the Joo and the Sze, and makes a direct course to the sea. He supposes an error on the part of the recorder of Mencius' words. 8. How-tseih, now received as a proper name, is properly the official title of Shun's Minister of agriculture, K'e (棄). 契, (read Sëĕ) was the name of his Minister of instruction. For these men and their works, see the Shoo-king, Pt. II. 藝,—used synonymously with 蓺,=種, 'to

人倫、父子有親、君臣有義、夫婦有別、長幼有序、朋友有信、放勳曰、勞之、來之、匡之、直之、輔之、翼之、使自得之、又從而振德之、聖人之憂民如此、而暇耕乎。○九節堯以不得舜爲己憂、舜以不得禹臯陶爲己憂、夫以百畝

sovereign and minister, righteousness; between husband and wife, attention to their separate functions; between old and young, a proper order; and between friends, fidelity. The highly meritorious *emperor* said to him, 'Encourage them; lead them on; rectify them; straighten them; help them; give them wings:—thus causing them to become possessors of themselves. Then follow this up by stimulating them, and conferring benefits on them.' When the sages were exercising their solicitude for the people in this way, had they leisure to cultivate the ground?

9. "What Yaou felt giving him anxiety, was the not getting Shun. What Shun felt giving him anxiety was the not getting Yu and Kaou-yaou. But he whose anxiety is about his hundred *mow* not being properly cultivated, is a *mere* husbandman.

plant,' or 'sow.' 人之有道也,—I have translated according to Choo He's view of the meaning, in which he is now universally followed, so far as I know. It requires the understanding, however, of 然 or 但 before the next clause, which does not appear to me to be admissible. Chaou K'e, or at least his paraphrast, understands it thus:—'Thus, men were provided with a proper course for their nourishment. They might be well fed and clothed, but with all this, if they are not taught, they become, &c.' This avoids the harshness of understanding any thing before 飽, but the interpretation, otherwise, is not natural. May we not take 人之有道也 as synonymous with the clause 民之爲道也, in ch. iii. par. 2? The translation would then be—"Now, the way of men is this:—if they are well fed, &c.' 聖人 is supposed to be plural,—'the sages.' This, however, cannot be, as the 使 immediately following must be understood with reference to Shun only. What has made 聖人 be taken as plural, is that the instructions addressed to Sëë are said to be from 放 (up. 2d tone) 勳, which are two of the epithets applied to Yaou in the opening sentence of the Shoo-king, who is therefore supposed to be the speaker. Yet it was Shun who appointed Sëë, and gave him his instructions, and may not Mencius intend *him* by 'The highly meritorious'? The address itself is not found in the Shoo-king. 勞 and 來 are both low. 3d tone. In 夫婦有別, 別 is the up. 4th tone,='separate functions,' according to which the husband is said to preside over all that is external, and the wife over all that is internal, while to the former it belongs to lead, and to the latter to follow. 9. An illustration of the 有大人之事, 有小人之事, in par. 6. 易,—read *e*, low. 3d tone, in the sense of 治 (low. 1st tone).

之不易爲已憂者、農夫也。〇十節分人以財、謂之惠、教人以善、謂之忠、爲天下得人者、謂之仁、是故以天下與人易、爲天下得人難。〇十一節孔子曰、大哉、堯之爲君、惟天爲大、惟堯則之、蕩蕩乎、民無能名焉、君哉、舜也、巍巍乎、有天下、而不與焉、堯舜之治天下、豈無所用其心哉、亦不用於耕耳。〇十二節吾聞用夏變夷者、未聞變於夷者也、陳

10. "The imparting by a man to others of his wealth, is called 'a kindness.' The teaching others what is good, is called 'the exercise of fidelity.' The finding a man who shall benefit the empire, is called 'benevolence.' Hence to give the empire to another man would be easy; to find a man who shall benefit the empire is difficult.

11. "Confucius said, 'Great indeed was Yaou as a sovereign. It is only heaven that is great, and only Yaou corresponded to it. How vast was his virtue.' The people could find no name for it. Princely indeed was Shun! How majestic was he, having possession of the empire, and yet seeming as if it were nothing to him!' In their governing the empire, were there no subjects on which Yaou and Shun employed their minds? There were subjects, only they did not employ their minds on the cultivation of the ground.

12. "I have heard of men using *the doctrines of* our great land to change barbarians, but I have never yet heard of any being changed

10. 爲,—low. 3d tone, 'on behalf of,'=who shall benefit. 易,—read as above, but meaning 'easy.' The difficulty spoken of arises from this, that to find the man in question requires the finder to go out of himself, is beyond what is in his own power. The reader must bear in mind that 仁 is the name for the highest virtue, the combination of all possible virtues. Comp. Ana. VI. xxviii. 11. See Con. Ana. VIII. xviii. and xix., which two chapters Mencius blends together with omissions and alterations. Observe the force of 亦 in the last clause. It='there were subjects, on which they employed their minds, but still, &c.' 12. 夏, and 夷,—used as in Con. Ana. III.

良、楚產也、悅周公仲尼之道、北學於中國、北方之學者、未能或之先也、彼所謂豪傑之士也、子之兄弟、事之數十年、師死、而遂倍之。○十三節 昔者、孔子沒、三年之外、門人治任將歸、入揖於子貢、相嚮而哭、皆失聲、然後歸、子貢反、築室於場、獨居三年、然後歸、他日、子夏、子張、子游、以有若似聖人、欲以

by barbarians. Ch'in Leang was a native of Ts'oo. Pleased with the doctrines of Chow-kung and Chung-ne, he came northwards to the Middle kingdom and studied them. Among the scholars of the northern regions, there was perhaps none who excelled him. He was what you call a scholar of high and distinguished qualities. You and your brother followed him some tens of years, and when your master died, you have forthwith turned away from him.

13. "Formerly, when Confucius died, after three years had elapsed, his disciples collected their baggage, and prepared to return to their several homes. But on entering to take their leave of Tsze-kung, as they looked towards one another, they wailed, till they all lost their voices. After this they returned to their homes, but Tsze-kung went back, and built a house for himself on the altar-ground, where he lived alone *other* three years, before he returned home. On another occasion, Tsze-hea, Tsze-chang, and Tsze-yew, thinking that Yew Jŏ resembled the sage, wished to render to him

v. 先,—the verb, up. 3d tone. 子之兄弟,—not 'your brothers,' but as in the translation; comp. par. 2. 倍=背.—Observe how Ts'oo, is here excluded from 'The Middle kingdom of Mencius' time. 13. On the death of Confucius, his disciples remained by his grave for three years, mourning for him as for a father, but without wearing the mourning dress. 治任,—both low. 1st tone, 'looked after their burdens.' Tsze-kung had acted to all his co-disciples as master of the ceremonies. Hence they took a formal leave of him. 場 is a flat place, an area scooped out upon the surface, and used primarily to sacrifice upon. Here it denotes such an area formed upon the sage's grave. On Yew Jŏ's resemblance to Confucius, see the Book of Rites, II. Pt. I. iii. 4. 彊,—low. 2d

所事孔子事之、彊曾子、曾子曰、不可、江漢以濯之、秋陽以暴之、皜皜乎、不可尚已。○十四節 今也南蠻鴃舌之人、非先王之道、子倍子之師而學之、亦異於曾子矣。○十五節 吾聞出於幽谷、遷于喬木者、未聞下喬木而入於幽谷者。○十六節 魯頌曰、戎狄是膺、荊舒是懲、周公方且膺之、子是之學、亦爲不善變矣。○十七節 從

the same observances which they had rendered to Confucius. They tried to force the disciple Tsăng to join with them, but he said, 'This may not be done. What has been washed in the waters of the Keang and Han, and bleached in the autumn sun:—how glistening is it! Nothing can be added to it.'

14. "Now here is this shrike-tongued barbarian of the south, whose doctrines are not those of the ancient kings. You turn away from your master and become his disciple. Your conduct is different indeed from that of the philosopher Tsăng.

15. "I have heard of *birds* leaving dark valleys to remove to lofty trees, but I have not heard of their descending from lofty trees to enter into dark valleys.

16. "In the Praise-songs of Loo it is said,

'He smote the barbarians of the west and the north,
He punished King and Seu.'

Thus Chow-kung would be sure to smite them, and you become their disciple again; it appears that your change is not good."

tone. 暴,—low. 4th tone, *puh.* 皜,—read *haou*, low 2d tone, or *kaou*, up. 2d. 尚=加. Comp. 無以尚之, Ana. IV. vii. 1. 14. 鴃,—'the shrike, or butcher bird,' a strong epithet of contempt or dislike, as applied to Heu Hing. 倍,—as above. 15. 下,—used as a verb, low. 3d tone. 16. See the Book of Poetry, IV. ii. Ode IV. st. 6. The two clauses quoted refer to the achievements of the duke He. Mencius uses them as if they expressed the approbation of his ancestor Chow-kung. 17. 賈,—read *kea*,

許子之道、則市賈不貳、國中無僞、雖使五尺之童適市、莫之或欺、布帛長短同、則賈相若、麻縷絲絮輕重同、則賈相若、五穀多寡同、則賈相若、屨大小同、則賈相若。○十八節曰、夫物之不齊、物之情也、或相倍蓰、或相什伯、或相千萬、子比而同之、是亂天下也、巨屨小屨同賈、人豈爲之哉、從許子之道、相率而爲僞者也、惡能治

17. *Ch'in Seang said*, "If Heu's doctrines were followed, then there would not be two prices in the market, nor any deceit in the kingdom. If a boy of five cubits were sent to the market, no one would impose on him; linen and silk of the same length would be of the same price. So it would be with *bundles of* hemp and silk, being of the same weight; with the different hanks of grain, being the same in quantity; and with shoes which were of the same size."

18. *Mencius* replied, "It is the nature of things to be of unequal quality. Some are twice, some five times, some ten times, some a hundred times, some a thousand times, some ten thousand times as valuable as others. If you reduce them all to the same standard, that must throw the empire into confusion. If large shoes and small shoes were of the same price, who would make them? For people to follow the doctrines of Heu, would be for them to lead one another on to practise deceit. How can they avail for the government of a State?"

up. 3d tone=價. 五尺之童,—see Con. Ana. VIII. vi. 麻縷絲絮 must be joined together, I think, in pairs, in opposition to the 布帛 above, the manufactured articles. 縷 is explained, in the 說文, by 綫, 'threads,' and may be used of silk or flax. 絮 is explained, also in the 說文, by 敝緜 'spoiled, or bad, floss.' Its general application is to floss of an inferior quality. 18. 倍,—different from that in parr. 12, 15, meaning 'as much again.' 相=相去, are separated from each other,' or 'are to each other as.' The size of the shoes is mentioned as a thing more palpable

國家。

第五章 墨者夷之、因徐辟而求見孟子。孟子曰、吾固願見、今吾尚病、病愈、我且往見、夷子不來。二節 他日、又求見孟子、孟子曰、吾今則可以見矣、不直、則道不見、我且直之、吾聞夷子墨者、墨之治喪也、以薄爲其道也、夷子思以易天下、豈以爲非是

CHAPTER V. 1. The Mĭhist, E Che, sought, through Seu Peih, to see Mencius. Mencius said, "I indeed wish to see him, but at present I am still unwell. When I am better, I will myself go and see him. E need not come here *again*."

2. Next day, *E Che* again sought to see Mencius. Mencius said, "To day I am able to see him. But if I do not correct his errors, the *true* principles will not be fully evident. Let me first correct him. I have heard that E is a Mĭhist. Now Mih considers that in the regulation of funeral matters a spare simplicity should be the rule. E thinks with *Mih's doctrines* to change *the customs of* the empire;—how does he regard them as if they were wrong, and not

than their quality, and exposing more easily the absurdity of Heu's proposition.

CH. 5 HOW MENCIUS CONVINCED A MIHIST OF HIS ERROR, THAT ALL MEN WERE TO BE LOVED EQUALLY, WITHOUT DIFFERENCE OF DEGREE.

1. Mih, by name 翟, (read *Teih*), was a heresiarch between the times of Con. and Men. His distinguishing principle was that of universal and equal love, which he contended would remedy all the evils of society. See next part, ch. ix, *et al.* (It has bsen contended lately, however, by the Rev. Joseph Edkins, that Mencius' account of Mih's views is unfair. See Journal of the North-China Branch of the Royal Asiatic Society, No. II. Some of Mih's writings remain, and I hope to be able to procure a copy, in time to give some notice of them in the prolegomena.) 徐辟 (read *Peih* or *P'eih*) was a disciple of Mencius. The philosopher, acc. to the opinion of Choo He, was well enough, but feigned sickness, and told E Che that he need not come again to see him to try his sincerity. It is to be understood that Che had intimated that he was dissatisfied with his Mihism, and Mencius would be guided in his judgment of his really being so, by testing his desire to get an interview with him. It is difficult to express the force of the particle 且. 'Myself' comes near it. 夷子不來 is Mencius' remark, and Chaou K'e is wrong, when he carries it on to the next par., and construes—'E in consequence did not then come, but another day, &c.' 2. 他日, 'another day;' probably, 'next day.' The repetition of the application satisfied Mencius that Che was really anxious to be instructed. 直, Choo He says,=盡言以相正, 'to expound the truth fully to correct him.' 不

而不貴也、然而夷子葬其親厚、則是以所賤事親也。

三節 徐子以告夷子、夷子曰、儒者之道、古之人若保赤子、此言何謂也、之則以爲愛無差等、施由親始。徐子以告孟子、孟子曰、夫夷子信以爲人之親其兄之子、爲若親其鄰之赤子乎、彼有取爾也、赤子匍匐將入井、

honour them? Notwithstanding his views, E buried his parents in a sumptuous manner, and so he served them in the way which *his doctrines* discountenance."

3. The disciple Seu informed E of these remarks. E said, "*Even according to* the principles of the learned, we find that the ancients *acted towards the people*, 'as if they were watching over an infant.' What does this expression mean? To me it sounds that we are to love *all* without difference of degree; but the manifestation *of love* must begin with our parents." Seu reported this reply to Mencius, who said, "Now, does E really think that a man's affection for the child of his brother is *merely* like his affection for the infant of a neighbour? What is to be laid hold of in that *expression* is simply this:—that if an infant crawling about is about to fall into a well,

見,—見, low. 3d tone. 我且直之,—且 is here=將, 'will.' The 備旨 says that 對未遽見言, 'it is used with reference to the not readily granting E an interview.' Mencius wanted to put the applicant right, before conversing with him. We are to suppose that, after the acknowledgment in the concl. par., he admitted E to his presence. This principle about conducting funerals, or mourning generally, in a spare and inexpensive manner, was a subordinate point of Mih's teaching, and Mencius knowing that E Che had not observed it, saw how he could lead him on from it to see the error of the chief principle of the sect. 貴 and 賤 are both verbs. 3. Che attempts to show that the classical doctrine likewise had the principle of equal and universal love. See the 若保赤子, quoted in the 'Great Learning,' Comm. ix. 2. 之則,—之 is the name of the speaker. 差, read *ts'ze*, 'uneven.' 差等,—'uneven degrees.' E Che does not attempt to vindicate the sumptuous interment of his parents;—he says 施由始親, not knowing what to say. 夫,—low. 1st tone. 彼有取爾(=耳)也, with what follows, requires to be supplemented by the reader:—'The child's falling into the well being thus from no perverse intent, but the consequence of its helplessness, people will all try to save it; and the

非赤子之罪也、且天之生物也、使之一本、而夷子二本、故也。○四節 蓋上世、嘗有不葬其親者、其親死、則舉而委之於壑、他日過之、狐狸食之、蠅蚋姑嘬之、其顙有泚、睨而不視、夫泚也、非爲人泚、中心達於面目、蓋歸反

it is no crime in the infant. Moreover, Heaven gives birth to creatures in such a way that they have one root, and E makes them to have two roots. This is the cause *of his error.*

4. "And, in the most ancient times, there were some who did not inter their parents. When their parents died, they took them up and threw them into some water-channel. Afterwards, when passing by them, *they saw* foxes and wild-cats devouring them, and flies and gnats biting at them. The perspiration started out upon their foreheads, and they looked away, unable to bear the sight. It was not on account of other people that this perspiration flowed. The emotions of

people, liable to offend in ignorance, are to be dealt with in the same way;—to be instructed and watched over. This is all that we can find in the words which he quotes.' Chaou K'e makes 彼 refer to E Che:—'he only takes a part of the meaning. He loses the scope of the whole, and clings to the word infant.' This is ingenious, but does not seem sound. The 'one root' is the parents (and the seed in reference to inanimate things, but the subject is all about men, and hence the 備旨 says that 物 is to be taken as=人), to whom therefore should be given a peculiar affection. Mih saying that other men should be loved as much, and in the same way, as parents, made two roots. The 故 is quite enigmatic, but it is explained as I have done. 4. 蓋, not exactly 'for,' but as a more general continuative. Julien translates the first clause:—'*Porro in superioribus seculis nondum erant qui sepelirent suos parentes,*' and he blames Noel for rendering—'*quidam filii parentes suos tumulo non mandabant.*' Mencius, he says, 'is treating of all men, and not of some only.' I cannot, however, get over the 者, which would seem to require the rendering given by Noel. Reference is made indeed to the highest antiquity (上世), when the sages had not yet delivered their rules of ceremonies, but from the clause 非爲人泚, we may infer that even then all were not equally unobservant of what was proper. 過,—up. 1st tone. The passing by is not to be taken as fortuitous. Their natural solicitude brought them to see how it was with the bodies. The 狐 is 'the fox.' 狸 or 貍 is a name given to diff. animals. We have the 貓狸, or 'wild cat;' the 風狸, which appears to be the 'raccoon;' and others. 姑, says Choo He, has no meaning, but is a drawl between the words before and after it. Some would take it for 蛄, a kind of cricket. 非爲人泚,—comp. 非所以要譽云云, II. Pt. I. vi. 3. 中心,—'their middle heart,' the very centre of their being. 蓋歸,—蓋='and forthwith,'

虆梩而掩之、掩之誠是也、則孝子仁人之掩其親、亦必有道矣。

五節 徐子以告夷子、夷子憮然爲閒曰、命之矣。

their hearts affected their faces and eyes, and instantly they went home, and came back with baskets and spades and covered the bodies. If *the covering them thus* was indeed right, you may see that the filial son and virtuous man, in interring *in a handsome manner* their parents, act according to a proper rule."

5. The disciple Seu informed E of what Mencius had said. E was thoughtful for a short time, and then said, "He has instructed me."

but what follows contains a proof of what is said before—中心云云. 反虆梩,—'overturned baskets and shovels,' *i e.*, of earth. 虆,—read *lo* (not *lui*, as enjoined in the tonal notes in most edd. of Mencius), low. 1st tone. The meaning of 梩 is obscure; that of a spade or shovel (wooden, of course) is given, however, to it. The conclusion of the argument is this, that what affection prompted in the first case, was prompted similarly in its more sumptuous exhibition in the progress of civilization. If any interment was right, a handsome one must be right also. 5. 憮然, in the dict., is explained, as 'the appearance of being surprised.' In Ana. XVIII. vi. 4, Choo He explains the phrase by 悵然, 'vexed-like.' I have there translated—'with a sigh.' 命之,—之 is again the speaker's name. 命 is in the sense of 教, 'to instruct.'

BOOK III.

T'ĂNG WĂN KUNG. PART II.

滕文公章句下

第一章 陳(一節)代曰、不見諸
侯、宜若小然、今一
見之、大則以王、小
則以霸、且志曰、枉
尺而直尋、宜若可
爲也。(二節)孟子曰、昔齊
景公田、招虞人以
旌、不至、將殺之、志
士不忘在溝壑、勇

CHAPTER I. 1. Ch'in Tae said *to Mencius*, "In not *going to* wait upon any of the princes, you seem to me to be standing on a small point. If now you were once to wait upon them, the result might be so great that you would make one of them emperor, or, if smaller, that you would make one of them chief of all the other princes. Moreover, the History says, 'By bending *only* one cubit, you make eight cubits straight'. It appears to me like a thing which might be done."

2. Mencius said, "Formerly, the duke King of Ts'e, once when he was hunting, called his forester to him by a flag. *The forester* would not come, *and the duke* was going to kill him. *With*

CH. 1. HOW MENCIUS DEFENDED THE DIGNITY OF RESERVE, BY WHICH HE REGULATED HIS INTERCOURSE WITH THE PRINCES OF HIS TIME. To understand the chapter, it must be borne in mind, that there were many wandering scholars in the days of Mencius, men who went from court to court, recommending themselves to the various princes, and trying to influence the course of events by their counsels. They would stoop for place and employment. Not so with our philosopher. He required that there should be shown to himself a portion of the respect which was due to the principles of which he was the expounder. 1. Ch'in Tae was one of Mencius' disciples. 不見=不往見. 宜若小然,='in reason is as if it were small-like.' 大 is said to be 大用, 'if you were greatly employed,' and 小=小用. It is better to take these terms as in the translation. The clauses must be expanded—大則以其君王,小則以其君霸. 王,—low. 3d tone. 志,—see Pt. I. ii. 3. The 'thing that might be done' is Mencius' going to wait on the princes. 2. The 虞人 was an officer as old as the time of Shun, who appoints Yih (益), Shoo-king, II. i. 22, saying that 'he could rightly superintend the birds and beasts of the fields and trees on his hills, and in his forests.' In the Chow Le, XVII. vi., we have an account of the office, where it appears, that, on occasion of a great hunting, the forester had to clear the paths, and set up flags for the hun-

士不忘喪其元、孔子奚取焉、取非其招不往也、如不待其招而往、何哉。○三節且夫枉尺而直尋者、以利言也、如以利、則枉尋直尺而利、亦可爲與。○四節昔者、趙簡子使王良與嬖奚乘、終日而不獲

reference to this incident, Confucius said, 'The determined officer never forgets *that his end may be* in a ditch or a stream; the brave officer never forgets that he may lose his head.' What was it *in the forester* that Confucius thus approved? He approved his not going *to the duke,* when summoned by the article which was not appropriate to him. If one go *to see the princes* without waiting to be invited, what can be thought of him?

3. "Moreover, *that sentence,* 'By bending *only* one cubit, you make eight cubits straight,' is spoken with reference to the gain *that may be got.* If gain be the object, then, if it can be got by bending eight cubits to make one cubit straight, may we likewise do that?

4. "Formerly, the officer Chaou Keen made Wang Leang act as charioteer for his favourite He, when, in the course of a whole day,

ters to collect around. There the charges are the 'hills,' and 'marshes,' and here, acc. to Chaou K'e and Choo He, they were the 'preserves and parks.' In those times, the various officers had their several tokens, which the prince's messenger bore when he was sent to call any of them. A forester's token was a fur cap, and the one in the text would not answer to a summons with a flag. See the incident in the 左傳, 昭公, 二十年, where the details however, and Confucius' judgment on it, are different. It is there said:—'The prince of Ts'e was hunting in P'ei and summoned the forester with *a bow.* As the forester did not come, the prince had him seized, when he excused himself saying, *In the huntings of former princes,* 大夫 *have been summoned with a banner;* 士, *with a bow; and the forester with a fur cap. As I did not see the fur cap, I did not venture to approach.* The duke on this dismissed the man. Chung-ne said, *He observed the law of his office, rather than the ordinary rule of answering the summons. Superior men will approve of his act.*' 田,—used for 畋 or 佃. The observations which must be taken as made by Confucius are found nowhere else. 元,—here=首, 'the head.' 不忘 is a difficult phrase in the connection. I have made the best of it I could. The first 其招 is plain enough—the summons appropriate to him, *i.e.*, to a forester. We cannot lay so much stress, however, on the 其 in the same phrase in the last sentence, the subject of the chapter being the question of Mencius' waiting on the princes without being called by them at all. 3. 且夫 (low. 1st tone) is more forcible and argumentative than 且 alone. 如以利=如以計利爲心. The question in 亦可爲與 is an appeal to Tae's own sense of what was right. Admit what he asked in par. 1, any amount of evil might be done that good might come. Was he prepared to allow that? 4. Chaou Keen (簡 was the posthumous epithet. His name was 鞅, *Yang*) was a noble of Tsin, in the times of Confucius, and Wang Leang was his charioteer, famous for his skill. Leang

一禽、嬖奚反命曰、天下之賤工也、或以告王良、良曰、請復之、彊而後可、一朝而獲十禽。嬖奚反命曰、天下之良工也。簡子曰、我使掌與女乘、謂王良、良不可、曰、吾爲之範我馳驅、終日不獲一、爲之詭遇、一朝而獲十。詩云、不失其馳、舍矢如破、我不貫與小人乘、請辭。

they did not get a single bird. The favourite He reported this result, saying, 'He is the poorest charioteer in the world.' Some one told this to Wang Leang, who said, 'I beg leave to *try* again.' By dint of pressing, this was accorded to him, when in one morning they got ten birds. The favourite, reporting this result, said, 'He is the best charioteer in the world.' Këën said, 'I will make him always drive your carriage for you.' When he told Wang Leang so, *however*, Leang refused, saying, 'I *drove* for him, strictly observing the proper rules for driving, and in the whole day he did not get one *bird*. I *drove* for him so as deceitfully to intercept *the birds*, and in one morning he got ten. It is said in the Book of Poetry,

There is no failure in the management of their horses;
The arrows are discharged surely, like the blows of an axe.

I am not accustomed to drive for a mean man. I beg leave to decline the office.'

appears in the histories of the time—the 左傳, and 國語—by difft. names. He is called 郵無恤, 郵無正, 郵良, as well as 王良. See the 四書摭餘說, *in loc.* 與=爲, 'for,' and 乘 (low. 3d tone), 'a carriage,' is used as a verb, 'to drive a carriage.' 反命,—See Pt I. ii. 3. It is a phrase of form. 工,—'a mechanic,' 'an artist;' here='a charioteer.' 請復 (low. 3d tone) 之,—'I beg to *again* it.' 彊,—low. 2d. tone. 掌與女(=汝)乘,—'to manage the chariot-driving for you.' It is not common in Chinese to separate, as here, the verb and its object. 良不可, 'Leang might not,' *i.e.*, might not be induced to take the office. 吾爲 (low. 3d tone) 之範我馳驅, 'I for him *law-ed* my racing my horses and whipping them.' 詩云,—see the She king, II. iii. Ode V. st 6. Literally the two lines are 'They err not in the galloping; they let go the arrows, as if rending.' 舍,—upper 3d tone. 貫,—used for 慣. 5. 比,—low. 3d tone, in

五節 御者、且羞與射者比、比、而得禽獸、雖若丘陵、弗爲也、如枉道而從彼、何也、且子過矣、枉己者、未有能直人者也。

第二章 一節 景春曰、公孫衍、張儀、豈不誠大丈夫哉、一怒而諸侯懼、安居而天下熄。二節 孟子曰、是焉得爲大丈夫乎、子未學禮乎、丈夫之冠也、父

5. "*Thus* this charioteer even was ashamed to bend improperly to the will of *such an* archer. Though, by bending to it, they would have caught birds and animals enow to form a hill, he would not do so. If I were to bend my principles and follow those *princes*, of what kind would my conduct be? And you are wrong. Never has a man who has bent himself been able to make others straight."

CHAPTER II. 1. King Ch'un said *to Mencius*, "Are not Kung-sun Yen and Chang E really great men? Let them once be angry, and all the princes are afraid. Let them live quietly, and the flames of trouble are extinguished throughout the empire."

2. Mencius said, "How can such men be great men? Have you not read the Ritual *Usages?*—'At the capping of a young man, his

the sense of 'to flatter.' 丘陵,—to be taken together, 'a mound,' 'a hill.' The 彼,—'that, or those,' referring to 諸侯 in par. 1. We must supply *I*, as the nominative to 枉. The concluding remark is just, but hardly consistent with the allowances for their personal misconduct which Mencius was prepared to make to the princes.

CH. 2. MENCIUS' CONCEPTION OF THE GREAT MAN. 1. King Ch'un was a man of Mencius' days, 'a practiser of the art of up-and-across' (爲縱横之術者), *i.e.*, one who plumed himself on his versatility. Kung-sun Yen and Chang E were also men of that age, natives of Wei (魏), and among the most celebrated of the ambitious scholars, who went from State to State, seeking employment, and embroiling the princes. See the 'Historical Records,' Book C, 列傳, ch. x. 丈夫,—see Pt. I. i. 4. The phrase is used, however, in the next par., for 'a grown up youth.' 熄 has the opposite meanings of 'feeding a fire,' and 'extinguishing a fire.' The latter is its meaning here. 2. 是,—referring to Yen and E with what is said about them above. 焉,—the interrogative, up. 1st tone. The 'Rites' or 'Book of Rites,' to which Mencius here chiefly refers, is not the compilation now received among the higher classics, under the name of the Le Ke, but the Le E (禮儀). He throws various passages together, and, according to his wont, is not careful to quote correctly.

命之、女子之嫁也、母命之、往送之門、戒之曰、往之女家、必敬必戒、無違夫子、以順爲正者、妾婦之道也。○三節居天下之廣居、立天下之正位、行天下之大道、得志、與民由之、不得志、獨行其道、富貴不能淫、貧賤不能移、威武不能屈、此之謂大丈夫。

father admonishes him. At the marriage of a young woman, her mother admonishes her, accompanying her to the door on her leaving, and cautioning her with these words, *You are going to your home. You must be respectful; you must be careful. Do not disobey your husband.*' *Thus*, to look upon compliance as their correct course is the rule for women.

3. "To dwell in the wide house of the world, to stand in the correct seat of the world, and to walk in the great path of the world; when he obtains his desire *for office*, to practise his principles for the good of the people; and when that desire is disappointed, to practise them alone; to be above the power of riches and honours to make dissipated, of poverty and mean condition to make swerve from principle, and of power and force to make bend:—these characteristics constitute the great man."

In the Le E, not only does her mother admonish the bride, but her father also, and his concubines, and all to the effect that she is to be obedient, though the husband (here called 夫子) is not expressly mentioned. See the 儀禮註疏, Bk. 11. pp. 49. 50. For the ceremonies of capping, see the same, Bk. I. In 送之門, and, more especially, in 往之女(汝)家 the 之 joins the verbs and nouns, as if it were='to,' or the verb,=往. 妾婦 are to be taken together,—'a concubine-woman.' Mencius uses the term 妾, in his contempt for Yen and E, who, with all their bluster, only pandered to the passions of the princes. Obedience is the rule for all women, and specially so for secondary wives.

3. 'The wide house of the world' is *benevolence* or *love*, the chief and home of all the virtues; 'the correct seat' is *propriety;* and 'the great path' is *righteousness.* 與民由之 (the 之 refers to the virtues so metaphorically indicated),—'walks according to them, along with the people.' The paraphrase in the 日講 says:—'Getting his desire, and being employed in the world, he comes forth, and carries out these principles of benevolence, propriety, and righteousness, towards the peo-

第三章 一節 周霄問曰、古之君子仕乎。孟子曰、仕、傳曰、孔子三月無君、則皇皇如也、出疆、必載質、公明儀曰、古之人、三月無君、則弔。二節 三月無君則弔、不以急乎。三節 曰、士之失位也、猶諸侯之失國家也、禮曰、諸侯耕助、以供粢盛、

CHAPTER III. 1. Chow Seaou asked *Mencius* saying, "Did superior men of old time take office?" Mencius replied, "They did. The Record says, 'If Confucius was three months without *being employed by some* sovereign, he looked anxious and unhappy. When he passed from the boundary of a State, he was sure to carry with him his proper gift of introduction.' Kung-ming E said, 'Among the ancients, if an officer was three months unemployed by a sovereign, he was condoled with.'"

2. *Seaou said*, "Did not this condoling, on being three months unemployed by a sovereign, show a too great urgency?"

3. *Mencius* answered, "The loss of his place to an officer is like the loss of his kingdom to a prince. It is said in the Book of Rites, 'A prince ploughs himself, and is assisted *by the people*, to supply

ple, and pursues them along with them.' 此之謂,—'this is what is called.'

CH. 3. OFFICE IS TO BE EAGERLY DESIRED, AND YET IT MAY NOT BE SOUGHT BUT BY ITS PROPER PATH. It will be seen that the questioner of Mencius in this chapter, a man of Wei, and one of the wandering scholars of the time, wished to condemn the philosopher for the dignity of reserve which he maintained in his intercourse with the various princes. Mencius does not evade any of his questions, and very satisfactorily vindicates himself. 1. 傳,—low. 3d tone, the 'Record;' whatever it was, it is now lost. 無君,—'without a sovereign,' *i.e.*, without office. 皇皇如 is 'the appearance of one who is seeking for something and can't find it.' It is appropriate to a mourner in the first stages of grief after bereavement. 質,—read *che*, up. 3d tone, synonymous with 贄. Every person waiting on another,—a superior,—was supposed to pave his way by some introductory gift, and each official rank had its proper article to be used for that purpose by all belonging to it. See the Le-ke, I. Pt. II. iii. 18. Confucius carried this with him, that he might not lose any opportunity of getting to be in office again. Kung-ming E, we are told by Chaou K'e, was 'a worthy,' but of what time and what state, we do not know. An individual of the same surname is mentioned, Ana. XIV. xiv. Julien translates 不弔 incorrectly by—'*tunc in luctu erant.*' The paraphrase of the 日講 says:—'Then people all came to condole with and to comfort them.' 2. 以 is to be taken as synonymous with 已.

3. 國家,—the State, embracing the families of the nobles. In his quotations from the Le Ke, Mencius combines and adapts to his purpose, with more, however, than his usual freedom, different passages. See Bk. XXIV. ii. parr. 5, 7, and Bk. V. iii. par. 9. Choo He, to

夫人蠶繅、以爲衣服、犧牲不成、粢盛不潔、衣服不備、不敢以祭、惟士無田、則亦不祭、牲殺器皿、衣服不備、不敢以祭、則不敢以宴、亦不足弔乎。

四節 出疆必載質、何也。

五節 曰、士之仕也、猶農夫之耕也、農夫豈爲出疆、舍其耒

the millet *for sacrifice*. His wife keeps silk-worms, and unwinds their cocoons, to make the garments *for sacrifice*.' If the victims be not perfect, the millet not pure, and the dress not complete, he does not presume to sacrifice. 'And the scholar who, *out of office*, has no *holy* field, in the same way, does not sacrifice.' The victims for slaughter, the vessels, and the garments, not being all complete, he does not presume to sacrifice, and then neither may he dare to feel happy.' Is there not here sufficient ground also for condolence?"

4. *Seaou again asked*, "What was the meaning of *Confucius'* always carrying his proper gift of introduction with him, when he passed over the boundaries *of the State where he had been?*"

5. "An officer's being in office," was the reply, "is like the ploughing of a husbandman. Does a husbandman part with his plough, because he goes from one State to another?"

illustrate the text, gives another summary of the passages in the Le Ke, thus:—'It is said in the Book of Rites, The princes had their special field of 100 *mow*, in which, wearing their crown, with its blue flaps turned up, they held the plough to commence the ploughing, which was afterwards completed with the help of the common people. The produce of this field was reaped and stored in the ducal granary, to supply the vessels of millet in the ancestral temple. They also caused the family women (世婦) of their harem to attend to the silkworms, in the silkworm house attached to the State mulberry trees, and to bring the cocoons to them. These were then presented to their wives, who received them in their sacrificial headdress and robe, soaked them, and thrice drew out a thread. They then distributed the cocoons among the ladies of the three palaces, to prepare the threads for the ornaments on the robes to be worn in sacrificing to the former kings and dukes.' 盛,—low. 1st tone, 'the millet placed in the sacrificial vessel. 犧牲,—牲, the victim, whatever it might be; 犧, the victim, as pure and perfect. The officer's field is the 圭 field, Pt. I. iii. 16. 器皿 together=vessels. Choo He says the 皿 were the covers of the 器. 以宴,—'to feast,'=to feel happy.—The argument is that it was not the mere loss of office which was a proper subject for grief and condolence, but the consequences of it, especially in not being able to continue his proper sacrifices, as here set forth. 5. 舍,—up. 2d tone. 耒耜,—see Pt. I. iv. p. 3. 6. The

耜哉。○六節、曰、晉國、亦仕國也、未嘗聞仕如此其急、仕如此其急也、君子之難仕何也。曰、丈夫生、而願爲之有室、女子生、而願爲之有家、父母之心、人皆有之、不待父母之命、媒妁之言、鑽穴隙相窺、踰牆相從、則父母國人皆賤之、古之人未嘗不欲仕也、又惡不由其道、不由其道而往者、與鑽穴隙之類也。

6. *Seaou* pursued, "The kingdom of Tsin is one, as well as others, of official employments, but I have not heard of any being thus earnest about being in office. If there should be this urgency about being in office, why does a superior man make any difficulty about the taking it?" *Mencius* answered, "When a son is born, what is desired for him is that he may have a wife; when a daughter is born, what is desired for her is that she may have a husband. This feeling of the parents is possessed by all men. If *the young people*, without waiting for the orders of their parents, and the arrangements of the go-betweens, shall bore holes to steal a sight of each other, or get over the wall to be with each other, then their parents and all other people will despise them. The ancients did indeed always desire to be in office, but they also hated being so by any improper way. To go *to get office* by an improper way is of a class with *young people's* boring holes."

kingdom of Tsin,'—see I. Pt. I. v. 1. 君子之難仕,—by the 君子 Seaou evidently intends Mencius himself, who, however, does not notice the insinuation. 丈夫 and 女子,—here simply 'a son,' 'a daughter.' 爲, low. 3d tone. A man marrying is said 有室, 'to have an apartment,' and a woman marrying, 有家, 'to have a family,' or 'home.' 媒妁之言,—see the Chow Le, XIV. vii; the She-king, I. viii. Ode VI. st. 6. The law of marriage here referred to by Mencius still obtains, and seems to have been the rule of the Chinese race from time immemorial. 相從,—從=就. 惡,—up. 3d tone, the verb. 而往,—往=往見諸侯.

第四章 彭一節更問曰、後車數十乘、從者數百人、以傳食於諸侯、不以泰乎。孟子曰、非其道、則一簞食不可受於人、如其道、則舜受堯之天下、不以爲泰、子以爲泰乎。二節曰、否、士無事而食、不可也。三節曰、子不通功易事、以羨補不足、則農有餘粟、女有餘布、子如通之、則梓匠輪輿、皆

CHAPTER IV. 1. P'ang Kăng asked *Mencius*, saying, "Is it not an extravagant procedure to go from one prince to another and live upon them, followed by several tens of carriages, and attended by several hundred men?" Mencius replied, "If there be not a proper ground *for taking it*, a single bamboo-cup of rice may not be received from a man. If there be such a proper ground, then Shun's receiving the empire from Yaou is not to be considered excessive. Do you think it was excessive?"

2. *Kăng* said, "No. But for a scholar *performing* no service to receive his support notwithstanding, is improper."

3. *Mencius* answered, "If you do not have an intercommunication of the productions of labour, and an interchange of *men's* services, so that *one from his* overplus may supply the deficiency *of another*, then husbandmen will have a superfluity of grain, and

CH. 4. THE LABOURER IS WORTHY OF HIS HIRE, AND THERE IS NO LABOURER SO WORTHY AS THE SCHOLAR WHO INFORMS MEN TO VIRTUE. 1. P'ang Kăng was a disciple of Mencius. His object in addressing him, as in this chapter, seems to have been to stir him up to visit the princes, and go into office. 乘,—low. 3d tone, following 車, as a numeral or classifier. 從者—從, low. 3d tone, 'an attendant,' 'a follower,' not in a moral sense. 傳,—low. 3d tone, explained in the diction. by 續, 'to connect,' 'succeed to.' 以傳, 'by succession.'—The phrase is felt to be a difficult one. Sun Shih explains it thus:—'Mencius got his support from the princes, and his chariots and disciples got their support from Mencius. It came to this that the support of all was from the contributions of the princes, and hence it is said that by their mutual connection they all lived on the princes.' 簞食—食, *tsze*, low. 3d tone, 'rice cooked.' Comp. Ana. VI. ix. 堯之天下, 'Yaou's empire,' *i.e.*, the empire from Yaou. 舜 may be construed very well as the nominative to 以爲. 3. 守先王之道以待後之學者,—the paraphrase in the 合講 is:—'He firmly guards the principles of benevolence and right-

得食於子、於此有人焉、入則孝、出則弟、守先王之道、以待後之學者、而不得食於子、子何尊梓匠輪輿、而輕爲仁義者哉。○四節曰、梓匠輪輿、其志將以求食也、君子之爲道也、其志亦將以求食與。曰、子何以其志爲哉、其有功於子、可食而食之矣、且子食志乎、食功乎。曰、

women will have a superfluity of cloth. If you have such an interchange, carpenters and carriage-wrights may all get their food from you. Here now is a man, who, at home, is filial, and abroad, respectful to his elders; who watches over the principles of the ancient kings, awaiting *the rise of* future learners:—and yet you will refuse to support him. How is it that you give honour to the carpenter and carriage-wright, and slight him who practises benevolence and righteousness?"

4. *P'ang Kăng* said, "The aim of the carpenter and carriage-wright is *by their trades* to seek for a living. Is it also the aim of the superior man in his practice of principles thereby to seek for a living?" "What have you to do," returned *Mencius*, "with his purpose? He is of service to you. He deserves to be supported, and should be supported. And *let me ask*,—Do you remunerate a man's intention, or do you remunerate his service." *To this Kăng* replied, "I remunerate his intention."

eousness transmitted by the ancient kings, so that they do not get obscured or obstructed by perverse discourses, but hereby await future learners, and secure their having matter of instruction and models of imitation, whereby they may enter into truth and right. Thus he continues the past and opens the way for the future, and does service to the world.' 以待, then,='for the benefit of.' The 梓 and 匠 are both workers in wood, the 梓人's work being in smaller things, such as vessels, and articles of furniture, and the 匠人's in large, such as building houses, &c. The 輪人 made the wheels and also the cover of a carriage; the 輿人 the other parts. 4. Observe how appropriately 將, expressive of futurity or object, follows 志. 可食而食之,—here 食 and the three that follow, are read as in—簞食, but with a different meaning, being='to feed' (active or passive), 'to give

食志。五節曰、有人於此、毀瓦畫墁、其志將以求食也、則子食之乎。曰、否。曰、然則子非食志也、食功也。

第五章 萬一節章問曰、宋、小國也、今將行王政、齊楚惡而伐之、則如之何。二節孟子曰、湯居亳、與葛爲鄰、葛伯放而不祀。湯使人問之曰、何爲不祀。曰、無以供犧牲也、湯使遺之牛羊、葛伯食

5. *Mencius* said, "There is a man here, who breaks your tiles, and draws *unsightly* figures on your walls;—his purpose may be thereby to seek for his living, but will you indeed remunerate him?" "No," said Kăng; *and Mencius then* concluded, "That being the case, it is not the purpose which you remunerate, but the work done."

Chapter V. 1. Wan Chang asked *Mencius*, saying, "Sung is a small State. *Its ruler* is now setting about to practise the *true* royal government, and Ts'e and Ts'oo hate and attack him. What in this case is to be done?"

2. *Mencius* replied, "When T'ang dwelt in Pŏ, he adjoined to *the State of* Kŏ, the chief of which was living in a dissolute state and neglecting *his proper* sacrifices. T'ang sent messengers to inquire why he did not sacrifice. He replied, 'I have no means of supplying the *necessary* victims.' *On this*, T'ang caused oxen and sheep to be sent to him, but he ate them, and still continued not to sacrifice.

rice to.' 5. 畫, (low. 3d tone,) 墁,—墁 means 'ornaments on walls.' He must therefore take 畫 in a bad sense, to correspond to the 毀. A man wishes to mend the roof, but he only breaks it; to ornament the wall, but he only disfigures it.

Ch. 5. The prince who will set himself to practise a benevolent government on the principles of the ancient kings has none to fear. 1. Wan Chang was a disciple of Mencius, the fifth book of whose Works is named from him. What he says here may surprise us, because we know that the duke of Sung (its capital was in the pres. district of Shang-hew [商邱], in the Kwei-tih department of Ho-nan), or king, as he styled himself, was entirely worthless and oppressive. See the 'Historical Records,' Book XXXVIII., 宋微子世家, towards the end. 2. Comp. I. Pt. II. iii. 1, and xi. 2. Pŏ, the capital of T'ang (though there were three places of the same name), is referred to the same department of Ho-

之、又不以祀、湯又使人問之曰、何爲不祀、曰、無以供粢盛也、湯使亳衆往爲之耕、老弱饋食、葛伯率其民、要其有酒食黍稻者奪之、不授者殺之、有童子以黍肉餉、殺而奪之、書曰、葛伯仇餉、此之謂也、〇三節爲其殺是童子而征之、四海之內、皆曰、非富天下也、爲匹夫匹

T'ang again sent messengers to ask him the same question as before, when he replied, 'I have no means of obtaining the *necessary* millet.' *On this*, T'ang sent the mass of the people of Pŏ to go and till the ground for him, while the old and feeble carried their food to them. The chief of Kŏ led his people to intercept those who were thus charged with wine, cooked rice, millet, and paddy, and took their stores from them, while they killed those who refused to give them up. There was a boy who had some millet and flesh for the labourers, who was thus slain and robbed. What is said in the Book of History, 'The chief of Kŏ behaved as an enemy to the provision-carriers,' has reference to this.

3. "Because of his murder of this boy, *T'ang* proceeded to punish him. All within the four seas said, 'It is not because he desires the riches of the empire, but to avenge a common man and woman.'

nan as the country of Kŏ, viz., that of Kwei-tih. Its site is said to have been distant from the site of the supposed capital of Kŏ only about 100 *le*, so that T'ang might easily render the services here mentioned to the 伯, chief or baron, of Kŏ. 無以供,—'no means of supplying,' *i.e.*, of obtaining. 遺, low. 3d tone, =饋. 粢盛, (low. 1st tone),—see last ch. 爲之,—爲, low. 3d tone. 饋食,—食, *tsze*, low. 3d tone. 要, up. 1st tone. We find it defined in the dict., by 'to meet with,' 'to extort,' which approximate to the meaning here. 酒食,—食, as above, low. 3d tone. 書曰,—see the Shoo-king, IV. ii. 6.—In the 四書摭餘說, *in loc.*, 王厚齋 is quoted, to the effect that if Mencius had not been thus particular in explaining what is alluded to in the words of the Shoo-king, the interpretations of them would have been endless. But that in his time there were ancient books which could be appealed to. 3. 爲,—low. 3d tone. 匹夫匹婦,—'common men and women;' see Ana. XIV. xviii. 3. The phrases are understood here, however, with a special application to the father and mother of the murdered boy. 4.

婦復讐也。○四節湯始征、自葛載、十一征、而無敵於天下、東面而征、西夷怨、南面而征、北狄怨、曰、奚爲後我、民之望之、若大旱之望雨也、歸市者弗止、芸者不變、誅其君、弔其民、如時雨降、民大悅、書曰、徯我后、后來其無罰。○五節有攸不爲臣、東征、綏厥士女、匪厥玄黃、紹我周王見休、惟臣附于大邑周、其

4. "When T'ang began his work of executing justice, he commenced with Kŏ, and *though* he punished eleven *princes*, he had not an enemy in the empire. When he pursued his work in the east, the rude tribes in the west murmured. So did those on the north, when he was engaged in the south. Their cry was—'Why does he make us last.' *Thus*, the people's longing for him was like their longing for rain in a time of great drought. The frequenters of the markets stopped not. Those engaged in weeding *in the fields* made no change *in their operations*. While he punished their rulers, he consoled the people. *His progress* was like the falling of opportune rain, and the people were delighted. It is said in the Book of History, 'We have waited for our prince. When our prince comes, we may escape from the punishments *under which we suffer*.'

5. "There being some who would not become the subjects *of Chow, king Woo* proceeded to punish them on the east. He gave tranquillity to their people, who *welcomed him* with baskets full of

Compare I. Pt. II. xi. 2. There are, however, some variations in the phrases. 載=始. The quotation in the end is from a different part of the Shoo-king. See IV. v. Section II. 6. The eleven punitive expeditions of T'ang cannot all be determined. From the She-king and Shoo-king six only are made out, while by some their number is given as 22, and 27. See the 集證, *in loc.* 5. Down to 大邑周.—the substance of this par. is found in the Shoo-king. See V. iii. 7, but this book of the Shoo-king is confessed to require much emendation in its arrangement. 士女=男女. 匪,—used for 篚. 匪厥玄黃,—'basketed their azure and yellow *silks*.' It is said:—'Heaven is azure, and Earth is yellow. King Woo was able to put away the evils of the Yin rule, and gave the people rest. He might be

君子實玄黃于匪、以迎其君子、其小人簞食壺漿、以迎其小人、救民於水火之中、取其殘而已矣。六節太誓曰、我武惟揚、侵于之疆、則取于殘、殺伐用張、于湯有光。七節不行王政云爾、苟行王政、四海之內、皆舉首而望之、欲以爲君、齊楚雖大、何畏焉。

their black and yellow silks, *saying*—'From henceforth we shall serve the sovereign of *our dynasty of* Chow, that we may be made happy by him.' So they joined themselves, as subjects, to the great city of Chow. Thus, the men of station *of Shang* took baskets full of black and yellow *silks* to meet the men of station of *Chow*, and the lower classes of the one met those of the other, with baskets of rice and vessels of congee. *Woo* saved the people from the midst of fire and water, seizing only their oppressors, *and destroying them*."

6. "In the Great Declaration it is said, 'My power shall be put forth, and invading the territories *of Shang*, I will seize the oppressor. I will put him to death to punish him:—so shall the greatness of my work appear, more glorious than that of T'ang.'

7. "*Sung* is not, as you say, practising *true* royal government, and so forth. If it were practising royal government, all within the four seas would be lifting up their heads, and looking for *its prince*, wishing to have him for their sovereign. Great as Ts'e and Ts'oo are, what would there be to fear from them?"

compared to Heaven and Earth, overshadowing and sustaining all things in order to nourish men.' 紹 (we have 昭 in the Shoo-king),—'to continue.' We must understand a 'saying,' and bring out the meaning of 紹 thus:—'Formerly we served Shang, and now we continue to serve, but our service is to Chow.' 大邑周,—lit., 'great city (or citied) Chow, is an irregular phrase. From 其君子 to the end, Mencius explains the meaning of the Shoo-king. 6. This quotation from the Shoo-king, V. i. Sect. II. 8, is to illustrate the last clause of the preceding par. 7. 云爾,—see Confucius Ana. VII. xviii. 云, however, does not here simply act as a particle closing the sentence, but also refers to the whole of Wan Chang's statement at the commencement of the conversation.

〔第六章〕一節 孟子謂戴不勝曰、子欲子之王之善與、我明告子、有楚大夫於此、欲其子之齊語也、則使齊人傅諸、使楚人傅諸。曰、使齊人傅之。曰、一齊人傅之、衆楚人咻之、雖日撻而求其齊也、不可得矣、引而置之莊嶽之閒、數年、雖日撻而求其楚、亦不可得矣。二節 子謂薛居州、善士也、使之居於王所、在

CHAPTER VI. 1. Mencius said to Tae Puh-shing, "I see that you are desiring your king to be virtuous, and I will plainly tell you *how he may be made so.* Suppose that there is a great officer of Ts'oo here, who wishes his son to learn the speech of Ts'e. Will he in that case employ a man of Ts'e as his tutor, or a man of Ts'oo?" "He will employ a man of Ts'e to teach him," said *Puh-shing.* *Mencius* went on, "If *but* one man of Ts'e be teaching him, and there be a multitude of men of Ts'oo continually shouting out about him, although *his father* beat him every day, wishing him to learn the speech of Ts'e, it will be impossible for him to do so. But in the same way, if he were to be taken and placed for several years in Chwang or Yŏh, though *his father* should beat him, wishing him to speak the language of Ts'oo, it would be impossible for him to do so.

2. "You supposed that Sëĕ Keu-chow was a scholar of virtue, and you have got him placed in attendance on the king. Suppose that all in attendance on the king, old and young, high and

CH. 6. THE INFLUENCE OF EXAMPLE AND ASSOCIATION. THE IMPORTANCE OF HAVING VIRTUOUS MEN ABOUT A SOVEREIGN'S PERSON.

1. Tae Puh-shing was a minister of Sung, the descendant of one of its dukes who had received the posthumous epithet of Tae, which had been adopted as their surname by a branch of his posterity. 子欲...與,—與, low. 1st tone, the interrog., implying an affirmative reply. 欲其子之齊語, 'wishes the Ts'e speech of his son,' *i.e.*, wishes his son to learn Ts'e. 諸,—interrog, as elsewhere in Mencius. 咻, read *hew*,=讙, 'shouting,' 'clamorous.' Chwang and Yŏ were two well known quarters in the capital of Ts'e, the former being the name of a street, and the latter the name of a neighbourhood; see the 四書摭餘說, *in loc.* 2. Sëĕ Keu-chow was also a

於王所者、長幼卑尊、皆薛居州也、王誰與爲不善、在王所者、長幼卑尊、皆非薛居州也、王誰與爲善、一薛居州、獨如宋王何。

第七章 一節 公孫丑問曰、不見諸侯、何義。孟子曰、古者、不爲臣不見。二節 段干木踰垣而辟之、泄柳閉門而不

low, were Sëë Ken-chows, whom would the king have to do evil with? And suppose that all in attendance on the king, old and young, high and low, are not Sëë Ken-chows, whom will the king have to do good with? What can one Sëë Keu-chow do alone for the king of Sung?"

CHAPTER VII. 1. Kung-sun Chow asked *Mencius*, saying, "What is the point of righteousness involved in your not going to see the princes?" *Mencius* replied, "Among the ancients, if one had not been a minister *in a State*, he did not go to see *the sovereign*.

2. "Twan Kan-muh leaped over his wall to avoid the prince. Sëë Lew shut his door, and would not admit the prince. These two, however, *carried their scrupulosity* to excess. When *a prince* is urgent, it is not improper to see him.

minister of Sung, a descendant of one of the princes of Sëë, whose family had adopted the name of their original State as their surname. In the 萬姓通譜 we read:—'Tae Puh-shing said to Sëë Ken-chow, *It is only the virtuous scholar* (善士) *who can set forth what is virtuous, and shut up the way of what is corrupt. You are a scholar of virtue; cannot you make the king virtuous?*' But this and what follows was probably constructed from Mencius' remark, and so I prefer to take 謂 as= 'supposed,' 'believed,' not 'said.' 長,—up. 2d tone. 居於王所,—'to dwell in the king's place,' *i.e.*, to be about him.

CH. 7. MENCIUS DEFENDS HIS NOT GOING TO SEE THE PRINCES BY THE EXAMPLE AND MAXIMS OF THE ANCIENTS. 2. 何義 is not simply—'what is the meaning?' but 'what is the rightness?' Mencius, however, does not state distinctly the principle of the thing, but appeals to prescription and precedent. 不爲臣=未爲臣, or 未仕於其國. In the Con. Ana. XIV. xxii., we have an example of how Confucius, not then actually in office, but having been so, went to see the duke of Loo.

2. Twan Kan-muh was a scholar of Wei (魏), who refused to see the prince Wăn (文). Wăn was the posthumous title of 斯, B.C. 426—386. In the 'Historical Records,' it is mentioned that he received the writings of Tsze-hea, and never drove past Kan-muh's house, without bowing forward to the front-bar of his carriage. 辟=避, low. 3d tone. 之 refers to the prince Wăn. Sëë Lew was a scholar of Loo, who refused to admit (内=納) the

內、是皆已甚、迫、斯可以見矣。陽(三節)貨欲見孔子、而惡無禮、大夫有賜於士、不得受於其家、則往拜其門、陽貨瞯孔子之亡也、而饋孔子蒸豚、孔子亦瞯其亡也、而往拜之、當是時、陽貨先、豈得不見。(四節)曾子曰、脅肩諂笑、病于夏畦。子路曰、未同而言、觀其色赧赧然、非由之所知也。由是觀之、則君子

3. "Yang Ho wished to get Confucius to go to see him, but disliked doing so by any want of propriety. *As it is the rule, therefore, that* when a great officer sends a gift to a scholar, if the latter be not at home to receive it, he must go to the *officer's* to pay his respects, Yang Ho watched when Confucius was out, and sent him a roasted pig. Confucius, in his turn, watched when Ho was out, and went to pay his respects to him. At that time, Yang Ho had taken the initiative;—how could *Confucius* decline *going* to see him?

4. "The philosopher Tsăng said, 'They who shrug up their shoulders, and laugh in a flattering way, toil harder than the summer *labourer in the* fields.' Tsze-loo said, 'There are those who talk with people with whom they have no *great* community *of feeling* If you look at their countenances, they are full of blushes. I do not *desire to* know such persons.' By considering these *remarks*, the *spirit* which the superior man nourishes may be known."

duke Muh (繆); see II. Pt. II. xi. 3. The incident referred to here must have been previous to the time spoken of there. 迫斯可以見矣,—lit., 'being urgent, this (or, then) may be seen. 3. 欲見—見, it is noted here, should be read low. 3d tone, with a *hiphil* sense. Comp. Con. Ana. XVII. i. 惡,—the verb, up. 3d tone. 大夫有賜云云,—see the Le-ke, XIII. iii. 20. Mencius, however, does not quote the exact words. 亡=無, and so read. 4. 脅肩, 'to rib,' *i.e.*, to shrug, 'the shoulders.' 病, as in II. Pt. I. ii. p. 16. 夏畦=夏月治畦之人. Choo He makes 君子 to mean 'those two superior men,' referring to Tsang and Tsze-loo, but this seems to be unnecessary.

之所養、可知已矣。

第八章 一節 戴盈之曰、什一、去關市之征、今玆未能、請輕之、以待來年、然後已、何如。二節 孟子曰、今有人日攘其鄰之雞者、或告之曰、是非君子之道、曰、請損之、月攘一雞、以待來年、然後已。三節 如知其非義、斯速已矣、何待來年。

第九章 一節 公都子曰、外人皆稱夫

CHAPTER VIII. 1. Tae Ying-che said to *Mencius*, "I am not able at present and immediately to do with the levying of a tithe *only*, and abolishing the duties charged at the passes and in the markets. With your leave I will lighten, however, both the tax and the duties, until next year, and will then make an end of them. What do you think of such a course?"

2. Mencius said, "Here is a man, who every day appropriates some of his neighbour's strayed fowls. Some one says to him, 'Such is not the way of a good man;' and he replies, 'With your leave I will diminish my appropriations, and will take only one fowl a month, until next year, when I will make an end of the practice.

3. "If you know that the thing is unrighteous, then use all dispatch in putting an end to it:—why wait till next year?"

CHAPTER IX. 1. The disciple Kung-too said to *Mencius*, "Master, the people beyond *our school* all speak of you as being fond of

CH. 8. WHAT IS WRONG SHOULD BE PUT AN END TO AT ONCE, WITHOUT RESERVE AND WITHOUT DELAY. 1. Tae Ying-che was a great officer of Sung, supposed by some to be the same with Tae Puh-shing, ch. vi. Mencius had no doubt been talking with him on the points indicated; see I. Pt. II. v. 3; II. Pt I. v. 3; III. Pt. I. iii. 請, here and below, is simply the speaker's polite way of indicating his resolution. 2. 攘,—here as in Con. Ana. XIII. xviii. 君子,—here, ='a good man.' 損之, 'diminish it,' *i.e.*, the amount of his captures. 3. 斯 is used adverbially,—'at once.' 已 in all the paragraphs is the verb='have done with it,' 'put an end to it.'

CH. 9. MENCIUS DEFENDS HIMSELF AGAINST THE CHARGE OF BEING FOND OF DISPUTING. WHAT LED TO HIS APPEARING TO BE SO WAS THE NECESSITY OF THE TIME. Comp. II. Pt. I. ii. Mencius would appear from this chapter to have believed that the mantle of Confucius had fallen upon him, and that his position was that of a sage, on whom it devolved to live and labour for the world. 1. 外人,—'outside men,' *i.e.*, people in general, all beyond his school, as the representative of orthodoxy in the empire.

子好辯、敢問何也。孟子曰、予豈好辯哉、予不得已也。○二節天下之生久矣、一治一亂。○三節當堯之時、水逆行、氾濫於中國、蛇龍居之、民無所定、下者爲巢、上者爲營窟、書曰、洚水警余、洚水者、洪水也。○四節使禹治之、禹掘地而注之海、驅蛇龍而放之菹、水

disputing. I venture to ask whether it be so." *Mencius* replied, "Indeed, I am not fond of disputing, but I am compelled to do it.

2. "A long time has elapsed since this world *of men* received its being, and there has been *along its history* now a period of good order, and now a period of confusion.

3. "In the time of Yaou, the waters, flowing out of their channels, inundated the Middle kingdom. Snakes and dragons occupied it, and the people had no place where they could settle themselves. In the low grounds they made nests for themselves, and in the high grounds they made caves. It is said in the Book of History, 'The waters in their wild course warned me.' Those 'waters in their wild course' were the waters of the great inundation.

4. "*Shun* employed Yu to reduce the waters to order. Yu dug open *their obstructed channels*, and conducted them to the sea. He drove away the snakes and dragons, and forced them into the grassy

敢問何, acc. to the gloss in the 備旨,= 'I venture to ask why you are so fond of disputing,' as if Kung-too admitted the charge of the outside people. But it is better to interpret as in the translation. The spirit of 予豈好辯哉 seems to be better given in English by dropping the interrogation. 2. Commentators are unanimous in understanding 天下之生 not of the material world, and taking 生 as=生民. It is remarkable, then, that Mencius, in his review of the history of mankind, does not go beyond the time of Yaou (comp. Pt. I. iv.), and that at its commencement he places a period not of good order, (治, low. 3d tone), but of confusion. 3. Mark the variations of phraseology here from Pt. I. iv. 7. 書曰,—see the Shoo-king, II. iii. 14, where for 警 we have 儆. The 'nests' were huts on high-raised platforms. In the Le-ke, IX. i. par. 8, these are said to have been the summer habitations of the earliest men, and 營窟, the winter. 營窟= 'artificial caves,' *i.e.*, caves hollowed out from heaps of earth raised upon the ground. 洚水 is the same as the 水逆水 above. Choo He explains it by 'deep and shoreless.' 4. 掘地,—'dug the earth,' but with the meaning in the translation. 菹 is read by Choo He *tseu*, but wrongly. With the meaning in the

由地中行、江淮河漢是也、險阻既遠、鳥獸之害人者消、然後人得平土而居之。五節 堯舜既沒、聖人之道衰、暴君代作、壞宮室以爲汙池、民無所安息、棄田以爲園囿、使民不得衣食、邪說暴行又作、園囿汙池沛澤多、而禽獸至、及紂之身、天下又大亂。六節 周公相武王、誅紂

marshes. *On this*, the waters pursued their course through the country, even the waters of the Keang, the Hwae, the Ho, and the Han, and the dangers and obstructions which they had occasioned were removed. The birds and beasts which had injured the people *also* disappeared, and after this men found the plains *available for them*, and occupied them.

5. "After the death of Yaou and Shun, the principles that mark sages fell into decay. Oppressive sovereigns arose one after another, who pulled down houses to make ponds and lakes, so that the people *knew* not where they could rest in quiet, and threw fields out of cultivation to form gardens and parks, so that the people could not get clothes and food. *Afterwards*, corrupt speakings and oppressive deeds became more rife; gardens and parks, ponds and lakes, thickets and marshes, became more numerous, and birds and beasts swarmed. By the time of Chow, the empire was again in a state of great confusion.

6. "Chow-kung assisted king Woo, and destroyed Chow. He smote Yen, and after three years put its sovereign to death. He

text, it is read *tseay*. 水由地中行,—'the waters travelled in the middle or bosom of the earth,' *i.e.*, were no longer spread abroad over its surface. Choo He makes 地中 = 兩涯之閒, 'between their banks,' but that is not so much the idea, as that the waters pursued a course to the sea, through the land, instead of being spread over its surface. 5. In describing this period of confusion, Mencius seems to ignore the sageship of T'ang, and of the kings Wăn and Woo;—especially that of T'ang. 行,—low. 3d tone. 沛, as associated with 澤, means thick marshy jungles, where beasts could find shelter. The 水 in its composition requires that we recognize the marshiness of the thickets or cover. But this account of the empire down to the rise of the Chow dynasty implies that it was thinly peopled. 6. The kingdom of Yen is referred to a portion of the

伐奄、三年討其君、驅飛廉於海隅而戮之、滅國者五十、驅虎豹犀象而遠之、天下大悅、書曰、丕顯哉、文王謨、丕承哉、武王烈、佑啓我後人、咸以正無缺。○七節世衰道微、邪說暴行有作、臣弒其君者有之、子弒其父者有之。○八節孔子懼、作春秋、春秋、天子之事也、是故孔子曰、知

drove Fei-leen to a corner by the sea, and slew him. The States which he extinguished amounted to fifty. He drove far away also the tigers, leopards, rhinoceroses, and elephants;—and the empire was greatly delighted. It is said in the Book of History, 'Great and splendid were the plans of king Wăn! Greatly were they carried out by the energy of king Woo! They are for the assistance and instruction of us who are of an after day. They are all in principle correct, and deficient in nothing.'

7. "*Again* the world fell into decay, and principles faded away. Perverse speakings and oppressive deeds waxed rife again. There were instances of ministers who murdered their sovereigns, and of sons who murdered their fathers.

8. "Confucius was afraid, and made the 'Spring and Autumn.' What the 'Spring and Autumn' contains are matters proper to the emperor. On this account Confucius said, 'Yes! It is the Spring

present district of K'euh-fow (曲阜) in Yen-chow in Shan-tung. Chaou K'e connects 三年討其君 with 誅紂, but it seems to belong more naturally to 伐奄. Fei-leên was a favourite minister of Chow, who aided him in his enormities. In the 'Historical Records,' Book IV., 秦本記, at the beginning, he appears as 蜚廉, but without mention of his banishment and death. The place called 'a corner by the sea' cannot be determined. And it would be vain to try to enumerate the 'fifty kingdoms,' which Chow-kung extinguished. The 夷狄, in par. 11, must be supposed to have been among them. The 'tigers, leopards, &c.,' are the animals kept by Chow, not those infesting the country, as in the more ancient periods. 書曰,—see the Shoo-king, V. xxiv. 6. 7. 行, low. 3d tone. 有作,—有 read as, and=又. 8. 'Spring and Autumn,'—annals of Loo for 242 years (B.C. 721–479), with Confucius' annotations, or rather all adapted by him to express a correct judgment on every event and actor. They

我者、其惟春秋乎、罪我者、其惟春秋乎。○九節聖王不作、諸侯放恣、處士橫議、楊朱墨翟之言盈天下、天下之言不歸楊、則歸墨、楊氏爲我、是無君也、墨氏兼愛、是無父也、無父無君、是禽獸也、公明儀曰、庖有肥肉、廐有肥馬、民有饑色、野有餓莩、此率獸而食人也、楊墨之

and Autumn which will make men know me, and it is the Spring and Autumn which will make men condemn me.'

9. "*Once more*, sage emperors cease to arise, and the princes of the States give the reins to their lusts. Unemployed scholars indulge in unreasonable discussions. The words of Yang Choo and Mih Teih fill the empire. *If you listen to* people's discourses throughout it, *you will find that* they have adopted the views either of Yang or of Mih. *Now*, Yang's principle is—'each one for himself,' which does not acknowledge *the claims of* the sovereign. Mih's principle is—'to love all equally,' which does not acknowledge *the peculiar affection due to* a father. But to acknowledge neither king nor father is to be in the state of a beast. Kung-ming E said, 'In their kitchens, there is fat meat. In their stables, there are fat horses. But their people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men.'

are composed as an emperor would have composed them. As Confucius was a sage without the imperial throne, had one of the imperial sages written annals, he would have done so, as Confucius has done. Choo He quotes from the commen. Hoo (胡安國):—'Chung-ne made the *Spring and Autumn*, to lodge in it the true royal laws. There are the firm exhibition of the constant duties; the proper use of ceremonial distinctions; the assertion of *Heaven's* decree of *favour* to the virtuous; and the punishment of the guilty:—all these things, of which it may be said in brief that they are the business of the emperor.' (Comp. on Hoo's language the Shoo-king, II. iii. 7.) It was by the study of this book, therefore, that Confucius wished himself to be known, tho' he knew that he exposed himself to presumption on account of the imperial point of view from which he looked at every thing in it. This is the meaning of 罪我者其惟春秋乎, and not—'Those who condemn me (*i.e.*, bad ministers and prince) will do so on account of my condemnations of them in it,' which is the view of Chaou K'e. I have dropt the interrogations in the translation.

9. 處,—up. 2d tone, applied to a virgin dwelling in the seclusion of her apartments, and here to a scholar without public employment.

道不息、孔子之道不著、是邪說誣民、充塞仁義也、仁義充塞、則率獸食人、人將相食、○十節 吾爲此懼、閑先聖之道、距楊墨、放淫辭、邪說者不得作、作於其心、害於其事、作於其事、害於其政、聖人復起、不易吾言矣、○十一節 昔者、禹抑洪水、而天下平、周公兼夷狄、驅猛獸、而百姓寧、

If the principles of Yang and Mih are not stopped, and the principles of Confucius not set forth, then those perverse speakings will delude the people, and stop up *the path* of benevolence and righteousness. When benevolence and righteousness are stopped up, beasts will be led on to devour men, and men will devour one another.

10. "I am alarmed by these things, and address myself to the defence of the doctrines of the former sages, and to oppose Yang and Mih. I drive away their licentious expressions, so that such perverse speakers may not be able to show themselves. *Their delusions* spring up in men's minds, and do injury to their practice of affairs. Shown in their practice of affairs, they are pernicious to their government. When sages shall rise up again, they will not change my words.

11. "In former times, Yu repressed the vast waters *of the inundation*, and the empire was reduced to order. Chow-kung's achievements extended even to the barbarous tribes of the west and north, and he drove away all ferocious animals, and the people enjoyed repose. Confucius completed the 'Spring and Autumn,' and rebellious ministers and villainous sons were struck with terror.

Yang Choo, called also Yang Shoo (戍), and Yang Tsze-keu (子居) was an heresiarch of the times of Confucius and Laoutsze, of which last he is said to have been a disciple. In the days of Mencius, his principles appear to have been very rife. We may call his school the *selfish* school of China (爲我,—爲, low. 3d tone), as Mih's was the *transcendental*. 庖有肥肉云云,—see I. Pt. I. iv. 4. 10. 爲,—low. 3d tone 作於其心云云, see II. Pt. I. ii. 17. 11. 兼,—'embraced,' 'comprehended,' *i.e.*, among the 50 States referred to above. 賊子,—the parri-

孔子成春秋、而亂臣賊子懼。○十二節詩云、戎狄是膺、荊舒是懲、則莫我敢承、無父無君、是周公所膺也。○十三節我亦欲正人心、息邪說、距詖行、放淫辭、以承三聖者、豈好辯哉、予不得已也。○十四節能言距楊墨者、聖人之徒也。

第十章 一節 匡章曰、陳仲子豈不誠廉士哉、居於陵、三日不食、

12. "It is said in the Book of Poetry,
'He smote the barbarians of the west and the north;
He punished King and Seu;
And no one dared to resist us.'
These father-deniers and king-deniers would have been smitten by Chow-kung.

13. "I also wish to rectify men's hearts, and to put an end to those perverse doctrines, to oppose their one-sided actions and banish away their licentious expressions;—and thus to carry on the work of the three sages. Do I do so because I am fond of disputing? I am compelled to do it.

14. "Whoever is able to oppose Yang and Mih is a disciple of the sages."

CHAPTER X. 1. K'wang Chang said *to Mencius*, "Is not Ch'an Chung a man of true self-denying purity? He was living in Woo-ling, and for three days was without food, till he could neither hear

cides, mentioned in par. 7. 12. See Pt. I. iv. 13. The remark in the note there is equally applicable to the quotation here. 13. 詖行,—行, low. 3d tone. Comp. II. Pt. I. ii. 17. 14. This concluding remark is of a piece with the hesitancy shown by Mencius in II. Pt. I, ii. to claim boldy his place in the line of sages along with Confucius.

CH. 10. THE MAN WHO WILL AVOID ALL ASSOCIATION WITH, AND OBLIGATION TO, THOSE OF WHOM HE DOES NOT APPROVE, MUST NEEDS GO OUT OF THE WORLD. 1. Kw'ang Chang and Ch'in Chung, called also Ch'in Tsze-chung (子終), were both men of Ts'e, the former high in the employment and confidence of the prince, the latter, as we learn from this chapter, belonging to an old and noble family of the State. His principles appear to have been those of Hen Hing (Pt. I. iv), or even more severe. We may compare him with the *recluses* of Confucius' time. Woo-ling (於 read *woo*) appears to have been a poor wild place, where Chung and his wife, like-minded with himself, lived retired. It is referred either

耳無聞、目無見也、井上有李、螬食實者、過半矣、匍匐往將食之、三咽、然後耳有聞、目有見。○二節 孟子曰、於齊國之士、吾必以仲子爲巨擘焉、雖然、仲子惡能廉、充仲子之操、則蚓而後可者也。○三節 夫蚓、上食槁壤、下飲黃泉、仲子所居之室、伯夷之所築與、抑亦盜跖之所築與、所食之粟、伯夷之所樹與、抑亦盜跖之所樹與、是未

nor see. Over a well there grew a plum tree, the fruit of which had been more than half-eaten by worms. He crawled to it, and tried to eat *some of the fruit*, when, after swallowing three mouthfuls, he recovered his sight and hearing."

2. Mencius replied, "Among the scholars of Ts'e, I must regard Chung as the thumb *among the fingers*. But still, where is the self-denying purity *he pretends to*? To carry out the principles which he holds, one must become an earth-worm, for so only can it be done.

3. "Now, an earthworm eats the dry mould above, and drinks the yellow spring below. Was the house in which Chung dwells built by a Pih-e? or was it built by a robber like Chih? Was the millet which he eats planted by a Pih-e? or was it planted by a robber like Chih? These are things which cannot be known."

to the district of Ch'ang-shan or that of Tsze-ch'uen in the department of Ts'e-nan. The 螬 is a worm proper to excrementitious matter. The term here is used, I suppose, to heighten our sense of the strait to which Chung was reduced by his self-denial. 咽, read *yen*, up. 3d tone, = 呑, 'to swallow.' 2. 充 = 推而滿之, 'to carry out fully.' 3. Pih-e,—see Con. Ana. V. xxi., *et al.* Chih was a famous robber chief of Confucius' time, a younger brother of Hwuy of Lew-hea. There was, however, it is said, in high antiquity in the times of Hwang-te, a noted robber of the same name, which was given to Hwuy's brother, because of the similarity of his course. Taou Chih (the robber Chih) has come to be like a proper name.—As Chung withdrew from human society, lest he should be defiled by it, Mencius shows that, unless he were a worm, he could not be independent of other men. Even the house he lived in, and the millet he ate, might

可知也。○四節曰、是何傷哉、彼身織屨、妻辟纑、以易之也。○五節曰、仲子、齊之世家也、兄戴、蓋祿萬鍾、以兄之祿、爲不義之祿、而不食也、以兄之室、爲不義之室、而不居也、辟兄離母、處於於陵、他日歸、則有饋其兄生鵝者、己頻顣曰、惡用是鶂鶂者爲哉、他日、其母殺是鵝也、與之食之、其兄自外至、曰、是鶂鶂之肉也、出而哇之。○六節以母

4. "But," said *Chang*, "what does that matter? He himself weaves sandals of hemp, and his wife twists hempen threads, to barter them."

5. Mencius rejoined, "Chung belongs to an ancient and noble family of Ts'e. His elder brother Tae received from Kŏ a revenue of 10,000 *chung*, but he considered his brother's emolument to be unrighteous, and would not eat of it, and in the same way he considered his brother's house to be unrighteous, and would not dwell in it. Avoiding his brother and leaving his mother, he went and dwelt in Woo-ling. One day afterwards, he returned *to their house*, when it happened that some one sent his brother a present of a live goose. He, knitting his eye-brows, said, 'What are you going to use that cackling thing for?' By-and-by his mother killed the goose, and gave him some of it to eat. Just then his brother came into the house, and said, 'It's the flesh of that cackling thing,' upon which he went out and vomited it.

be the result of the labour of a villain like Taou-chih, or of a worthy like Pih-e, for anything he could tell. 4. 何傷,—see I. i. Pt. I. vii. 8. 織屨,—see Pt. I. iv. 辟, read *peih*, = 績, 'to twist,' as threads of hemp on the knee. This meaning is not found in the dict. 5. 蓋,—up. 4th tone, as in II. Pt. II. vi. 1. 祿萬鍾,—see II. Pt. II. x. 3. 辟,—the same as 避. 頻顣, used for 顰蹙. 鶂,—read *neih*, the sound made by a goose. 是鶂鶂者, 'this cackler.'

則不食、以妻則食之、以兄之室、則弗居、以於陵則居之、是尙爲能充其類也乎、若仲子者、蚓而後充其操者也。

6. "Thus, what his mother gave him he would not eat, but what his wife gives him he eats. He will not dwell in his brother's house, but he dwells in Woo-ling. How can he in such circumstances complete the style of life which he professes? With such principles as Chung holds, a man must be an earth-worm, and then he can carry them out."

6. 以母則不食 is expanded by Choo He,—以母之食爲不義而不食. 'he considered what his mother gave him to eat not to be righteous, and would not eat it. Similarly he brings out the force of the 以 in the other clauses. The glossarist of Chaou K'e treats it more loosely, as in the translation

BOOK IV.

LE LOW. PART I.

離婁章句上

第一章 一節 孟子曰、離婁之明、公輸子之巧、不以規矩、不能成方員、師曠之聰、不以六律、不能正五音、堯舜之道、不以仁政、不能平治天下。二節 今有仁心仁

CHAPTER I. 1. Mencius said, "The power of vision of Le Low, and skill of hand of Kung-shoo, without the compass and square, could not form squares and circles. The acute ear of the music-master K'wang, without the pitch-tubes, could not determine correctly the five notes. The principles of Yaou and Shun, without a benevolent government, could not secure the tranquil order of the empire.

With this Book commences what is commonly called the second or lower part of the works of Mencius, but that division is not recognized in the critical editions. It is named Le Low, from its commencing with those two characters, and contains twenty-eight chapters, which are most of them shorter than those of the preceding Books.

CH. 1. THERE IS AN ART OF GOVERNMENT, AS WELL AS A WISH TO GOVERN WELL, TO BE LEARNED FROM THE EXAMPLE AND PRINCIPLES OF THE ANCIENT KINGS, AND WHICH REQUIRES TO BE STUDIED AND PRACTISED BY RULERS AND THEIR MINISTERS. 1. Le Low, called also Le Choo (朱), carries us back to the highest Chinese antiquity. He was, it is said, of the time of Hwang-te, and so acute of vision, that, at the distance of 100 paces, he could discern the smallest hair. The authority for this is the philosopher Chwang (莊). Some say that Le Low was a disciple of Mencius, but this is altogether unlikely. Kung-shoo, named Pan (written 班 and 般), was a celebrated mechanist of Loo, of the times of Confucius. He is fabled to have made birds of bamboo, that could continue flying for three days, and horses of wood, moved by springs, which could draw carriages. He is now the god of carpenters, and is worshipped by them. See the Le-ke, III. Pt. II. ii. 21. There are some, however, who make two men of the name, an earlier and a later. K'wang, styled Tsze-yay (子野), was Music-master and a wise counsellor of Tsin, a little prior to the time of Confucius. See the 左傳襄公, 十四年. 六律, 'six pitch-tubes,' put by *synecdoche* for 十二律, or 'twelve tubes,' invented, it is said, in the earliest times, to determine by their various adjusted lengths the notes of the musical scale. Six of them go by the name of *leu* (呂), which are to be understood as comprehended under the phrase in the text. The five notes are the five full notes of the octave, neglecting the semitones. They are called 宮, 商, 角, 徵 (*che*), 羽. See on the Shoo-king, II. i. 24. 堯舜之道,—道, is to be taken 'emptily,' meaning the benevolent wish to govern well, such as animated Yaou and Shun. 仁政 is the same finding its embodiment,=the right art of government, having the same relation to it as the compass to circles, &c. 2.

聞、而民不被其澤、不可法於後世者、不行先王之道也。○三節故曰、徒善不足以爲政、徒法不能以自行。○四節詩云、不愆不忘、率由舊章、遵先王之法而過者、未之有也。○五節聖人既竭目力焉、繼之以規矩準繩、以爲方員平直、不可勝用也、既竭耳力焉、繼

2. "There are now *princes* who have benevolent hearts and a reputation for benevolence, while yet the people do not receive any benefits from them, nor will they leave any example to future ages;—all because they do not put into practice the ways of the ancient kings.

3. "Hence we have the saying:—'Virtue alone is not sufficient for the exercise of government; laws alone cannot carry themselves into practice.'

4. "It is said in the Book of Poetry,

'Without transgression, without forgetfulness,
Following the ancient canons.'

Never has any one fallen into error, who followed the laws of the ancient kings.

5. "When the sages had used the vigour of their eyes, they called in to their aid the compass, the square, the level, and the line, to make things square, round, level, and straight:—the use of the *instruments* is inexhaustible. When they had used their power

聞,—low. 3d tone. Observe the correlation of 者 and 也, the last clause assigning the reason of what is said in the preceding ones. 先王之道,—here, and below, the 道 must be taken differently from its applica. in the last par., and= the 仁政 of that. The commen. 范 refers to king Seuen of Ts'e (see I. Pt. I. vii.) as an instance of the princes who have a benevolent heart. and to the first emperor of the Leang dynasty (A.D. 502—557), whose Budhistic scrupulosity about taking life made him have a benevolent reputation Yet the heart of the one did not advantage the state, nor the reputation of the other the empire. 3. 徒善,—here 'simply being good,' *i.e.*, virtue without laws, and 徒法=laws without virtue, the virtue, however, being understood of the 'benevolent heart.' 4. See the Sheking, Pt. III. ii. Ode v. st. 2. 繼之以,—lit., 'continued it with.' The line must be understood of the plumb-line, as well as of the marking-line. 準 is rightly translated,—'the level,' but I have not been able to ascertain its

之以六律、正五音、不可勝用也、旣竭心思焉、繼之以不忍人之政、而仁覆天下矣、〇六節故曰、爲高、必因丘陵、爲下、必因川澤、爲政、不因先王之道、可謂智乎、〇七節是以惟仁者、宜在高位、不仁而在高位、是播其惡於衆也、〇八節上無道揆也、下無法守也、朝

of hearing to the utmost, they called in the pitch-tubes to their aid to determine the five notes:—the use of those *tubes* is inexhaustible. When they had exerted to the utmost the thoughts of their hearts, they called in to their aid a government that could not endure to witness the sufferings of men:—and their benevolence overspread the empire.

6. "Hence we have the saying:—'To raise a thing high, we must begin from *the top of* a mound or a hill; to dig to a *great* depth, we must commence in *the low ground of* a stream or a marsh.' Can he be pronounced wise, who, in the exercise of government, does not proceed according to the ways of the former kings?

7. "Therefore only the benevolent ought to be in high stations. When a man destitute of benevolence is in a high station, he thereby disseminates his wickedness among all *below him*.

8. "When the prince has no principles by which he examines *his administration*, and his ministers have no laws by which they keep themselves *in the discharge of their duties*, then in the court

original form in China. In the 前漢書, 本志, Bk. I., we read:—'From the adjustment of weights and things sprang the *lever* (衡). The lever revolving produced the *circle*. The circle produced the *square*. The square produced the *line*. The line produced the *level*.' On the last sentence 韋昭 says:—'They set up the level to look at the line, using water as the equalizer.' 不可勝 (up. 1st tone) 用,—see I. Pt. I. iii. 3. The nominative to 可 is the whole of what precedes from 繼. 不忍人, see II. Pt. II. vi. 1. 6. 因=依, 'to conform to,' *i.e.*, here to take advantage of. The saying is found in the Le-ke, X. ii. 10. 8. This par. is an expansion of the last clause of the prec., illustrating how the wickedness flows downwards, with its consequences, 上,—'the highest,' *i.e.*, the prince. 下, the next 'below,' his ministers. 朝,—*ch'aou*, low. 1st tone, 'the court,' and 工, as opposed to it, the various officers, as having their 'work' to do.

不信道、工不信度、君子犯義、小人犯刑、國之所存者幸也。〇九節 故曰、城郭不完、兵甲不多、非國之災也、田野不辟、貨財不聚、非國之害也、上無禮、下無學、賊民興、喪無日矣。〇十節 詩曰、天之方蹶、無然泄泄。〇十一節 泄泄、猶沓沓也。〇十二節 事君無義、進退無禮、言則非

obedience is not paid to principle, and in the office obedience is not paid to rule. Superiors violate the laws of righteousness, and inferiors violate the penal laws. It is only by a fortunate chance that a kingdom in such a case is preserved.

9. "Therefore it is said, 'It is not the exterior and interior walls being incomplete, and the supply of weapons offensive and defensive not being large, which constitutes the calamity of a kingdom. It is not the cultivable area not being extended, and stores and wealth not being accumulated, which occasions the ruin of a kingdom.' When superiors do not observe the rules of propriety, and inferiors do not learn, then seditious people spring up, and *that kingdom* will perish in no time.

10. "It is said in the Book of Poetry,

'When such an overthrow *of Chow* is being produced by Heaven,
Be not ye so much at your ease!

11. 'At your ease;'—that is, dilatory.

12. "And so dilatory may *those officers* be deemed, who serve their prince without righteousness, who take office and retire from

君子 and 小人,—with reference to station. The 也 at the end of the two clauses shows that they are both equally assertive, though the prince, governed and governing by principles of righteousness, will be a law to his ministers.

9. 城郭,—see II. Pt. II. i. 2. 辟=闢, as in I. Pt. II. vii. 16. 田野,—'fields and wilds.' 喪,—up. 3d tone. 10. See the She-king, III. ii. Ode X. 2. 蹶,—read *kwei*, up. 3d tone. 泄,—*e*, low. 3d tone.—From this par. it is the ministers of a prince who are contemplated by Mencius. They have their duty to perform, in order that the benevolent govt. may be realized. 11. 猶沓沓,—we are to understand that this phrase was commonly used in Mencius' time with this acceptation. 12. 非,—used as a verb, 'to

先王之道者、猶沓沓也。十三節故曰、責難於君謂之恭、陳善閉邪謂之敬、吾君不能謂之賊。

一節 第二章 孟子曰、規矩、方員之至也、聖人、人倫之至也。二節 欲為君、盡君道、欲為臣、盡臣道、二者、皆法堯舜而已矣、不以舜之所以事堯事君、不敬其君者也、不以堯之所

it without regard to propriety, and who in their words disown the ways of the ancient kings.

13. "Therefore it is said, 'To urge one's sovereign to difficult achievements may be called showing respect for him. To set before him what is good and repress his perversities, may be called showing reverence for him. *He who does not do these things, saying to himself,* —My sovereign is incompetent to this, may be said to play the thief with him.'"

CHAPTER II. 1. Mencius said, "The compass and square produce perfect circles and squares. By the sages, the human relations are perfectly exhibited.

2. "He who as a sovereign would perfectly discharge the duties of a sovereign, and he who as a minister would perfectly discharge the duties of a minister, have only to imitate—the one Yaou, and the other Shun. He who does not serve his sovereign as Shun served Yaou, does not respect his sovereign, and he who does not rule his people as Yaou ruled his, injures his people.

slander,' or 'disown.' 13. Comp. II. Pt. II. ii. 4. We are obliged to supply considerably in the translation, to bring out the meaning of the last sentence. 賊 may be taken as a verb —'to injure,' or as I have taken it.

CH. 2. A CONTINUATION OF THE LAST CHAPTER;—THAT YAOU AND SHUN ARE THE PERFECT MODELS OF SOVEREIGNS AND MINISTERS, AND THE CONSEQUENCES OF NOT IMITATING THEM. 1. 'The compass and square are the perfection of squares and circles;'—but we must understand the meaning as in the translation. So with the 2d clause. 人倫,—see III. Pt. II. iv. 9.

2. 二者='these two' things, putting the above clauses abstractly, but we cannot do that so well in English. The force of 而已, acc. to the 備旨, is 'to show that there is no other way for the sovereign and minister to pursue.'—Of 'the human relations' only that of sovereign and minister is here adduced, because

以治民治民、賊其民者也。三節孔子曰、道二、仁與不仁而已矣。四節暴其民甚、則身弒國亡、不甚、則身危國削、名之曰幽厲、雖孝子慈孫、百世不能改也。五節詩云、殷鑒不遠、在夏后之世、此之謂也。

三章 一節孟子曰、三代之得天下也、以仁、其失天下也、以不

3. "Confucius said, 'There are but two courses, *which can be pursued*, that of virtue and its opposite.'

4. "*A sovereign who* carries the oppression of his people to the highest pitch, will himself be slain, and his kingdom will perish. If one stop short of the highest pitch, his life will *notwithstanding* be in danger, and his kingdom will be weakened. He will be styled 'The dark,' or 'The cruel,' and though he may have filial sons and affectionate grandsons, they will not be able in a hundred generations to change *the designation*.

5. "This is what is intended in the words of the Book of Poetry,
'The beacon of Yin was not remote,
It was in the time of the sovereign of Hea.'"

CHAPTER III. 1. Mencius said, "It was by benevolence that the three dynasties gained the empire, and by not being benevolent that they lost it.

Mencius was speaking with reference to the rulers of his time. 3. If the remark were Mencius' own, we should translate 仁 by 'benevolence.' The term in Confucius rather denotes 'perfect virtue.' By the course of virtue is intended the imitation of Yaou and Shun; by its opposite, the neglect of them as models. 4. By sovereigns, who carry their oppression to the highest pitch, Mencius intends, as his examples, Këĕ and Chow, the last emperors of the Hea and Yin dynasties. By 'The dark' and 'The cruel,' he intends the 12th (B.C. 780) and 10th (B.C. 877) emperors of the Chow dynasty, who received those posthumous indelible designations. I take 削 in the sense of 'weakened' (dict. 弱), which it elsewhere has in Mencius. 5. See the She-king, III. iii. Ode I. st. 8, an ode of the time of the emperor Le (厲), intended for his warning. The sovereign of Hea is the tyrant Këĕ, and by Yin is intended the tyrant Chow, by whose fate, neglecting the lesson furnished him by that of Këĕ, it is suggested that Le should be admonished.

CH. 3. THE IMPORTANCE TO ALL, AND SPECIALLY, TO RULERS, OF EXERCISING BENEVOLENCE. 1. 'The three dynasties,' are the Hea, the Shang, and the Chow. It is a bold utterance, seeing the Chow dynasty was still existing in the time of Mencius, tho' he regarded

仁。○二節國之所以廢興存亡者、亦然。○三節天子不仁、不保四海、諸侯不仁、不保社稷、卿大夫不仁、不保宗廟、士庶人不仁、不保四體。○四節今惡死亡、而樂不仁、是猶惡醉而强酒。

第四章 一節 孟子曰、愛人不親、反其仁、治人不治、反

2. "It is by the same means that the decaying and flourishing, the preservation and perishing, of States are determined.

3. "If the emperor be not benevolent, he cannot preserve the empire *from passing from him.* If the sovereign of a State be not benevolent, he cannot preserve his kingdom. If a high noble or great officer be not benevolent, he cannot preserve his ancestral temple. If a scholar or common man be not benevolent, he cannot preserve his four limbs.

4. "Now they hate death and ruin, and yet delight in being not benevolent ;—this is like hating to be drunk, and yet being strong *to drink* wine."

CHAPTER IV. 1. Mencius said, "If a man love others, and no *responsive* attachment is shown to him, let him turn inwards and examine his own benevolence. If he *is trying to* rule others, and his government is unsuccessful, let him turn inwards and examine his wisdom. If he treats others politely, and they do not return his

it as old and ready to vanish away. He has a reference, acc. to Choo He, to the emperors Le and Yew, mentioned in the last ch. 2. 四海,—'the four seas,' *i.e.*, all with them, as subject to the emperor's jurisdiction. There is a special reference, however, to the emperor's right to offer all sacrifices :—those peculiar to himself, and those open to others. 社稷,—'the spirits of the land and the grain,' *i.e.*, the spirits securing the stability and prosperity of a particular State, which it was the prerogative of the ruler to sacrifice to. Hence the expression is here used figuratively. See the Le-ke, Pt. II. iii. 6. 3. 惡,—the verb, up. 3d tone, 'to hate, dislike.' 强 (up. 2d tone) 酒,—like the Hebrew idiom, Is. v. 22. This is spoken with reference to the princes of Mencius' time

CH. 4. WITH WHAT MEASURE A MAN METES IT WILL BE MEASURED TO HIM AGAIN, AND CONSEQUENTLY BEFORE A MAN DEALS WITH OTHERS, EXPECTING THEM TO BE AFFECTED BY HIM, HE SHOULD FIRST DEAL WITH HIMSELF. The sentiment is expressed quite generally, but a particular reference is to be understood to the princes of Mencius' time. 1. 反 is used in a manner common in Mencius, ='to turn back from the course being pursued, and then to turn inwards to the work of examination and correction.' In the next par., we have it followed by another verb, 求. In 治人, 治 is low. 1st tone, 'to regulate,' 'to try to rule;' in 不治, 治 is low. 3d tone, 'to be regulated the government being effective. The clauses 愛人不親, &c., are very concise.

其智、禮人不答、反其敬。二節行有不得者、皆反求諸己、其身正、而天下歸之。三節詩云、永言配命、自求多福。

五章孟子曰、人有恆言、皆曰、天下國家、天下之本在國、國之本在家、家之本在身。

六章孟子曰、爲政不難、不

politeness, let him turn inwards and examine his own *feeling of* respect.

2. "When we do not, by what we do, realize *what we desire*, we must turn inwards, and examine ourselves in every point. When a man's person is correct, the whole empire will turn to him *with recognition and submission.*

3. "It is said in the Book of Poetry,

> 'Be always studious to be in harmony with the ordinances *of God*,
> And you will obtain much happiness.'"

Chapter V. Mencius said, "People have this common saying,—'The empire, the State, the family.' The root of the empire is in the State. The root of the State is in the family. The root of the family is in the person *of its head*."

Chapter VI. Mencius said, "The administration of government is not difficult;—it lies in not offending the great families. He

The paraphrase in the 備旨 thus expands;—爲治者體仁以愛人,宜乎人之我親矣,而顧有不親焉,則必反其仁,恐我之愛人有未至也,云云, 'He who administers government embodies benevolence to love men, and it may be expected men will love him. Should he find however that they do not, he must turn in and examine his benevolence, lest it should be imperfect,' &c., &c. 2. 不得=不得其所欲, 'does not get what he wishes.' 皆,—'all,' with reference to the general form of the preceding clause. 3. See II. Pt. I. iv. 6.

Ch. 5. Personal character is necessary to all good influence. Comp. 'The superior Learning,' text of Conf., par. 4. The common saying repeated by all probably means:—the empire is made up of its component States, and of their component families;—*i.e.*, the families of the great officers. But Mencius takes its meaning more generally, and carries it out a step farther.

Ch. 6. The importance to a ruler of securing the esteem and submission of the great houses. The 'not offending' is to be taken in a moral sense;—the ruler's doing nothing but what will command the admiring approbation of the old and great families in the State. In illustration of the sentiment, Chow He refers to a story related of the duke Hwan of Ts'e. Lighting one day in hunting, on an old

得罪於巨室、巨室之所慕、一國慕之、一國之所慕、天下慕之、故沛然德教溢乎四海。

第七章 一節 孟子曰、天下有道、小德役大德、小賢役大賢、天下無道、小役大、弱役強、斯二者、天也、順天者存、逆天者亡。二節 齊景公曰、既不能令、又不受命、是

whom the great families affect, will be affected by the whole State, and he whom *any* one State affects, will be affected by the whole empire. When this is the case, such an one's virtue and teachings will spread over all within the four seas like the rush of water."

CHAPTER VII. 1. Mencius said, "When right government prevails in the empire, *princes of* little virtue are submissive to *those of* great, and *those of* little worth, to those of great. When bad government prevails in the empire, *princes of* small power are submissive to those of great, and the weak to the strong. Both these cases are *the rule of* Heaven. They who accord with Heaven are preserved, and they who rebel against Heaven perish.

2. "The duke King of Ts'e said, 'Not to be able to command others, and at the same time to refuse to receive their commands, is to cut one's-self off from all intercourse with others.' His tears

man of 83, the duke sought his blessing, that he might attain a like longevity. The old man then prayed, 'May my sovereign enjoy great longevity, despising gems and gold, and making men his jewels.' At the duke's request he prayed a second time, that he might not be ashamed to learn even from his inferiors, and a third time, 'May my sovereign not offend against his ministers and the people!' This answer offended the duke. 'A son,' he said, 'may offend against his father, and a minister against his sovereign. But how can a sovereign offend against his ministers?' The old man replied, 'An offending son may get forgiveness thro' the intercessions of aunts and uncles. An offending minister may be forgiven by the intercession of the sovereign's favourites and attendants. But when Këë offended against T'ang, and Chow offended against Woo;—those were cases in point. There was no forgiveness for them.' 所慕,—'whom they affect,' not what. Observe the force of 故.

CH. 7. HOW THE SUBJECTION OF ONE STATE TO ANOTHER IS DETERMINED AT DIFFERENT TIMES. A PRINCE'S ONLY SECURITY FOR SAFETY AND PROSPERITY IS IN BEING BENEVOLENT.

1. Many commen. say that by 大德 and 大賢 reference is made to the emperor, but the declarations may as well be taken generally. 斯二者天也,—'Heaven,' it is said, 'embraces here the ideas of what must be in reason, and the different powers of the contrasted States (兼理勢言). This is true, but why sink the idea of a Providential government which is implied in 'Heaven?' 2. 景公,—see Con. Ana. XII. xi. 絕物,—

絶物也、涕出而女於吳。○三節今也、小國師大國、而恥受命焉、是猶弟子而恥受命於先師也。○四節如恥之、莫若師文王、師文王、大國五年、小國七年、必爲政於天下矣。○五節詩云、商之孫子、其麗不億、上帝既命、侯于周服、侯服于

flowed forth while he gave his daughter to be married to *the prince of* Woo.

3. "Now the small States imitate the large, and yet are ashamed to receive their commands. This is like a scholar's being ashamed to receive the commands of his master.

4. "For a prince who is ashamed of this, the best plan is to imitate king Wăn. Let one imitate king Wăn, and in five years, if his State be large, or in seven years, if it be small, he will be sure to give laws to the empire.

5. "It is said in the Book of Poetry,

'The descendants of *the emperors of* the Shang dynasty,
Are in number more than hundreds of thousands,
But, God having passed His decree,
They are all submissive to Chow.
They are submissive to Chow,
Because the decree of Heaven is not unchanging.
The officers of Yin, admirable and alert,
Pour out the libations, and assist in the capital *of Chow*.'

物 is taken as used for 人, 'men,' but the phrase is a contracted one, and=與人睽絶, 'separated from other men,' or 絶 may be taken actively, which I prefer, and similarly supplemented. 女,—lower 3d tone, 'to give a daughter in marriage.' Woo, corresponding to the northern part of the present Chĕ-keang, and the south of Keang-soo, was in Confucius' time still reckoned a barbarous territory, and the princes of the Middle kingdom were ashamed to enter into relations with it. The duke King, however, yielded to the force of circumstances and so saved himself. The daughter so married soon died. She pined away for her father and her native Ts'e, and was followed to the grave by her husband. The old king of Woo, barbarian as he was, showed much sympathy for his young daughter-in-law. 3. 師,—'to imitate,' 'to make a master of.' Mencius' meaning is that the smaller States followed the example of the larger ones in what was evil, and yet did not like to submit to them. 弟子,—'a youth,' here,=a pupil. 4. 爲政,—'be exercising government,'=giving law to. 5. See the She-king, III. i. Ode I. st. 4, 5. 不億=不止於億, 'not hundreds of thousands only,' 侯于周服 is an inversion for 侯服于周. 侯 is here an

周、天命靡常、殷士膚敏、祼將于京、孔子曰、仁不可爲衆也、夫國君好仁、天下無敵。六節 今也、欲無敵於天下、而不以仁、是猶執熱而不以濯也、詩云、誰能執熱、逝不以濯。

第八章 一節 孟子曰、不仁者、可與言哉、安其危而利其菑、樂其所以亡者、不仁而可與言、則何亡

Confucius said, '*As against so* benevolent *a sovereign*, they could not be deemed a multitude.' Thus, if the prince of a State love benevolence, he will have no opponent in all the empire.

6. "Now they wish to have no opponent in all the empire, but they *do* not *seek to attain this* by being benevolent. This is like a man laying hold of a heated substance, and not having *first* wetted *his hands*. It is said in the Book of Poetry,

'Who can take up a heated substance,
Without wetting *his hands*?'"

CHAPTER VIII. 1. Mencius said, "How is it possible to speak with those *princes* who are not benevolent? Their perils they count safety, their calamities they count profitable, and they have pleasure in the things by which they perish. If it were possible to talk with them who so violate benevolence, how could we have such destruction of kingdoms and ruin of families?

introduct. particle,=惟. 仁不可爲衆, is to be understood as a remark of Confucius on reading the portion of the She-king just quoted;—against a benevolent prince, like king Wăn, the myriads of the adherents of Shang ceased to be myriads. They would not act against him.' 6. See the She-king, III. iii. Ode III. st. 5. The ode is referred to the time of the emperor Le, when the empire was hastening to ruin, and in the lines quoted, the author deplores that there was no resort to proper measures. 逝 is taken as a mere particle of transition.

CH. 8. THAT A PRINCE IS THE AGENT OF HIS OWN RUIN BY HIS VICIOUS WAYS AND REFUSING TO BE COUNSELLED. 1. Stress must be laid always on the 不 in 不仁. The expression does not denote the want of benevolence, but the opposite of it. 言=忠言, 'to give

國敗家之有。○二節 有孺子歌曰、滄浪之水清兮、可以濯我纓、滄浪之水濁兮、可以濯我足。○三節 孔子曰、小子聽之、清斯濯纓、濁斯濯足矣、自取之也。○四節 夫人必自侮、然後人侮之、家必自毀、而後人毀之、國必自伐、而後人伐之。○五節 太甲曰、天作孽、猶可違、自作孽、不可活、此之謂也。

第九章 ○一節 孟子曰、桀紂之失天下也、

2. "There was a boy singing,
'When the water of the Ts'ang-lang is clear,
It does to wash the strings of my cap;
When the water of the Ts'ang-lang is muddy,
It does to wash my feet.'

3. "Confucius said, 'Hear what he sings, my children. When clear, then he will wash his cap-strings, and when muddy, he will wash his feet with it. This *different application* is brought *by the water* on itself.'

4. "A man must first despise himself, and then others will despise him. A family must first destroy itself, and then others will destroy it. A kingdom must first smite itself, and then others will smite it.

5. "This is illustrated in the passage of the T'ae Këă, 'When Heaven sends down calamities, it is still possible to escape them. When we occasion the calamities ourselves, it is not possible any longer to live.'"

Chapter IX. 1. Mencius said, "Këë and Chow's losing the empire, arose from their losing the people, and to lose the people means

faithful advice to.' 2. The name Ts'ang-lang (lower 1st tone) is found applied to difft. streams in difft. places. That in the text was probably in Shan-tung. 3. 聽之,—之 referring to the words of the song. 斯,= 'this,' intensive, or we may take it adverbially:—*when* clear, then it serves to wash the cap strings, &c.' 4. See II. Pt. I. iv. 6.

Ch. 9. Only by being benevolent can a prince raise himself to be emperor, or even avoid ruin. 1. 與之聚之,—與之=爲民. Chaou K'e interprets it,—聚

失其民也、失其民者、失其心也、得天下有道、得其民、斯得天下矣、得其民有道、得其心、斯得民矣、得其心有道、所欲、與之聚之、所惡勿施爾也。○二節民之歸仁也、猶水之就下、獸之走壙也。○三節故爲淵敺魚者獺也、爲叢敺爵者鸇也、爲湯武敺民者、桀與紂也。○四節今天下之君、有好仁者、則諸侯皆爲之敺

to lose their hearts. There is a way to get the empire:—get the people, and the empire is got. There is a way to get the people:—get their hearts, and the people are got. There is a way to get their hearts:—it is simply to collect for them what they like, and not to lay on them what they dislike.

2. "The people turn to a benevolent rule as water flows downwards, and as wild beasts fly to the wilderness.

3. "Accordingly, *as* the otter aids the deep waters, driving the fish into them, and the hawk aids the thickets, driving the little birds to them, *so* Këĕ and Chow aided T'ang and Woo, driving the people to them.

4. "If among the present sovereigns of the empire, there were one who loved benevolence, all the *other* princes would aid him, by

其所欲而與之, taking 與 in the sense of 'to give,' but this does not appear to be admissible here. To collect for the people what they like, is to govern in such a way that they shall enjoy their lives. Choo He illustrates the meaning from 鼂 (*Ch'aou*) 錯, of the Han dynasty, who did service in the recovery of the ancient books, thus:—'Men like long life, and the founders of the three dynasties cherished men's lives and kept them from harm: Men love wealth, and those Kings enriched them, and kept them from straits; &c., &c.' 2. It is best to take 仁 here in the concrete. 走, it is marked, is in the up. 2d tone. The dict. gives it in the same in I. Pt. I. iii. 2. 3. 爲,—low. 3d tone. 敺=驅. 爲淵敺魚者,—'he or that which drives the fish for the deep waters.' The 獺 is the otter. For a curious particular about it, see the Le-ke, IV. (月令) i. 8. 爵 is given in the dictionary as 鳥名, 'the name of a bird.' Choo He takes it, however, as=雀, a general name for small birds.

矣、雖欲無王、不可得已。五節今之欲王者、猶七年之病、求三年之艾也、苟爲不畜、終身不得、苟不志於仁、終身憂辱、以陷於死亡、六節詩云、其何能淑、載胥及溺、此之謂也。

第十章 一節 孟子曰、自暴者、不可與有言也、自棄者、不可與有爲也、言非禮義、謂之自暴

driving *the people to him.* Although he wished not to become emperor, he could not avoid becoming so.

5. "The case of *one of* the present princes wishing to become emperor, is like the having to seek mugwort for three years old, to cure a seven years' sickness. If it have not been kept in store, the patient may all his life not get it. If the princes do not set their wills on benevolence, all their days will be in sorrow and disgrace, and they will be involved in death and ruin.

6. "This is illustrated by what is said in the Book of Poetry,

'How *otherwise* can you improve *the empire*?
You will only with it go to ruin.'"

Chapter X. 1. Mencius said, "With those who do violence to themselves, it is impossible to speak. With those who throw themselves away, it is impossible to do anything. To disown in his conversation propriety and righteousness, is what we mean by doing violence to one's-self. *To say*—'*I* am not able to dwell in bene-

4. 王,—low. 3d tone, and in next par. also. 5. 苟爲不畜, 終身不得 is by most commen. interpreted.—'If you now, feeling its want, begin to collect it, it may be available for the cure. You can hold on till it is so. If you do not at once set about it, your case is hopeless.' Perhaps the 爲 and 不 should determine in favour of this view. Chaou K'e interprets as in the translation. The down of the mugwort, burnt on the skin, is used for purposes of cautery. The older the plant, the better. 6. The quotation from the She-king is of the two lines immediately following the last quotation in ch. vii. 載,—a particle, = 則.

Ch. 10. A warning to the violently evil, and the weakly evil. 1. 自暴者, 'Those who are cruel to themselves,' *i.e.*, those who deny, and act contrary to their own nature. 非, a verb, 'to disown,' 'to condemn.' 與有言. 有爲,—to have conversation (words),

也、吾身不能居仁由義、謂之自棄也。○二節仁、人之安宅也、義、人之正路也。○三節曠安宅而弗居、舍正路而弗由、哀哉。

〔十一章〕孟子曰、道在爾、而求諸遠、事在易、而求諸難、人人親其親、長其長、而天下平。

〔十二章〕孟子曰、居下位而不獲於上、民不可得而治也、二節獲於上有道、不信於友、弗獲

volence or pursue the path of righteousness,' is what we mean by throwing one's-self away.

2. "Benevolence is the tranquil habitation of man, and righteousness is his straight path.

3. "Alas for them, who leave the tranquil dwelling empty, and do not reside in it, and who abandon the right path and do not pursue it!"

CHAPTER XI. Mencius said, "The path *of duty* lies in what is near, and men seek for it in what is remote. The work *of duty* lies in what is easy, and men seek for it in what is difficult. If each man would love his parents and show the due respect to his elders, the whole empire would enjoy tranquillity."

CHAPTER XII. 1. Mencius said, "When those occupying inferior situations do not obtain the confidence of the sovereign, they cannot succeed in governing the people. There is a way to obtain the confidence of the sovereign:—if one is not trusted by his friends,

to have action (doing) with them.' 3. 舍—for 捨, up. 2d tone. The lamentation is to be understood as for the 自暴者 and the 自棄者.—It is observed that 'this chapter shows that what is right and true (道) do really belong to man, but he extirpates them himself. Profound is the admonition, and learners should give most earnest heed to it.'

CH. 11. THE TRANQUIL PROSPERITY OF THE EMPIRE DEPENDS ON THE DISCHARGE OF THE COMMON RELATIONS OF LIFE. 爾=邇, with which it was anciently interchanged. 長,—up. 2d tone. It comprehends elders and superiors. 道,—as in the Chung Yung, i. 1.

CH. 12. THE GREAT WORK OF MEN SHOULD BE TO STRIVE TO ATTAIN PERFECT SINCERITY. See the Chung Yung, xx. 17, 18, which are here substantially quoted. As the 20th chapter of the Chung Yung, however, is found also in the 'Family Sayings,' Mencius may have had

於上矣、信於友有道、事親弗悅、弗信於友矣、悅親有道、反身不誠、不悅於親矣、誠身有道、不明乎善、不誠其身矣。二節 是故誠者、天之道也、思誠者、人之道也。三節 至誠而不動者、未之有也、不誠、未有能動者也、

〔十三〕一節 孟子曰、伯夷辟紂、居北海之濱、聞文王作、興曰、盍歸乎來、吾聞西伯善養老者、太公

he will not obtain the confidence of his sovereign. There is a way of being trusted by one's friends:—if one do not serve his parents so as to make them pleased, he will not be trusted by his friends. There is a way to make one's parents pleased;—if one, on turning his thoughts inwards finds a want of sincerity, he will not give pleasure to his parents. There is a way to the attainment of sincerity in one's-self:—if a man do not understand what is good, he will not attain sincerity in himself.

2. "Therefore, sincerity is the way of Heaven. To think *how* to be sincere is the way of man.

3. "Never has there been one possessed of complete sincerity, who did not move others. Never has there been one who had not sincerity who was able to move others."

Chapter XIII. 1. Mencius said, "Pih-e, that he might avoid Chow, was dwelling on the coast of the northern sea. When he heard of the rise of king Wăn, he roused himself, and said, 'Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old.' T'ae-kung, that he might

that, or the fragmentary memorabilia of Confucius, from which it is compiled, before him, and not the Chung-yung.

Ch. 13. The influence of government like that of king Wan. 1. Pih-e.—see Con. Ana. V. xxii., *et al.* T'ae-kung was Leu Shang (呂尙), a great counsellor of the kings. Wăn and Woo. He was descended from one of Yu's assistants in the regulation of the waters, and on his first rencontre with king Wăn, when he appeared to be only a fisherman, he said 吾太公望子久矣, 'My grandfather looked for you long ago.' This led to his being styled 太公望, or 'Grandfa-

辟紂、居東海之濱、聞文王作、興曰、盍歸乎來、吾聞西伯善養老者。○二節二老者、天下之大老也、而歸之、是天下之父歸之也、天下之父歸之、其子焉往。○三節諸侯有行文王之政者、七年之內、必爲政於天下矣。

[十四章] 一節 孟子曰、求也、爲季氏宰、無能改於其德、而賦粟倍

avoid Chow, was dwelling on the coast of the eastern sea. When he heard of the rise of king Wăn, he roused himself, and said, 'Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old.'

2. "Those two old men were the greatest old men of the empire. When they came to follow king Wăn, it was the fathers of the empire coming to follow him. When the fathers of the empire joined him, how could the sons go *to any others?*

3. "Were any of the princes to practise the government of king Wăn, within seven years, he would be sure to be giving laws to the empire."

CHAPTER XIV. 1. Mencius said, "K'ew acted as chief officer to the head of the Ke family, whose *evil* ways he was unable to change,

ther Hope.' See the 'Historical Records,' Bk. XXXII, 齊太公世家, at the beginning. Tho' Pih-e and T'ae-kung were led in the same way to follow king Wăn, their subsequent courses were very different. 辟=避. Wăn was appointed by Chow chief or baron (伯), his viceroy in the West, to be leader of all the princes in that part of the empire. The comm. say this is referred to in 文王作. I should rather interpret 作 of Wăn's 'movements,' style of administration. With 善養老者, comp. the account of king Wăn's govt. in I. Pt. II. v. 3. 盍歸乎來=盍歸來乎. Still the 來 is somewhat embarrassing. 2. I like the expansion of this par. in the 日講:—'Moreover, these two old men were not ordinary men. Distinguished alike by age and virtue, they were the greatest old men of the empire. Fit to be so named, the hopes of all looked to them, and the hearts of all were bound to them. All in the empire looked up to them as fathers, and felt as their children, so that when they were moved by the govt. of king Wăn, and came from the coasts of the sea to him, how could the children leave their fathers and go to any others?' 3. 爲政,—as in ch vii. 4. Comp. Analects, XIII. v.—vii. Confucius thought he could have accomplished a similar result in shorter time.

CH. 14. AGAINST THE MINISTERS OF HIS TIME WHO PURSUED THEIR WARLIKE AND OTHER

他日、孔子曰、求、非我徒也、小子鳴鼓而攻之可也。○二節由此觀之、君不行仁政、而富之、皆棄於孔子者也、況於爲之强戰、爭地以戰、殺人盈野、爭城以戰、殺人盈城、此所謂率土地而食人肉、罪不容於死。○三節故善戰者服上刑、連諸侯者次之、辟草

while he exacted from the people double the grain formerly paid. Confucius said, 'He is no disciple of mine. Little children, beat the drum and assail him.'

2. "Looking at the subject from this case, *we perceive that* when a prince was not practising benevolent government, all *his ministers* who enriched him were rejected by Confucius:—how much more *would he have rejected* those who are vehement to fight for their *prince!* When contentions about territory are the ground on which they fight, they slaughter men, till the fields are filled with them. When some struggle for a city is the ground on which they fight, they slaughter men till the city is filled with them. This is what is called 'leading on the land to devour human flesh.' Death is not enough for such a crime.

3. "Therefore, those who are skilful to fight should suffer the highest punishment. Next to them *should be punished* those who unite the princes in leagues; and next to them, those who take in

SCHEMES, REGARDLESS OF THE HAPPINESS OF THE PEOPLE. 1. See Con. Ana. XI. xvi. Here is a plain instance of 德 used in a bad sense. 2. 爲之强戰,—爲, low. 3d tone. 强 I take as in the up. 2d tone, and the phrase 强戰 after the analogy of 强酒, ch. iii. 3. Choo He and others take 强, in the low. 1st tone, and make the phrase= 'who fight trusting in the powerfulness of weapons and strength (恃兵力之强而戰).' The proposed interpretation seems much preferable. With the whole phrase comp. 爲之聚歛, Ana. XI. xvi. The force of the 爲之, it seems to me, must be to make the whole equal to the rendering of Noel, which Julien condemns—'*qui suum principem ad arma adstimulant.*' To be strong to fight for his prince, is a minister's duty. But to encourage a warlike spirit in him, is injurious to the country. 罪不容於死=其罪大,死刑不足以容之 'his crime is so great that even capital punishment is not sufficient to contain it.' 3. Here we have three classes of adventurers who were rife in Mencius' times, and who recommended themselves to the princes in the ways described, pursuing their own ends, regardless

萊、任土地者、次之。

十五章 一節 孟子曰、存乎人者、莫良於眸子、眸子不能掩其惡、胸中正、則眸子瞭焉、胸中不正、則眸子眊焉。二節 聽其言也、觀其眸子、人焉廋哉。

十六章 孟子曰、恭者不侮人、儉者不奪人、侮奪人之君、惟恐不順焉、惡得爲

grassy commons, imposing the cultivation of the ground *on the people*."

CHAPTER XV. 1. Mencius said, "Of all the parts of a man's body there is none more excellent than the pupil of the eye. The pupil cannot *be used to* hide a man's wickedness. If within the breast all be correct, the pupil is bright. If within the breast all be not correct, the pupil is dull.

2. "Listen to a man's words and look at the pupil of his eye. How can a man conceal his character?"

CHAPTER XVI. Mencius said, "The respectful do not despise others. The economical do not plunder others. The prince who treats men with despite and plunders them, is only afraid that they may not prove obedient to him:—how can he be re-

of the people. Some advanced themselves by their skill in war; some by their talents for intrigue; and some by plans to make the most of the ground, turning every bit of it to account, but for the good of the ruler, not of the people. 辟=闢. 萊,—'a kind of creeper,' 'weeds,'=fields lying fallow or uncultivated. 任土地,—the 土地 is what had been occupied by the 草萊. Choo He expands the phrase thus:—'任土地 means,—to divide this land and give it to the people, making them undertake the charge of cultivating it.'

CH. 15. THE PUPIL OF THE EYE THE INDEX OF THE HEART. 1. 存乎人者,—存=在, 'the things that are in man,' *i.e.*, in his body. The excellence of the pupil is from its truthfulness as an index of the heart. The whole is to be understood as spoken by Mencius for the use of those, who thought they had only to hear men's words, to judge of them. 2. comp. Con. Ana. II. x.

CH. 16. DEEDS NOT WORDS OR MANNERS, NECESSARY TO PROVE MENTAL QUALITIES. 恭者, 儉者, tho' I have translated them generally, are yet spoken with a reference to the 君 that follows. The princes of Mencius' time made great pretensions, of which their actions proved the insincerity. 侮 and 不奪 are to be understood of the disposition:—'not wish to contemn, &c.' 奪, directly governing 人, is remarkable. 爲恭儉,—爲=以爲 or 名爲, 'to be regarded,'

恭儉、恭儉、豈可以聲音笑貌爲哉。

十七 一節 淳于髡曰、男女授受不親、禮與。孟子曰、禮也。曰、嫂溺、則援之以手乎。曰、嫂溺不援、是豺狼也、男女授受不親、禮也、嫂溺援之以手者、權也。二節 曰、今天下溺矣、夫子之不援、何也。三節 曰、天下溺、援之以道、嫂溺、援之以手、

garded as respectful or economical? How can respectfulness and economy be made out of tones of the voice, and a smiling manner?"

Chapter XVII. 1. Shun-yu K'wăn said, "Is it the rule that males and females shall not allow their hands to touch in giving or receiving any thing?" Mencius replied, "It is the rule." *K'wăn* asked, "If a man's sister-in-law be drowning, shall he rescue her with his hand?" Mencius said, "He who would not so rescue a drowning woman is a wolf. For males and females not to allow their hands to touch in giving and receiving is the *general* rule; when a sister-in-law is drowning, to rescue her with the hand is a peculiar exigency."

2. *K'wăn* said "The whole empire is drowning. How strange it is that you will not rescue it!"

3. *Mencius* answered, "A drowning empire must be rescued with right principles, as a drowning sister-in-law has to be rescued with the hand. Do you wish me to rescue the empire with my hand?"

'to be styled.' The final 爲=作爲, and in the passive, 'to be made.' 聲音, 'tones'= words.

Ch. 17. Help—effectual help—can be given to the world, only in harmony with right and propriety. 1. Shun-yu K'wăn was a native of Ts'e, a famous sophist, and otherwise a man of note in his day; see the 'Historical Records,' Bk. CXXVI, 列傳, lxvi. He here tries to entrap Mencius into a confession that he did not well in maintaining his dignity of reserve. For the rule of propriety referred to, see the Le Ke I. ii. 31. 不親=不以手相親接. 權,—see Con. Ana. IX. xxix; XVIII. viii.—豺狼 may be taken together as='a wolf.' The names belong to difft. animals of the same species. See on VI Pt. I. xiv. 4. 2. 夫子 is complimentary, as K'wăn was not a disciple of Mencius. 3. Choo He expands here:—'The drowning empire can be rescued only by right principles;—the case is different from that of a drowning sister-in-law who can be rescued by the hand. Now, you wishing to rescue the empire, would have me, in violation of right principles, seek alliance with the princes, and so begin by losing the means wherewith to rescue

子欲手援天下乎。

〔十八章〕一節公孫丑曰、君子之不教子、何也。○二節孟子曰、勢不行也、教者必以正、以正不行、繼之以怒、繼之以怒、則反夷矣、夫子教我以正、夫子未出於正也、則是父子相夷也、父子相夷、則惡矣。○三節古者易子而教之。○四節父子之間不責

CHAPTER XVIII. 1. Kung-sun Ch'ow said, "Why is it that the superior man does not *himself* teach his son?"

2. Mencius replied, "The circumstances of the case forbid its being done. The teacher must inculcate what is correct. When he inculcates what is correct, and his lessons are not practised he follows them up with being angry. When he follows them up with being angry, then, contrary to what should be, he is offended with his son. *At the same time, the pupil says,* 'My master inculcates on me what is correct, and he himself does not proceed in a correct path.' The result of this is, that father and son are offended with each other. When father and son come to be offended with each other, the case is evil.

3. "The ancients exchanged sons, and one taught the son of another.

it. Do you wish to make me save the empire with my hand?' I do not see the point of the last question.

CH. 18. HOW A FATHER MAY NOT HIMSELF TEACH HIS SON. But this proposition is not to be taken in all its generality. Confucius taught his son, and so did other famous men their sons. We are to understand the first clause of the second par.,—勢不行也, as referring to the case of a stupid or perverse child. As to what is said in the 3d par. of the custom of the ancients, I have seen no other proof adduced of it. 2. 反,—'contrary,' *i.e.*, to the affection which should rule between father and son. 夷,—in the sense of 傷, which, however, we must take passively; not 'to wound,' but 'to be wounded,' that is, to be offended. We might take it actively in the first instance;—'contrary to what should be, he wounds—*i.e.* beats—his son.' But below, in 父子相夷, we cannot give it such an active signification as to suppose that the son will proceed to beat his father. 傷 may well be taken passively, as in the comm. saying—眼見心傷. 夫子教我云云,—this is to be understood as the resentful murmuring of the son, whose feeling is strongly indicated by the use of 夫子, 'my master,' as applied to his father. 3. The comm. all say, that this only means that the ancients sent out their sons to be taught away from home by masters. But this is explaining away the

善、責善則離、離則不祥、莫大焉。

【十九】一節 孟子曰、事孰爲大、事親爲大、守孰爲大、守身爲大、不失其身、而能事其親者、吾聞之矣、失其身、而能事其親者、吾未之聞也。二節 孰不爲事、事親、事之本也、孰不爲守、守身、守之本也。三節 曾子養曾皙、必有酒肉、將徹、必請所與、問有餘、必曰、

4. "Between father and son, there should be no reproving admonitions to what is good. Such reproofs lead to alienation, and than alienation there is nothing more inauspicious."

Chapter XIX. 1. Mencius said, "Of services which is the greatest? The service of parents is the greatest. Of charges which is the greatest? The charge of one's-self is the greatest. That those who do not fail to keep themselves are able to serve their parents is what I have heard. But I have never heard of any, who, having failed to keep themselves, were able *notwithstanding* to serve their parents.

2. "There are many services, but the service of parents is the root of all others. There are many charges, but the charge of one's-self is the root of all others.

3. "The philosopher Tsăng, in nourishing Tsăng Seih, was always sure to have wine and flesh provided. And when they were

易· 4. 責善=以善責之使行, 'laying what is good on them, and causing them to do it.'

Ch. 19. The right manner of serving parents and the importance of watching over one's self, in order to do so. 1. 事孰爲大,—lit., 'of services—*i.e.*, duties of service which a man has to pay to others—which is great?' 守,—charges, what a man has to guard and keep. The keeping one's-self is from all that is contrary to righteousness. 2. 孰不爲事,—'what is not a service?' *i.e.*, the services a man has to perform are many. 本,—in the sense of 'root,' according to the Chinese way of developing all other services from filial piety; see the Heaou king (孝經), *passim*. There is more truth in the 2d part of the par. 3. Seih was Tsăng Sin's father; see Con. Ana, XI. xxv. 養,—low. 3d tone. 'Nourish-

有、曾晳死、曾元養曾子、必有酒肉、將徹、不請所與、問有餘、曰、亡矣、將以復進也、此所謂養口體者也、若曾子、則可謂養志也。○四節事親若曾子者、可也。

[二十章]孟子曰、人不足與適也、政不足閒也、惟大人、為能格君心之非、君仁、

being removed, he would ask respectfully to whom he should give *what was left.* If *his father* asked whether there was any thing left, he was sure to say, 'There is.' After the death of Tsăng Seih, when Tsăng Yuen came to nourish the philosopher Tsăng, he was always sure to have wine and flesh provided. But when the things were being removed, he did not ask to whom he should give *what was left*, and if *his father* asked whether there was anything left, he would answer 'No';—intending to bring them in again. This was what is called—'nourishing the mouth and body.' We may call the philosopher Tsăng's practice—'nourishing the will.'

4. "To serve one's parents as the philosopher Ts'ăng served his, may be accepted *as filial piety.*"

CHAPTER XX. Mencius said, "It is not enough to remonstrate with a *sovereign* on account of *the mal-employment of* ministers, nor to blame *errors of* government. It is only the great man who can rectify what is wrong in the sovereign's mind. Let the prince be

ing the will,' *i.e.*, gratifying and carrying out the father's wishes. 4. The 可也 at the end occasions some difficulty. Choo He quotes from one of the brothers Ch'ing these words:—'To serve one's parents as Tsăng Sin did his, may be called the height of filial piety, and yet Mencius only says that it might be accepted as such—可也: did he really think that there was something supererogatory in Tsăng's service?' Possibly, Mencius may have been referring to Tsang's disclaimer of being deemed a model of filial piety. See the Le-ke, XXI (祭義). ii. 14. where he says:—'What the superior man calls filial piety, is to anticipate the wishes, and carry out the mind of his parents, always leading them on in what is right and true. I am only one who nourishes his parents. How can I be deemed filial?'

CH. 20. A TRULY GREAT MINISTER WILL BE SEEN IN HIS DIRECTING HIS EFFORTS, NOT TO THE CORRECTION OF MATTERS IN DETAIL, BUT OF THE SOVEREIGN'S CHARACTER. 1. 適,—read *chih*,=讁 'to reprehend.' 閒,—*kien*, up. 3d tone. 人 and 政 are to be taken as in the objective governed by 適 and 閒, and 不足 as used impersonally. 與=與君, 'with the sovereign.' Chaou K'e introduces 與

莫不仁、君義、莫不義、君正、莫不正、一正君、而國定矣。

[二十一]孟子曰、有不虞之譽、有求全之毀。

[二十二]孟子曰、人之易其言也、無責耳矣。

[二十三]孟子曰、人之患在好爲人師。

[二十四]樂正子從於子敖之

benevolent, and all *his acts* will be benevolent. Let the prince be righteous, and all *his acts* will be righteous. Let the prince be correct, and everything will be correct. Once rectify the prince, and the kingdom will be firmly settled."

Chapter XXI. Mencius said, "There are cases of praise which could not be expected, and of reproach when the parties have been seeking to be perfect."

Chapter XXII. Mencius said, "Men's being ready with their tongues arises simply from their not having been reproved."

Chapter XXIII. Mencius said, "The evil of men is that they like to be teachers of others."

Chapter XXIV. 1. The disciple Yŏ-ching went in the train of Tsze-gaou to Ts'e.

before 間 as well. He seems to interpret differently, from the transl., making 人 (=小人, 'little men,') the subject of 不足:—'little men are not fit to remonstrate with their sovereign.' This is plainly wrong, because we cannot carry it on to the next clause. 格=正, 'to correct.'—The sent. of the ch. is illustrated by an incident related of Mencius by the philosopher 荀 (B.C. 250).—'As Mencius thrice visited Ts'e, without speaking to the king about the errors of his government, his disciples were surprised, but he simply said, *I must first correct his evil heart.*'

Ch. 21. Praise and blame are not always according to desert. 虞,—in the sense of 度, 'to calculate,' 'to measure.' For 毀 in the sense here, 譭 is often used in modern language.

Ch. 22. The benefit of reproof. 易,—read *e*, low. 3d tone, 'easy.' Choo He supposes that this remark was spoken with some particular reference. This would account for the 耳矣, 'simply.'

Ch. 23. Be not many masters. Comm. suppose that Mencius' lesson was that such a liking indicated a self-sufficiency which put an end to self-improvement.

Ch. 24. How Mencius reproved Yŏ-ching for associating with an unworthy person, and being remiss in waiting on himself. 1. Yŏ-ching,—see I. Pt. II. xvi. 2. Tsze-gaou was the designation of Wang Hwan, mentioned II. Pt. II. vi. From that chapter we may understand that Mencius would not be pleased with one of his disciples associating with such a person.

齊。二節樂正子見孟子。孟子曰、子亦來見我乎。曰、先生何爲出此言也。曰、子來幾日矣。曰、昔者。曰、昔者、則我出此言也、不亦宜乎。曰、舍館未定。曰、子聞之也、舍館定、然後求見長者乎。三節曰、克有罪。

二十五章孟子謂樂正子曰、子之從於子敖來、徒餔啜也、我不意子學古之道、而以餔啜也。

2. He came to see Mencius, who said to him, "Are you also come to see me?" Yŏ-ching replied, "Master, why do you speak such words?" "How many days have you been here?" asked Mencius. "I came yesterday." "Yesterday! Is it not with reason then that I thus speak?" "My lodging-house was not arranged." "Have you heard that *a scholar's* lodging-house must be arranged before he visit his elder?"

3. *Yŏ-ching* said, "I have done wrong."

Chapter XXV. Mencius, addressing the disciple Yŏ-ching, said to him, "Your coming here in the train of Tsze-gaou was only because of the food and the drink. I could not have thought that you, having learned the doctrine of the ancients, would have acted with a view to eating and drinking."

之,—the verb,=往. 2. The name is repeated at the begin. of this paragraph, the former being narrative, and introductory merely. 亦來,—the 亦, 'also' is directed against Tsze-gaou. Choo He explains 昔者 by 前日, which, in common parlance, means 'the day before yesterday.' But I do not see that it should have that meaning here. 昔 properly means 'formerly,' and may extend to the remotest antiquity. It is used also for yesterday, the time separated from the present by one rest——息, as if the same sound of the two characters (昔息) determined the meaning. 長 (up. 2d tone) 者 is used by Mencius of himself before:—II. Pt. II. xi. 4.

Ch. 25. A further and more direct reproof of Yŏ-ching. 餔啜 are both contemptuous terms,=our application of 'the loaves and fishes.' 而以餔啜=而以餔啜爲也.

【廿六】孟子曰、一節 不孝有三、無後爲大。二節 舜不告而娶、爲無後也、君子以爲猶告也。

【廿七】孟子曰、一節 仁之實、事親是也、義之實、從兄是也。二節 智之

CHAPTER XXVI. 1. Mencius said, "There are three things which are unfilial, and to have no posterity is the greatest of them.

2. "Shun married, without informing his parents, because of this,—*lest he should have* no posterity. Superior men consider that his doing so was the same as if he had informed them."

CHAPTER XXVII. 1. Mencius said, "The richest fruit of benevolence is this,—the service of one's parents. The richest fruit of righteousness is this,—the obeying one's elder brothers.

CH. 26. SHUN'S EXTRAORDINARY WAY OF CONTRACTING MARRIAGE JUSTIFIED BY THE MOTIVE. 1. The other two things which are unfilial are, according to Chaou K'e, 1st, By a flattering assent to encourage parents in unrighteousness; and 2d, Not to succour their poverty and old age by engaging in official service. To be without posterity is greater than those faults, because it is an offence against the whole line of ancestors, and terminates the sacrifices to them.—In Pt. II. xxx., Mencius specifies five things which were commonly deemed unfilial, and not one of these three is among them. It is to be understood that here 不孝有三 is spoken from the point of view of the superior man, and, moreover, that the first par. simply lays down the ground for the vindication of Shun. 2. 爲無後,—爲, low. 3d tone. 告 implies getting the parents' permission, as well as informing them. But Shun's parents were so evil, and hated him so much, that they would have prevented his marriage had they been told of it.

CH. 27. FILIAL PIETY AND FRATERNAL OBEDIENCE IN THEIR RELATION TO BENEVOLENCE, RIGHTEOUSNESS, WISDOM, PROPRIETY, AND MUSIC. 1. 實 is sometimes opposed to 虛, 'what is solid to what is empty, shadowy;' sometimes to 名, 'what is real to what is nominal;' and sometimes to 華, 'what is substantial to what is ornamental,' 'fruit to flower.' In the text, it is used in the last way, and I cannot express it better than by the 'richest fruit.' 是也 is emphatic;—'the fruit of benevolence is the service of parents:—*it is*.' So in the other instances. Benevolence, righteousness, &c., are the principles of those, the capabilities of them in human nature, which may have endless manifestations, but are chiefly and primarily to be seen in the two virtues spoken of.—What strikes us as strange is the subject of music. The difficulty has not escaped native commentators. The author of the 集註本義匯參 says, *in loc.*:—'Benevolence, righteousness, propriety, and knowledge, are the four virtues, but this ch. proceeds to speak of music. For the principles of music are really a branch of propriety, and when the ordering and adorning, which belong to that, are perfect, then harmony and pleasure spring up as a matter of course. In this way we have propriety mentioned first, and then music. Moreover, the fervency of benevolence, the exactness of righteousness, the clearness of knowledge, and the firmness of maintenance, must all have their depth manifested in music. If the ch. had not spoken of music, we should not have seen the whole amount of achievement.' The reader may try to conceive the exact meaning of this writer, who also points out another peculiarity in the chapter, which many have overlooked. Instead of 是也 after 樂斯二者, as at the end of the other clauses, we have 樂則生矣,云云, 'showing,' says he, 'most vividly how his admiration was stirred. It is as if from every sentence there floated up a 是也 upon the paper, so true is it that perfect filial piety and frater. duty reach to spiritual beings, and shed a light over the world, and then do we know that in the greatest music there is a harmony with heaven and earth.' 2 Julien translates 去 by *abjicere*.

實、知斯二者、弗去是也、禮之實、節文斯二者、是也、樂之實、樂斯二者、樂則生矣、生則惡可已也、惡可已、則不知足之蹈之、手之舞之。

[廿八章] 一節 孟子曰、天下大悅而將歸己、視天下悅而歸己、猶草芥也、惟舜爲然、不得乎親、不可以爲人、不順乎親、

2. "The richest fruit of wisdom is this,—the knowing those two things, and not departing from them. The richest fruit of propriety is this,—the ordering and adorning those two things. The richest fruit of music is this,—the rejoicing in those two things. When they are rejoiced in, they grow. Growing, how can they be repressed? When they come to this state that they cannot be repressed, then unconsciously the feet begin to dance and the hands to move."

CHAPTER XXVIII. 1. Mencius said, "Suppose the case of the whole empire turning in great delight to an individual to submit to him.—To regard the whole empire *thus* turning to him in great delight but as a bundle of grass;—only Shun was capable of this. *He considered* that if one could not get *the hearts of* his parents he could not be considered *a man*, and that if he could not get to an entire accord with his parents, he could not be considered a son.

To have that meaning, it must have been in the up. 2d tone, which it is not. The first 樂 is *yŏ*, 'music;' the other two are *lŏh*, 'to enjoy.' 不知 is used absolutely,='unconsciously,' though we might make 知 personal also,—'we do not know.' 足之蹈之,—'the feet's stamping it.' So the next clause.

CH. 28. HOW SHUN VALUED AND EXEMPLIFIED FILIAL PIETY. 1. The first sentence is to be taken generally, and not with reference to Shun simply. It is incomplete. The conclusion would be something like—'this would be accounted the greatest happiness and glory.' 芥 is properly 'the mustard plant,' but it is sometimes, as here, only synonymous with 草. 不得, 云云,—all this is the reasoning of Shun's mind. 不得乎,—like 不獲於, in ch. 16. 不順, 'not to obey,' 'not to accord with,' but Choo He and others labour hard to make it out to mean,—'to bring the parents to accord with what is right, so as to be able then fully to accord with them.'

不可以爲子。二節舜盡事親之道、而瞽瞍厎豫、瞽瞍厎豫、而天下化、瞽瞍厎豫、而天下之爲父子者定、此之謂大孝。

2. "By Shun's completely fulfilling everything by which a parent could be served, Koo-sow was brought to find delight *in what was good.* When Koo-sow was brought to find that delight, the whole empire was transformed. When Koo-sow was brought to find that delight, all fathers and sons in the empire were established *in their respective duties.* This is called great filial piety."

2. Shun's father is known by the name of Koo-sow, but both the characters denote 'blind,' and he was so styled, it is said, because of his mental blindness and opposition to all that was good. 豫, in the sense of 'to be pleased,' 'joyful,' understood here with a moral application. 'All fathers and sons, &c.,'—*i.e.*, all sons were made to see, that, whatever might be the characters of their parents, they had only to imitate Shun, and fathers, even though they might be like Koo-sow, were shamed to reformation.

BOOK IV.

LE LOW. PART II.

離婁章句下

第一章 一節 孟子曰、舜生於諸馮、遷於負夏、卒於鳴條、東夷之人也。二節 文王生於岐周、卒於畢郢、西夷之人也、三節 地之相去也、千有餘里、世之相後也、千有餘

CHAPTER I 1. Mencius said, "Shun was born in Choo-fung, removed to Foo-hea, and died in Ming-t'eaou;—a man near the wild tribes on the east.

2. "King Wăn was born in Chow by *mount* K'e, and died in Peih-ying;—a man near the wild tribes on the west.

3. "Those regions were distant from one another more than a thousand *le*, and the age of the one *sage* was posterior to that of the other more than a thousand years. But when they got their wish,

CH. 1. THE AGREEMENT OF SAGES NOT AFFECTED BY PLACE OR TIME. 1. The common view derived from the 'Historical Records,' Book I., is, that Shun was a native of K'e-chow, corresponding to the modern Shan-se, to which all the places in the text are accordingly referred. Some, however, and especially Tsăng Tsze-koo (曾子固), of the Sung dynasty, find his birth-place in Ts'e-nan in Shan-tung, and this would seem to be supported by Mencius in this passage. There is considerable diffic. with Ming-t'eaou, as we read in the 'Historical Records,' that in the 39th year of his reign, Shun died, while on a tour of inspection to the south, in the wilderness of Ts'ang-woo (蒼梧), and was buried on the Kew-e (九疑) hills in Keang-nan, which are in Ling-ling (零陵). The discussions on the point are very numerous. See the 集證 and 四書摭餘說, *in loc*; see also on the Shoo-king, Pt. II. No doubt, Mencius was not speaking without book. 東, 夷之人, lit., 'a man of the eastern *E*, or 'barbarians,' but the meaning can only be what I have given in the translation. So 西夷之人. Chow, the original seat of the house of Chow, was in the present department of Fung-ts'eang, in Shen-se. Peih-ying is to be distinguished from Ying which was the capital of Ts'oo, and with which the paraphrast of Chaou K'e strangely confounds it. Choo He says it was near to Fung (豐) and Kaou (鎬), the sucessive capitals of king Woo. The former was in Ling-heen (鄠縣), and the latter in Heen-yang (咸陽), both in the dept of Se-ngau; Peih-ying was in the dist. of Heen-ning (咸寧) of the same dep., and there the grave of king Woo, or the place of it, is still pointed out. 得志行乎中國,—'when they got their wishes carried out in the Middle kingdom.' We are to understand that their aim was to carry out their principles, not to get the empire. 符 should be called a tally or token perhaps, rather than 'a seal.' Anciently, the emperor delivered, as the token of investiture, one half of a tally of wood or some precious stone, reserving the other half in his own keeping. It was cut right through a line of characters, indicating the com-

歲、得志行乎中國、若合符節。○三節先聖後聖、其揆一也。○

第二章 一節 子產聽鄭國之政、以其乘輿濟人於溱洧。○二節 孟子曰、惠而不知爲政。○三節 歲十一月徒杠成、十二月輿梁成、民未病涉也。○四節 君子平其

and carried their principles into practice throughout the Middle kingdom, it was like uniting the two halves of a seal.

4. "*When we examine* the sages,—both the earlier and the later,—their principles are found to be the same."

Chapter II. 1. When Tsze-ch'an was chief minister of the State of Ch'ing, he would convey people across the Tsin and Wei in his own carriage.

2. Mencius said, "It was kind, but showed that he did not understand the practice of government.

3. "When in the eleventh month of the year the foot-bridges are completed, and the carriage-bridges in the twelfth month, the people have not the trouble of wading.

mission, and their halves fitting each other when occasion required, was the test of truth and identity. Originally as we see from the formation of the character (符), the tally must have been of bamboo. 3. 先聖後聖 is to be understood generally, and not of Shun and Wăn merely. 其揆一,—揆 is taken as a verb=度 'to reckon,' 'to estimate,' and is understood of the mental exercises of the sages. 其揆,—'their mindings,' the principles which they cherished.

Ch. 2. Good government lies in equal measures for the general good, not in acts of favour to individuals. 1. Tsze-ch'an,—see Con. Ana. V. xv. The Tsin and Wei were two rivers of Ch'ing, said to have their rise in the Ma-ling (馬嶺) hills, and to meet at a certain point, after which the common stream seems to have borne the name of both the feeders. They are referred to the department of Ho-nan in Ho-nan province. 聽政,—'was hearing the govt.,' *i.e.*, was chief minister 乘,—low. 3d tone. Choo He explains 以其乘輿 by 以其所乘之輿, but 乘 so used is low. 1st tone. He so expands, however, probably from remembering a conversation on Tsze-ch'an between Confucius and Tsze-yew, related in the *Kea-yu*, Bk. IV. iv, near the end, and to which Mencius has reference. The sage held that Tsze-ch'an was kind, but only as a mother, loving but not teaching the people, and, in illustration of his view, says that Tsze-ch'an, 以所乘之車濟冬涉, 'used the carriage in which he rode to convey over those who were wading thro' the water in the winter.' 2. The subject here is the action, not the man. The practice of govt. is to be seen not in acts of individual kindness and small favours, but in the administration of just and beneficent laws. 3. The 11th and 12th months here correspond to the 9th and 10th of the present calendar, which follows the Hea division of the year;—see Ana. XV. x. Mencius refers to a rule for the repair of the bridges, on the termination of agricultural labours. 4. 君子=

政、行辟人可也、焉得人人而濟之。○五節 故爲政者、每人而悅之、日亦不足矣。

第三章 一節 孟子告齊宣王曰、君之視臣如手足、則臣視君如腹心、君之視臣如犬馬、則臣視君如國人、君之視臣如土芥、則臣視君如寇讎。二節 王曰、禮、爲舊君有服、何如、斯可爲服矣。○三節 曰、諫行言聽、

4. "Let a governor conduct his rule on principles of equal justice, and when he goes abroad, he may cause people to be removed out of his path. But how can he convey everybody across the rivers?

5. "It follows that if a governor will *try to* please everybody, he will find the days not sufficient *for his work*."

CHAPTER III. 1. Mencius said to the king Seuen of Ts'e, "When the prince regards his ministers as his hands and feet, his ministers regard their prince as their belly and heart; when he regards them as his dogs and horses, they regard him as any other man; when he regards them as the ground or as grass, they regard him as a robber and an enemy."

2. The king said, "According to the rules of propriety, a minister wears mourning when he has left the service of a prince. How must *a prince* behave that his *old ministers* may thus go into mourning?"

3. Mencius replied, "The admonitions *of a minister* having been

爲政者, 'a chief minister.' 辟 read as 闢, Removing people from the way, when the prince went forth, was likewise a rule of the Chow dynasty; and not only did it extend to the prince, but to many officers and women. See the Chow-le, VII. ix. 5. 'The days not sufficient,'—*i.e.*, he will not have time for all he has to do.

CH. 3. WHAT TREATMENT SOVEREIGNS GIVE TO THEIR MINISTERS WILL BE RETURNED TO THEM BY A CORRESPONDING BEHAVIOUR. 1. 'As his hands and feet,'—*i.e.*, with kindness and attention. 'As their belly and heart,'—*i.e.*, with watchfulness and honour. 'As his dogs and horses,'—*i.e.*, without respect, but feeding them. 'As any other man,'—lit., 'as a man of the kingdom,' *i.e.*, without any distinction or reverence. 'As ground or as grass,'—*i.e.*, trampling on them, cutting them off. 2. The Le here referred to is mentioned in the 'Ritual Usages.' See Bk. XI., about the middle. The passage, however, is obscure. 爲舊君,—'for an old prince,' *i.e.*, a prince whose service he has left. The king falls back on this rule, thinking that Mencius had expressed himself too strongly. 3. 膏澤,—'fat and moistening

膏澤下於民、有故而去、則君使人導之出疆、又先於其所往、去三年不反、然後收其田里、此之謂三有禮焉、如此、則爲之服矣。○四節 今也爲臣、諫則不行、言則不聽、膏澤不下於民、有故而去、則君搏執之、又極之於其所往、去之日、遂收其田里、此之謂寇讎、寇讎、何服之有。

followed, and his advice listened to, so that blessings have descended on the people, if for some cause he leaves *the country*, the prince sends an escort to conduct him beyond the boundaries. He also anticipates *with recommendatory intimations* his arrival in the country to which he is proceeding. When he has been gone three years and does not return, *only* then at length does he take back his fields and residence. This treatment is what is called 'a thrice-repeated display of consideration.' When a prince acts thus, mourning will be worn on leaving his service.

4. "Now-a-days, the remonstrances of a minister are not followed, and his advice is not listened to, so that no blessings descend on the people. When for any cause he leaves the country, the prince tries to seize him and hold him a prisoner. He also pushes him to extremity in the country to which he has gone, and on the very day of his departure, he takes back his fields and residence. This treatment shows him to be what we call 'a robber and an enemy.' What mourning can be worn for a robber and an enemy?"

influences,'=blessings. 先於其所往 must be supplemented by 稱道其賢欲其收用之, 'mentions and commends his worth, wishing him to be received and used.' 田,—'fields,'=emoluments. 里,—used for an individual residence. We have not had the character in this sense before. The 'thrice-repeated display of consideration,' refers, 1st, to the escort as a protection from danger; 2d, to the anticipatory recommendations; and 3d, to the long continued emoluments, in expectation of the minister's return. 4. Here and above, 有故 is not to be taken as 大故, in III. Pt.

第四章 孟子曰、無罪而殺士、則大夫可以去、無罪而戮民、則士可以徙。

第五章 孟子曰、君仁、莫不仁、君義、莫不義。

第六章 孟子曰、非禮之禮、非義之義、大人弗爲。

第七章 孟子曰、中也養不中、才也養不才、故人樂有賢父兄也、如中也棄不

Chapter IV. Mencius said, "When scholars are put to death without any crime, the great officers may leave *the country*. When the people are slaughtered without any crime, the scholars may remove."

Chapter V. Mencius said, "If the sovereign be benevolent, all will be benevolent. If the sovereign be righteous, all will be righteous."

Chapter VI. Mencius said, "Acts of propriety which are not *really* proper, and acts of righteousness, which are not *really* righteous, the great man does not do."

Chapter VII. Mencius said, "Those who keep the Mean, train up those who do not, and those who have abilities, train up those who have not, and hence men rejoice in having fathers and elder brothers who are possessed of virtue and talent. If they who keep

I. ii. 1. We must understand 'wishes to,' or 'tries to,' before 搏執之, for if the minister were really imprisoned, he could not go to another kingdom.

Ch. 4. Prompt action is necessary at the right time. 可以, 'may,'=it is time to. If the opportunity be not taken, while the injustice of the ruler is exercised on those below them, it will soon come to themselves, and it will be too late to escape. The 日講 concludes its paraphrase thus:—'We may see how the ruler should prize virtue, and be slow to punish; and how he should be cautious in execution of the laws, ever trying to practise benevolence. If he can indeed embody the mind of God, who loves all living things, and make the compassion of the ancient sages his rule, then both officers and people will be grateful to him as to Heaven, and long repose and protracted good order will be the result.'

Ch. 5. The influence of the ruler's example. See Pt. I. xx., where the same words are found, but their application is to stimulate ministers to do their duty in advising, or remonstrating with, their sovereign.

Ch. 6. The great man makes no mistakes in matters of propriety and righteousness. 非禮之禮, 非義之義, expressions in themselves contradictory, must be taken with some latitude. 'Respect,' it is said, 'belongs to propriety, but it may be carried so far as to degenerate into flattery,' &c., &c.

Ch. 7. What duties are due from, and must be rendered by, the virtuous and talented to the young and ignorant. 中也, 才也='given the Mean,' 'given abilities.'

中、才也棄不才、則賢不肖之相去、其閒不能以寸。

第八章 孟子曰、人有不爲也、而後可以有爲。

第九章 孟子曰、言人之不善、當如後患何。

第十章 孟子曰、仲尼不爲已甚者。

第十一章 孟子曰、大人者、言不

the Mean spurn those who do not, and they who have abilities spurn those who have not, then the space between them—those so gifted and the ungifted—will not admit an inch."

Chapter VIII. Mencius said, "Men must be decided on what they will NOT do, and then they are able to act with vigour *in what they ought to do.*"

Chapter IX. Mencius said, "What future misery have they and ought they to endure, who talk of what is not good in others!"

Chapter X. Mencius said, "Chung-ne did not do extraordinary things."

Chapter XI. Mencius said, "The great man does not think be-

中,—the Mean, the rightly ordered course of conduct. Both it and 才 must be taken here in the concrete. 兄,—as in III. Pt. I. ii. 3. 如中也, 云云,—by neglecting their duty, the one class bring themselves to the level of the other. 賢 embraces both the 中 and the 才 above. 不肖,—see the Doctrine of the Mean, iv. 以寸,—'with an inch,' *i.e.*, be measured with an inch.

Ch. 8. Clear discrimination of what is wrong and right must precede vigorous right doing. Lit., 'men have the not-do, and afterwards they can have the do.' 有爲 implies vigour in the action. Chaou K'e's comm. is:—'If a man will not descend to take in any irregular way, he will be found able to yield a thousand chariots.'

Ch. 9. Evil speaking is sure to bring with it evil consequences. The 當 here, followed by 如何, creates a difficulty. Choo He supposes the remark was made with some peculiar reference. If we knew that, the difficulty would vanish. The original implies, I think, all that I have expressed in the translation.

Ch. 10. That Confucius kept the mean. 已甚者,—*i.e.*, 'excessive things,' but 'extraordinary' rather approaches the meaning. It may strike the student that the meaning is —'Confucius' inaction, (=slowness to act) was excessive,' but in that case we should have had 矣, and not 者, at the end. We may comp. with the sentiment the Doct. of the Mean, xi., xiii.; Ana. VIII. xx.; *et al.*

Ch. 11. What is right is the supreme pursuit of the great man. Comp. Con. Ana. IV. x. 不必,—'does not *must*;' he is beyond the necessity of caring for that. 惟義所在,—'only that in which righteousness is; that

必信、行不必果、惟義所在。

〔十二章〕孟子曰、大人者、不失其赤子之心者也。

〔十三章〕孟子曰、養生者、不足以當大事、惟送死可以當大事。

〔十四章〕孟子曰、君子深造之以道、欲其自得之也、自得之、則居之安、

forehand of his words that they may be sincere, nor of his actions that they may be resolute;—he simply *speaks and does* what is right."

CHAPTER XII. Mencius said, "The great man is he who does not lose his child's-heart."

CHAPTER XIII. Mencius said, "The nourishment of *parents when* living is not sufficient to be accounted the great thing. It is only in the performing their obsequies when dead, that we have what can be considered the great thing."

CHAPTER XIV. Mencius said, "The superior man makes his advances *in what he is learning* with deep earnestness and by the proper course, wishing to get hold of it as in himself. Having got

only is his concern. In fact he can hardly be said to be *concerned* about this. It is natural to him to pursue the right.

CH. 12. A MAN IS GREAT BECAUSE HE IS CHILDLIKE. Chaou K'e makes 'the great man' to be 'a sovereign,' and 其赤子, 'his children,' *i.e.*, his people, and the sentiment is that the true sovereign is he who does not lose his people's hearts. I mention this interpretation, as showing how learned men have varied and may vary in fixing the meaning of these books. It is sufficiently absurd, and has been entirely displaced by the interpretation which is given in the version. The sentiment may suggest the Saviour's words,—'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' But Christ speaks of the child's-heart as a thing to be regained; Mencius speaks of it as a thing not to be lost. With Christ, to become as children is to display certain characteristics of children. With Mencius, 'the child's-heart' is the ideal moral condition of humanity. Choo He says:—'The mind of the great man comprehends all changes of phenomena, and the mind of the child is nothing but a pure simplicity, free from all hypocrisy. Yet the great man is the great man, just as he is not led astray by external things, but keeps his original simplicity and freedom from hypocrisy. Carrying this out, he becomes omniscient and omnipotent, great to the extremest degree.' We need not suppose that Mencius would himself have expanded his thought in this way.

CH. 13. FILIAL PIETY SEEN IN THE OBSEQUIES OF PARENTS. 養生者,—者字指養生之事,—'the character 者 refers to the ways by which the living may be nourished.' It belongs to the phrase 養生, and not to 生 alone. 當=爲,—'to be considered,' 'to constitute.' 送死,—lit., 'to accompany the dead,' but denoting all the last duties to them. It=愼終, Ana. I. ix. The sentiment needs a good deal of explaining and guarding. The obsequies are done, it is said, once for all. If done wrong, the fault cannot be remedied. Probably the remark had a peculiar reference. The 日講 supposes it was spoken against the Mihist practice of burying parents with a spare simplicity. See III. Pt. I. v.

CH. 14. THE VALUE OF LEARNING THOROUGHLY INWROUGHT INTO THE MIND. 深造之,

居之安、則資之深、資之深、則取之左右逢其原、故君子欲其自得之也。

[十五]孟子曰、博學而詳說之、將以反說約也。

[十六]孟子曰、以善服人者、未有能服人者也、以善養人、然後能服天下、天下不心服而

hold of it in himself, he abides in it calmly and firmly. Abiding in it calmly and firmly, he reposes a deep reliance on it. Reposing a deep reliance on it, he seizes it on the left and right, meeting everywhere with it as a fountain *from which things flow*. It is on this account that the superior man wishes to get hold of what he is learning as in himself."

CHAPTER XV. Mencius said, "In learning extensively and discussing minutely what is learned, the object *of the superior man* is that he may be able to go back and set forth in brief what is essential."

CHAPTER XVI. Mencius said, "Never has he who would by his excellence subdue men been able to subdue them. Let *a prince* seek by his excellence to nourish men, and he will be able to subdue the whole empire. It is impossible that any one should become ruler of the empire to whom it has not yielded the subjection of the heart."

—造, read *ts'aou*, up. 3d tone, 'to arrive at;' 之 must refer to the 理, or principles of the subject which is being learnt. 以道 is understood of the proper course or order, the successive steps of study,=依着次序. 其自得 gives the key to the chapter;—'his self-getting,' *i.e.*, his getting hold of the subject so that his knowledge of it becomes a kind of intuition. 資=藉, 'to rely on.' The subject so apprehended in its principles is capable of indefinite application. 'He seizes it on the right and left,'—*i.e.*, he no longer needs his early efforts to apprehend it. It underlies numberless phenomena, in all which he at once detects it, just as water below the earth is found easily and any where, on digging the surface.—One may read scores of pages in the Chinese commentators, and yet not get a clear idea in his own mind of the teaching of Mencius in this ch. Chaou K'e gives 道 a more substantive meaning than in the translation; thus:—'The reason why the superior man pursues with earnestness to arrive at the depth and mystery of 道, is from a wish to get hold for himself of its source and root, as something belonging to his own nature.' Most comm. understand the subject studied to be man's own self, not things external to him. We must leave the subject in its own mist.

Ch. 15. Choo He says, apparently with reason, that this is a continuation of the last chapter, showing that the object of the superior man in the extensive studies which he pursues, is not vain-glory, but to get to the substance and essence of things. 約 conveys the two ideas of condensation and importance.

Ch. 16. The object of this chapter, say commentators, is to stimulate rulers to do good in sincerity, with a view, that is, to the good of others. I confess it is to me very enigmatical.

王者、未之有也。

十七 孟子曰、言無實不祥、不祥之實、蔽賢者當之。

十八 一節 徐子曰、仲尼亟稱於水曰、水哉水哉、何取於水也。二節 孟子曰、原泉混混、不舍晝夜、盈科而後進、放乎四海、有本者如是、是之取

CHAPTER XVII. Mencius said, "Words which are not true are inauspicious, and the words which are most truly obnoxious to the name of inauspicious, are those which throw into the shade men of talents and virtue."

CHAPTER XVIII. 1. The disciple Seu said, "Chung-ne often praised water, saying, 'O water! O water!' What did he find in water *to praise*?"

2. Mencius replied, "There is a spring of water; how it gushes out! It rests not day nor night. It fills up every hole, and then advances, flowing on to the four seas. Such is water having a spring! It was this which he found in it to praise.

Paul's sentiment,—'Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die,'—occurs to the mind on reading it, but this is clashed with by its being insisted on that 養人以善 has no reference to the nourishing men's bodies, but is the bringing them to the nourisher's own moral excellence. Chaou K'e takes the first 善 as meaning 威力, 'majesty and strength.' But this is inadmissible. The point of the ch. is evidently to be found in the contrast of 服 and 養.

CH. 17. The translation takes 無實 as an adjective qualifying 言, and there is a play on the term in the use of 實 in the two parts. Choo He mentions another view making 無實 an adverb joined to 不祥,—'there are no words really inauspicious;' *i.e.*, generally speaking, 'only those are obnoxious to be regarded as really inauspicious which throw into,' &c. He says he is unable to decide between the two interpretations, and thinks the text may be mutilated. 者 has reference to 言, not to 人, to 'words,' not to 'men.'

CH. 18. HOW MENCIUS EXPLAINED CONFUCIUS' PRAISE OF WATER. 1. 亟,—read *k'e*, up. 3d tone, 'often.' 稱 (in the sense of 'to praise),' 於水,—於 marking the objective case, or=found something to praise in water. See Con. Ana. IX. xvi, tho' we have not there the exact words—水哉水哉. 2. 科=坎, 'a pit,' *i.e.*, every hollow in its course, 是之取爾,—'*it was* just the seizing of this.' One commen. brings out the 是之 in this way—以是之故而取之爾.

爾。○三節苟爲無本、七八月之閒雨集、溝澮皆盈、其涸也、可立而待也、故聲聞過情、君子恥之。

[十九章]○一節孟子曰、人之所以異於禽獸者、幾希、庶民去之、君子存之。○二節舜明於庶物、察於人倫、由仁義

3. "But suppose that the water has no spring.—In the seventh and eight months when the rain falls abundantly, the channels in the fields are all filled, but their being dried up again may be expected in a short time. So a superior man is ashamed of a reputation beyond his merits."

Chapter XIX. 1. Mencius said, "That whereby man differs from the lower animals is but small. The mass of people cast it away, while superior men preserve it.

2. "Shun clearly understood the multitude of things, and closely observed the relations of humanity. He walked along the path of benevolence and righteousness; he did not *need to* pursue benevolence and righteousness."

3. Here, again, the months are those of Chow, corresponding to the present 3d and 6th. 雨集,—'the rains are collected.' 溝澮 were channels belonging to the irrigation of the lands divided on the nine-squares system. 可立而待,—we might translate as='one may stand and wait till they are dry,' but 立 is often used='quickly.' 情=實, as in the Great Learning, Comm. ch. iv.

Ch. 19. Whereby sages are distinguished from other men;—illustrated in Shun. It is to be wished that Mencius had said distinctly what the small (幾, up. 1st tone, 希) point distinguishing men from birds and beasts was. According to Choo He, men and creatures have the 理 (intellectual and moral principle) of Heaven and Earth to form their *nature*, and the 氣 (matter) of Heaven and Earth to form their *bodies*, only men's 氣 is more correct than that of beasts, so that they are able to fill up the capacity of their nature. This denies any essential difference between men and animals, and what difference it allows is corporeal or material. Chaou K'e says:—幾希,無幾也知義與不知義之間耳, '幾希 means not much. It is simply the interval between the knowledge of righteousness, and the want of that knowledge.' This is so far correct, but the difference which it indicates cannot be said to be 'not great,'—But is it not the object of Mencius to indicate the character of that which differences men and animals, and not its amount? 幾希= is something minute. A commen. Ch'in (陳) refers us to an expression in the Shoo-king,—人心爲危,—as forming a key to the passage. In that, 人心 is the mind prone to err, in distinction from the 道心, 'the mind of reason,' which it is said is minute. 2. Shun preserving and cultivating this distinctive endowment was led to the character and achievements which are here briefly described. The phrase 庶物, it is said, 該得廣,凡天地間事物皆是, 'covers a wide extent of meaning, embracing all matters and things between heaven and earth.' The 日講

行、非行仁義也。

二十 孟子曰、一節 禹惡旨酒、而好善言。○二節 湯執中、立賢無方。○三節 文王視民如傷、望道而未之見。○四節 武王不泄邇、不忘遠。○五節 周公思兼三王、以施四事、其有不合者、仰而思之、夜以繼日、幸而

CHAPTER XX. 1. Mencius said, "Yu hated the pleasant wine, and loved good words,

2. "T'ăng held fast the Mean, and employed men of talents and virtue without regard to where they came from.

3. "King Wăn looked on the people as *he would on a man who was* wounded, and he looked towards the right path as if he could not see it

4. "King Woo did not slight the near, and did not forget the distant.

5. "The duke of Chow desired to unite in himself *the virtues* of those kings, *those founders of the* three *dynasties*, that he might display in his practice the four things *which they did*. If he saw any thing in them not suited *to his time*, he looked up and thought about it, from day-time into the night, and when he was fortunate enough to master the difficulty, he sat waiting for the morning."

refers to it all the governmental achievements of Shun related in the Shoo-king.

CH. 20. THE SAME SUBJECT;—ILLUSTRATED IN YU, T'ANG, WAN, WOO, AND CHOW-KUNG. 1 In 'The Plans of the Warring States' (戰國策), a book continuing the Ch'un-Ts'ew on to the Han dynasty, it is said, 'E-teih made wine which Yu tasted and liked, but he said, *In after ages there will be those who through wine lose their kingdoms*;—so he degraded E-teih, and refused to drink pleasant wine.' From the Shoo-king, III. iii. 6, we may infer that there was some foundation for this story. 好 (up. 3d tone), 善言,—see II. Pt. I. viii. 2. 2. 無方, may be understood with reference to class or place. Comp. the Shoo-king, IV. ii. 8, 5. 3. 'As he would on one who was wounded,'—*i.e.*, he regarded the people with compassionate tenderness. 而 is to be read as 如, with which, according to Choo He, it was anciently interchanged. See the Shoo-king, V. xvi. 9, 10, for illustrations of Wăn's care of the people, and the She-king, III. i. Ode VI, for illustration of the other characteristic. 4. 泄, read *sëĕ*—渫, 'to slight.' The adjectives are to be understood both of persons and things. 5. 三王,—*i.e.*, Yu, T'ang, and the kings Wăn and Woo who are often classed together as the founders of the Chow dynasty. 'The four things' are what have been stated in the prec. parr. 其 has 事 for its antecedent. 得之,—'apprehended it,' *i.e.*, understood the matter in its principles, so as to be able to bring into his own practice the spirit of those ancient sages.

得之、坐以待旦。

二十一 一節 孟子曰、王者之迹熄、而詩亡、詩亡、然後春秋作。二節 晉之乘、楚之檮杌、魯之春秋、一也。三節 其事、則齊桓晉文、其文則史、孔子曰、其義則丘竊取之矣。

二十二 一節 孟子曰、君子之澤、五世而斬、小人之澤、五世

Chapter XXI. 1. Mencius said, "The traces of imperial rule were extinguished, and the *imperial* odes ceased to be made. When those odes ceased to be made, then the Ch'un-Ts'ew was produced.

2 "The Shing of Tsin, the Taou-wuh of Ts'oo, and the Ch'un-Ts'ew of Loo, were books of the same character.

3 "The subject of *the* Ch'un-wuh was the affairs of Hwan of Ts'e and Wăn of Tsin, and its style was the historical. Confucius said, 'Its *righteous* decisions I ventured to make.'"

Chapter XXII. 1. Mencius said, "The influence of a sovereign sage terminates in the fifth generation. The influence of a mere sage does the same.

Ch. 21. The same subject;—illustrated in Confucius. 1. The extinction of the true imperial rule of Chow dates from the transference of the capital from Fung-kaou to Loh, by the emperor P'ing, B.C. 769. From that time, the sovereigns of Chow had the name without the rule. By the 詩 is intended not the Book of Poems, but the Nga (雅) portion of them, descriptive of the Imperial rule of Chow, and to be used on Imperial occasions. 亡 does not mean that the Nga were lost, but that no additions were made to them, and they degenerated into mere records of the past, and were no longer descriptions of the present. Confucius edited the annals of Loo to supply the place of the Nga. See III. Pt. II. ix. 7. 2. Each state had its annals. Those of Tsin were compiled under the name of *Shing* (low. 3d tone), 'The Carriage;' those of Ts'oo under that of *Taou-wuh*, which is explained as the name of a ferocious animal, and more anciently as the denomination of a vile and lawless man. The annals of Loo had the name of 'Spring and Autumn,' two seasons for the whole. 3. 其 refers only to the annals of Loo. They did not contain only the affairs of Hwan and Wăn, but these occupied an early and prominent place in them. 竊,—see II. Pt. I. ii. 20. 取 makes the expression still more humble, as if Confucius had 'taken' the judgments from the historians, and not made them himself.

Ch. 22. The same subject;—illustrated in Mencius himself. 1. Here 君子=聖賢有位者, 'the sage and worthy, who has position,' *i.e.*, who occupies the throne, and 小人=聖賢無立者, 'the sage and worthy, who has no position.' We might suppose that the influence of the former would be more permanent, but Mencius is pleased to say their influence lasts the same time. 澤 is to be taken as='influence,' it being understood to be of a beneficial character. 2.

而斬。二節予未得爲孔子徒也、予私淑諸人也。

[廿三章]孟子曰、可以取、可以無取、取傷廉、可以與、可以無與、與傷惠、可以死、可以無死、死傷勇。

[廿四章]逄蒙一節學射於羿、盡羿之道、思天下惟羿爲愈己、於是殺羿。孟子曰、是亦羿有罪焉、公明儀曰、

2. "Although I could not be a disciple of Confucius himself, I have endeavoured to cultivate my virtue by means of others *who were.*"

CHAPTER XXIII. Mencius said, "When it appears proper to take a thing, and *afterwards* not proper, to take it is contrary to moderation. When it appears proper to give a thing and *afterwards* not proper, to give it is contrary to kindness. When it appears proper to sacrifice one's life, and *afterwards* not proper, to sacrifice it is contrary to bravery."

CHAPTER XXIV. 1. P'ang Mung learned archery of E. When he had acquired completely all the science of E, he thought that in all the empire only E was superior to himself, and so he slew him. Mencius said, "In this case E also was to blame. Kung-ming E *indeed* said, 'It would appear as if he were not to be blamed,' but he

From the death of Confucius to the birth of Mencius could hardly be 100 years, so that, tho' Mencius could not learn his doctrines from the sage himself, he did so from his grandson Tsze-sze, or some of his disciples. 私=竊, in last ch. 淑=善 taken actively. 諸人=於人, the 人 referring to Tsze-sze and his school.—This and the three preceding chapters should be considered as one, whose purpose is much the same as III. Pt. II. ix., showing us that Mencius considered himself the successor of Confucius in the line of sages

CH. 23. FIRST JUDGMENTS ARE NOT ALWAYS CORRECT. IMPULSES MUST BE WEIGHED IN THE BALANCE OF REASON, AND WHAT REASON DICTATES MUST BE FOLLOWED. Such is the meaning of this chapter, in translating the separate clauses of which, we must supplement them by introducing 'afterwards.'

CH. 24. THE IMPORTANCE OF BEING CAREFUL OF WHOM WE MAKE FRIENDS. The sentiment is good, but Mencius could surely have found better illustrations of it than the second one which he selected. 1. Of E, see Con. Ana. XIV. xiv. 逄 (P'ang, as formed with 夆, not 夅) 蒙 is said both by Chaou K'e and Choo He to refer to E's servants (家衆), but one man is evidently denoted by the name. E's servants did indeed make themselves parties to his murder, but P'ang Mung is the same, I suppose, with Han Tsuh, the principal in it. 云爾,—see II. Pt. II. ii. 4, and Con. Ana. VII. xviii. 曰薄乎云爾,—'saying,

宜若無罪焉、曰、薄乎云爾、惡得無罪。二節鄭人使子濯孺子侵衞、衞使庾公之斯追之、子濯孺子曰、今日我疾作、不可以執弓、吾死矣夫、問其僕曰、追我者誰也。其僕曰、庾公之斯也。曰、吾生矣。其僕曰、庾公之斯、衞之善射者也、夫子曰、吾生、何謂也。曰、庾公之斯、學射於尹公之他、尹公之他學射於我、夫尹公之他端人也、其取友必端矣。庾公之斯至、曰、夫子何爲不執弓。曰、

thereby only meant that his blame was slight. How can he be held without *any* blame?"

2. "The people of Ch'ing sent Tsze-chŏ Yu to make a stealthy attack on Wei, which sent Yu-kung Sze to pursue him. Tsze-chŏ Yu said, 'To-day I feel unwell, so that I cannot hold my bow. I am a dead man!' *At the same time* he asked his driver, 'Who is it that is pursuing me?' The driver said, 'It is Yu-kung Sze,' *on which* he exclaimed, 'I shall live.' The driver said, 'Yu-kung Sze is the best archer of Wei, what do you mean by saying—I shall live?' *Yu* replied, 'Yu-kung Sze learned archery from Yin-kung T'o, who again learned it from me. Now, Yin-kung T'o is an upright man, and the friends of his selection must be upright *also*.' When Yu-kung Sze came up, he said, 'Master, why are you not holding your bow?' *Yu* an-

(meaning to say), It was slighter than...simply.'

2. 侵,—'to attack stealthily.' An incursion made with music, and the pomp of war, is called 伐, and one without these, 侵. The 之, in the names—庾公之斯 and 尹公之佗, are mere vocal particles. 他,—read *t'o*. The name is elsewhere found 尹公佗. In the 左傳, under the 14th year of duke 襄, we have a narrative bearing some

今日我疾作、不可以執弓。曰、小人學射於尹公之他、尹公之他學射於夫子、我不忍以夫子之道、反害夫子、雖然、今日之事、君事也、我不敢廢。抽矢扣輪、去其金、發乘矢而後反。

二十五章 一節 孟子曰、西子蒙不潔、則人皆掩鼻而過之。二節 雖有惡人、齊戒沐浴、則可以祀上

swered him, 'To-day I am feeling unwell, and cannot hold my bow.' *On this Sze* said, 'I learned archery from Yin-kung T'o, who again learned it from you. I cannot bear to injure you with your own science. The business of to-day, however, is the prince's business, which I dare not neglect.' He then took his arrows, knocked off their steel-points against the carriage-wheel, discharged four of them, and returned."

CHAPTER XXV. 1. Mencius said, "If the lady Se had been covered with a filthy *head-dress*, all people would have stopped their noses in passing her.

2. "Though a man may be wicked, yet if he adjust his thoughts, fast, and bathe, he may sacrifice to God."

likeness to this account of Mencius, and in which 尹公佗 and 庾公差 figure as famous archers of Wei. It is hardly possible, however, to suppose that the two accounts are of the same thing. 乘,—low. 3d tone, 'a team of four horses,' here used for a set of four arrows.

CH. 25. IT IS ONLY MORAL BEAUTY THAT IS TRULY EXCELLENT AND ACCEPTABLE. 1. Se-tsze, or 'Western lady,' was a poor girl of Yuĕ, named She E (施夷), of surpassing beauty, presented by the king of Yuĕ to his enemy the king of Woo, who became devotedly attached to her, and neglected all the duties of his government. She was contemporary with Confucius. The common account is that she was called 'The western lady,' because she lived on the western bank of a certain stream. If we may receive the works of 管子, however, as having really proceeded from that scholar and statesman, there had been a celebrated beauty named Se-tsze, two hundred years before the one of Yuĕ. In translating 蒙不潔, I have followed Chaou K'e. 2. 惡, both by Chaou K'e and Choo He, is taken in the sense of 'ugly,' in opposition to the beauty of the lady Se. I cannot but think Mencius intended it in the sense of 'wicked,' and that his object was to encourage men to repentance and well-doing. 齊,—read *chae*. See Con. Ana. VII. vii. *et al.* By the laws of China, it was competent for the emperor only to sacrifice to God. The language of Mencius, in connection with this fact, very strikingly shows the virtue he attached to penitent purification.

帝。

〔廿六章〕孟子曰、天下之言性也、則故而已矣、故者以利爲本。所惡於智者、爲其鑿也、如智者若禹之行水也、則無惡於智矣、禹之行水也、行其所無事也、如智者亦行其所無事、則智亦大矣。天之高也、星辰之遠也、苟求

CHAPTER XXVI. 1. Mencius said, "All who speak about the natures *of things*, have in fact only their phenomena *to reason from*, and the value of a phenomenon is in its being natural.

2. "What I dislike in your wise men is their boring out *their conclusions*. If those wise men would only act as Yu did when he conveyed away the waters, there would be nothing to dislike in their wisdom. The manner in which Yu conveyed away the waters was by doing what gave him no trouble. If your wise men would also do that which gave them no trouble, their knowledge would also be great.

3. "There is heaven so high; there are the stars so distant. If

CH. 26. HOW KNOWLEDGE OUGHT TO BE PURSUED BY THE CAREFUL STUDY OF PHENOMENA. Mencius here points out correctly the path to knowledge. The rule which he lays down is quite in harmony with that of Bacon. It is to be regretted that in China, more perhaps than in any other part of the world, has it been disregarded. 1. 性 is here to be taken quite generally. Julien finds fault with Noel for translating it by *rerum natura*, which appears to be quite correct. Choo He makes it—人物所得以生之理, than which nothing could be more general. Possibly Mencius may have had in view the disputes about the nature of man which were rife in his time, but the references to Yu's labours with the waters, and to the studies of astronomers, show that the term is used in its signification. 故=our 'phenonemon,' the nature in its development. The character is often used as synonymous with 事, 'facts.' 則 is more than a simple conjunction, and is to be taken in close connection with the 而已; Chaou K'e explains—則以故而已, 'can only do so by the 故.' And phenomena, to be valuable, must be natural. 利=順, 'following easily,' 'unconstrained.' 2. 智者 is the would be wise='your wise men.' 其鑿, 'their chiseling,' or 'boring,' *i.e.*, their forcing things, instead of 'waiting' for them, which is a 行其所事, 'doing that in which they have *many* affairs, or much to do.' Yu is said 行水, rather than, according to the common phraseology about his labours, 治水, because 行 more appropriately represents the mode of his dealing with the waters, according to their nature, and not by a system of force. 3. 千歲之日至, acc. to modern comm., refers to the winter solstice, from the midnight of which, it

其故、千歲之日至、可坐而致也。

[二十七] 一節 公行子有子之喪、右師往弔、入門、有進而與右師言者、有就右師之位、而與右師言者。二節 孟子不與右師言、右師不悅、曰、諸君子皆與驩言、孟子獨不與驩言、是簡驩也。三節 孟子聞之、曰、禮、朝廷不歷位、而相與言、不

we have investigated their phenomena, we may, while sitting *in our places*, go back to the solstice of a thousand years *ago*."

CHAPTER XXVII. 1. The officer Kung-hang having on hand the funeral of one of his sons, the Master of the Right went to condole with him. When *this noble* entered the door, some called him to them and spoke with him, and some went to his place and spoke with him.

2. Mencius did not speak with him, so that he was displeased, and said, "All the gentlemen have spoken with me. There is only Mencius who does not speak to me, thereby slighting me."

3. Mencius, having heard of this remark, said, "According to the prescribed rules, in the court, individuals may not change their places to speak with one another, nor may they pass from their ranks to

is supposed, the first calculation of time began; 一致是推致而得之, 'we may calculate up to and get it.' Chaou K'e, however, makes the meaning to be simply:—'We may sit and determine on what day the solstice occurred a thousand years ago.' See the 四書摭餘說, where this view is approved.

CH. 27. HOW MENCIUS WOULD NOT IMITATE OTHERS IN PAYING COURT TO A FAVOURITE. 1. Kung-hang (low. 1st tone, 'a rank,' 'a row.' Various accounts are given of the way in which the term passed along with 公 into a double surname) was an officer of Ts'e, who 'had the funeral of a son.' Neither Chaou K'e nor Choo He offers any remark on the phrase, but some scholars of the Sung dynasty, subsequent to Choo He, explained it as meaning, 有人子之喪, 'had the funeral duty that devolves on a son,' *i.e.*, was occupied with the funeral of one of his parents, and nearly all commentators have since followed that view. The author of the 四書摭餘說, *in loc.*, shows clearly, however, that it is incorrect, and that the true interpretation is the more natural one given in the translation. The master of the Right here was Wang Hwan; see II. Pt. II. vi. At the Imperial court, there were the high nobles, called 太師 and 少師, 'Grand Master,' and 'Junior Master.' In the courts of the Princes, the corresponding nobles were called 左師 and 右師, 'Master of the Left,' and 'Master of the Right.' 進,—as in Con. Ana. VII. xxx. 2. It is to be understood that all the condolers made their visit by

踰階而相揖也、我欲行禮、子敖以我爲簡、不亦異乎。

二十八 孟子曰、一節 君子所以異於人者、以其存心也、君子以仁存心、以禮存心。○二節 仁者愛人、有禮者敬人。○三節 愛人者、人恆愛之、敬人者、人恆敬之。○四節 有人於此、其待我以橫逆、則君子必自反也、我必不仁也、必無禮也、此物奚宜至哉。○五節 其自反而仁矣、

bow to one another. I was wishing to observe this rule, and Tsze-gaou understands it that I was slighting him:—is not this strange?"

CHAPTER XXVIII 1. Mencius said, "That whereby the superior man is distinguished from other men is what he preserves in his heart;—namely, benevolence and propriety.

2. "The benevolent man loves others. The man of propriety shows respect to others.

3. "He who loves others is constantly loved by them. He who respects others is constantly respected by them.

4. "Here is a man, who treats me in a perverse and unreasonable manner. The superior man in such a case will turn round upon himself—'I must have been wanting in benevolence; I must have been wanting in propriety:—how should this have happened to me?'

5. "He examines himself, and is *specially* benevolent. He turns

the prince's order, and were consequently to observe the court rules. This is the explanation of Mencius' conduct. 3. 禮 refers to the established usages of the court; see the Chow Le, XXII. iii. 1, *et al.* 階,—'steps,' or 'stairs,' but here for the ranks of the officers arranged with reference to the steps leading up to the hall.

CH. 28. HOW THE SUPERIOR MAN IS DISTINGUISHED BY THE CULTIVATION OF MORAL EXCELLENCE, AND IS PLACED THEREBY BEYOND THE REACH OF CALAMITY. 1. 存心 must not be understood—'he preserves his heart.' The first definition of 存 in K'ang-he's dictionary is 在, 'to be in.' It is not so much an active verb, 'to preserve,' as='to preserve in.' 4. 橫 (low. 3d tone) 逆 presuppose the exercise of love and respect, which are done despite to. 此物=此事. 5. 由 is used for 猶, as often elsewhere. 忠, in the

自反而有禮矣、其橫逆由是也、君子必自反也、我必不忠、○六節自反而忠矣、其橫逆由是也、君子曰、此亦妄人也已矣、如此、則與禽獸奚擇哉、於禽獸又何難焉、○七節是故君子有終身之憂、無一朝之患也、乃若所憂、則有之、舜人也、我亦人也、舜爲法於天下、可傳於後世、我由未免爲鄉人也、是則可憂也、憂之如何、如舜而已

round upon himself, and is *specially* observant of propriety. The perversity and unreasonableness of the other, *however*, are still the same. The superior man will *again* turn round on himself—'I must have been failing to do my utmost.'

6. "He turns round upon himself, and proceeds to do his utmost, but still the perversity and unreasonableness of the other are repeated. *On this* the superior man says, 'This is a man utterly lost indeed! Since he conducts himself so, what is there to choose between him and a brute? Why should I go to contend with a brute?'

7. "Thus it is that the superior man has a life-long anxiety and not one morning's calamity. As to what is matter of anxiety to him, that he has.—*He says*, 'Shun was a man, and I also am a man. *But* Shun became an example to the empire, and *his conduct* was worthy to be handed down to after ages, while I am nothing better than a villager.' This indeed is proper matter of anxiety to him. And in what way is he anxious about it? Just that he may be like

sense of 盡己, 'doing one's utmost.' 難,—low. 3d tone,=校, 'to compare with.' It is explained in the dict., with reference to this passage, by 責, 'to charge,' 'to reprove.' 6. 憂,—proceeding from within, 患,—coming from without. 一朝之患 must be understood from the expressions below. There may be calamity, but the superior man is superior to it. 乃, 'but.' We must supply.—'He should be without anxiety, *but* he has anxiety.' 若夫,—夫, low. 1st tone. 亡=無.

矣、若夫君子所患、則亡矣、非仁無爲也、非禮無行也、如有一朝之患、則君子不患矣。

[二十九] ○一節 禹稷當平世、三過其門而不入、孔子賢之。○二節 顏子當亂世、居於陋巷、一簞食、一瓢飲、人不堪其憂、顏子不改其樂、孔子賢之。○三節 孟子曰、禹稷顏回同道。○四節 禹思天下有溺者、由己溺之也、稷思天下有飢者、由己

Shun:—then only will he stop. As to what the superior man would feel to be a calamity, there is no such thing. He does nothing which is not according to propriety. If there should befal him one morning's calamity, the superior man does not account it a calamity."

Chapter XXIX. 1. Yu and Tseih, in an age of tranquillizing government, thrice passed their doors without entering them. Confucius praised them.

2. The disciple Yen, in an age of confusion, dwelt in a mean narrow lane, having his single bamboo-cup of rice, and his single gourd-dish of water; other men could not have endured the distress, but he did not allow his joy to be affected by it. Confucius praised him.

3. Mencius said, "Yu, Tseih, and Yen Hwuy agreed in the principle of their conduct.

4. "Yu thought that if any one in the empire were drowned, it was as if he drowned him. Tseih thought that if any one in the empire suffered hunger, it was as if he famished him. It was on this account that they were so earnest.

Ch. 29. A reconciling principle will be found to underlie the outwardly different conduct of great and good men;—in honour of Yen Hwuy, with a reference to Mencius himself. 1. See III. Pt. I. iv. 6. 7, 8. The thrice passing his door without entering it was proper to Yu, though it is here attributed also to Tseih. 賢,—used as a verb, 'to pronounce a worthy,'='to praise.' 2. See Con. Ana. VI. ix. 平世 and 亂世 are contrasted, but a tranquil age was not a characteristic of Yu and Tseih's time. It was an age of tranquillization. 3. 同道,—道=理之當然, 'what was proper in

飢之也、是以如是其急
也。〇五節禹稷顏子、易地則皆
然。〇六節今有同室之人鬭者、
救之、雖被髮纓冠而救
之、可也。〇七節鄉鄰有鬭者、被
髮纓冠而往救之、則惑
也、雖閉戶、可也。
三十章 一節公都子曰、匡章通國
皆稱不孝焉、夫子與之
遊、又從而禮貌之、敢問

5. "If Yu and Tseih, and the philosopher Yen, had exchanged places, each would have done what the other did.

6. "Here now in the same apartment with you are people fighting:—*you ought to* part them. Though you part them with your cap simply tied over your unbound hair, your conduct will be allowable.

7. "If the fighting be *only* in the village or neighbourhood, if you go to put an end to it with your cap tied over your hair unbound, you will be in error. Although you should shut your door *in such a case*, your conduct would be allowable."

CHAPTER XXX. 1. The disciple Kung-too said, "Throughout the whole kingdom every body pronounces K'wang unfilial. But you, Master, keep company with him, and moreover treat him with politeness. I venture to ask why you do so?"

principle.' 4. 由,—used for 猶. 5. 則皆然, lit., 'then all so,' the meaning being as in the translation. Yen Hwuy, in the circumstances of Yu and Tseih, would have been found labouring with as much energy and self-denial for the public good as they showed; and Yu and Tseih, in the circumstances of Hwuy, would have lived in obscurity contented as he was, and happy in the pursuit of the truth and in cultivation of themselves. 6. 被,—read *p'e*, low. 1st tone. The rules anciently prescribed for dressing were very minute. Much had to be done with the hair before the final act of putting on the cap, with its strings (纓) tied under the chin, could be performed. In the case in the text, all this is neglected. The urgency of the case, and the intimacy of the individual with the parties quarrelling, justify such neglect. 救之,—lit., 'to save them,' *i.e.*, to part them. This was the case of Yu and Tseih, in their relation to their times, while that in the next par. is supposed to illustrate the case of Yen Hwuy in relation to his. But Mencius' illustrations are generally happier than these.

CH. 30. HOW MENCIUS EXPLAINED HIS FRIENDLY INTERCOURSE WITH A MAN CHARGED WITH BEING UNFILIAL. 1. K'wang Chang was an officer of Ts'e. His name, acc. to 顧麟士, was Chang, and designation Chang-tsze, so that Kung-too calls him by his name, and Mencius by his desig. In opp. to this, 蔡虛齋 says that Kung-too merely drops a part of the designation, just as when Yen Hwuy is called Yen Yuen, instead of Yen Tsze-yuen. But both these explanations are

何也。〇二節孟子曰、世俗所謂不孝者五、惰其四支、不顧父母之養、一不孝也、博弈好飲酒、不顧父母之養、二不孝也、好貨財、私妻子、不顧父母之養、三不孝也、從耳目之欲、以爲父母戮、四不孝也、好勇鬭狠、以危父母、五不孝也、章子有一於是乎。〇三節夫章子、子父責善、而不相遇也。〇四節責善、朋友之道也、

2. Mencius replied, "There are five things which are said in the common practice of the age to be unfilial. The first is laziness in the use of one's four limbs, without attending to the nourishment of his parents. The second is gambling and chess-playing, and being fond of wine, without attending to the nourishment of his parents. The third is being fond of goods and money, and selfishly attached to his wife and children, without attending to the nourishment of his parents. The fourth is following the desires of one's ears and eyes, so as to bring his parents to disgrace. The fifth is being fond of bravery, fighting and quarrelling so as to endanger his parents. Is Chang guilty of any one of these things?"

3. "Now between Chang and his father there arose disagreement, he, the son, reproving his father, to urge him to what was good.

4. "To urge one another to what is good by reproofs is the way of friends. But such urging between father and son is the greatest injury to the kindness, *which should prevail between them.*

to be rejected. Chang was the name, and the 子 in 章子 is simply equivalent to our Mr. 與之遊,—'ramble with him,' *i.e.*, as commonly understood, 'allow him to come about your gate, your school.' 又從,—'and moreover from that,' *i.e.*, in addition to that. 2. 博弈, may be taken together, simply='chess-playing,' or separately, as in the translation; see Con. Analects, XVII. xxii. 私妻子,—'selfishly—*i.e.*, partially putting them out of their due place, above his parents,—loving wife and children.' I cannot see why some should give a sensual meaning to 私 here. The advance of meaning from 戮 to 危 shows that the former is to be taken in the lighter sense of 'disgrace.' 3, 4. Comp. Pt I. xviii. 子父責善,—子 precedes 父 here to show

父子責善、賊恩之大者。五節夫章子、豈不欲有夫妻子母之屬哉、爲得罪於父、不得近、出妻屛子、終身不養焉、其設心以爲不若是、是則罪之大者、是則章子已矣。

卅一章一節曾子居武城、有越寇、或曰、寇至、盍去諸。曰、無寓人於我室、毀傷其薪木。寇退、則曰、脩我牆屋、我將反。寇退、曾子反、

5. "Moreover, did not Chang wish to have *in his family* the relationships of husband and wife, child and mother? But because he had offended his father, and was not permitted to approach him, he sent away his wife, and drove forth his son, and all his life receives no cherishing attention from them. He settled it in his mind that if he did not act in this way, his would be one of the greatest of crimes.—Such and nothing more is the case of Chang."

CHAPTER XXXI. 1. When the philosopher Tsăng dwelt in Woo-shing, there came a band from Yuĕ to plunder it. Some one said *to him*, "The plunderers are coming:—why not leave this?" Tsăng *on this left the city*, saying to *the man in charge of the house*, "Do not lodge any persons in my house, lest they break and injure the plants and trees." When the plunderers withdrew, he sent word to him, saying, "Repair the walls of my house. I am about to return."

that K'wang Chang had been the aggressor. 5. 屛,—upper 2d tone. Readers not Chinese will think that Chang's treatment of his wife and son was more criminal than his conduct to his father. 是則罪之大者,—是, 'this,' embracing the two things, his giving offence to his father, and still continuing to enjoy the comforts of wife and son.

CH. 31. HOW MENCIUS EXPLAINED THE DIFFERENT CONDUCT OF THE PHILOSOPHER TSANG AND OF TSZE-SZE IN SIMILAR CIRCUMSTANCES. 1. Woo-shing,—see Con. Analects, VI. xii. It appears below that Tsăng had opened a school or lecture-room in the place. Many understand that he had been invited to do so,—to be a 賓師, 'guest and teacher,'—by the commandant. Woo-shing is probably to be referred to a place in the dis., of 嘉祥 in the dep. of Yen-chow. It was thus in the south of Shantung. South from it, and covering the present Keang-soo and part of Chĕ-keang, were the possessions of Woo (吳) and Yuĕ, all in Tsăng-tsze's time subject to Yuĕ. See in the 集證, *in loc.*, a somewhat similar incident in Tsăng's life (probably a different version of the same),

左右曰、待先生如此、其忠且敬也、寇至、則先去以爲民望、寇退、則反、殆於不可。沈猶行曰、是非汝所知也、昔沈猶有負芻之禍、從先生者七十人、未有與焉。○二節子思居於衞、有齊寇、或曰、寇至、盍去諸。子思曰、如伋去、君誰與守。○三節孟子曰、曾子子思同道、曾子師也、父兄也、

When the plunderers retired, the philsopher Tsăng returned *accordingly*. His disciples said, "Since our master was treated with so much sincerity and respect, for him to be the first to go away on the arrival of the plunderers, so as to be observed by the people, and then to return on their retiring, appears to us to be improper." Shin-yew Hing said, "You do not understand this matter. Formerly, when Shin-yew was exposed to the outbreak of the grass-carriers, there were seventy disciples in our master's following, and none of them took part in the matter."

2. When Tsze-sze was living in Wei, there came a band from Ts'e to plunder. Some one said to him, "The plunderers are coming;—why not leave this?" Tsze-sze said, "If I go away, whom will the prince have to guard *the State* with?"

3. Mencius said, "The philosopher Tsăng and Tsze-sze agreed in

in which the plunderers are from Loo. 曰, 無寓,云云,—the translation needs to be supplemented here considerably to bring out the meaning. 薪 is explained in K'ang-he's Dictionary, with reference to this passage, by 草, 'grass,' or small plants generally. 寇退則曰,—this 曰 must='sent word to.' 牆屋,—we should rather expect 屋牆. If 待 be translated actively, we must supply as a nominative—'the governor of the city.' Shin (沈 is pronounced as 審. So, commonly. But the point is doubtful. See the 集證, *in loc.*)-yew Hing is supposed to have been a disciple of Tsăng's, a native of Woo-shing. The Shin-yew whom he mentions below was another person of the same surname with whom Tsăng and his disciples (從者=左右, above) were living. 與,—low. 3d tone. Shin-yew Hing adduces this other case, as analogous to Tsăng's leaving Woo-shing, intimating that he acted on a certain principle which justified his conduct. 2. 伋 was Tsze-sze's name. 'Was living in Wei,'—*i.e.*, was living and sustaining office. 3. Comp. ch. xxviii. 3, 5. The

子思臣也、微也、曾子子思易地則皆然。

三十二 儲子曰、王使人瞯夫子、果有以異於人乎。孟子曰、何以異於人哉、堯舜與人同耳。

三十三 一節 齊人有一妻一妾、而處室者、其良人出、則必饜酒肉而後反、其妻問所與飲食者、則盡富貴也、其妻告其妾曰、良人出、則必饜酒肉而後反、問

the principle of their conduct. Tsăng was a teacher;—in the place of a father or elder brother. Tsze-sze was a minister;—in a meaner place. If the philosophers Tsăng and Tsze-sze had exchanged places, the one would have done what the other did."

CHAPTER XXXII. The officer Ch'oo said *to Mencius*, "Master, the king sent persons to spy out whether you were really different from other men." Mencius said, "How should I be different from other men! Yaou and Shun were just the same as other men."

CHAPTER XXXIII. 1. A man of Ts'e had a wife and a concubine, and lived together with them in his house. When their husband went out, he would get himself well filled with wine and flesh, and then return, and, on his wife's asking him with whom he ate and drank, they were sure to be all wealthy and honourable people. The wife informed the concubine, saying, "When our good man goes out, he is sure to come back having partaken plentifully of wine and flesh. I asked with whom he ate and drank, and they are all, *it seems*, wealthy and honourable people. And yet no people

reader can judge how far the defence of Tsăng's conduct is satisfactory.

CH. 32. SAGES ARE JUST LIKE OTHER MEN. This Ch'oo was a minister of Ts'e. We must suppose that it was the private manners and way of living of Mencius, which the king wanted to spy out, unless the thing occurred on Mencius' first arrival in Ts'e, and before he had any interview with the king.

CH. 33. THE DISGRACEFUL MEANS WHICH MEN TAKE TO SEEK FOR WEALTH AND HONOURS. 1. As Choo He observes, there ought to be, at the beginning of the chapter, 孟子曰, 'Mencius said.' The phrase 而處 (up. 2d tone) 室者 is not easily managed in translating. The subject of it is the 'man of Ts'e,'

其與飲食者、盡富貴也、而未嘗有顯者來、吾將瞯良人之所之也、蚤起、施從良人之所之、徧國中、無與立談者、卒之東郭墦閒之祭者、乞其餘、不足、又顧而之他、此其爲饜足之道也。其妻歸告其妾曰、良人者、所仰望而終身也、今若此、與其妾訕其良人、而相泣於中庭、而良人未之知也、施施從外來、驕其妻妾。○二節 由君子觀之、則人之所以求富

of distinction ever come here. I will spy out where our good man goes." *Accordingly*, she got up early in the morning, and privately followed wherever her husband went. Throughout the whole city, there was no one who stood or talked with him. At last, he came to those who were sacrificing among the tombs beyond the outer wall on the east, and begged what they had over. Not being satisfied, he looked about, and went to another party:—and this was the way in which he got himself satiated. His wife returned, and informed the concubine, saying, "It was to our husband that we looked up in hopeful contemplation, with whom our lot is cast for life;—and now these are his ways!" On this, along with the concubine she reviled their husband, and they wept together in the middle hall. In the mean time the husband, knowing nothing of all this, came in with a jaunty air, carrying himself proudly to his wife and concubine.

and not 'the wife and concubine.' It is descriptive of him as living with them, and being the head of a family,—有刑家之責, as is said in the 備旨, 'having the duty of setting an example to its members.' 良人,—corresponding to the Scottish term of 'goodman' for husband. 所與飲食者,—not 'who gave him to drink and eat,' as Julien makes it. 所之,—之, the verb, as also below, and in 之東, 之他. 施從,—施, read

貴利達者、其妻妾不羞也、而不相泣者幾希矣。

2. In the view of a superior man, as to the ways by which men seek for riches, honours, gain, and advancement, there are few of their wives and concubines who would not be ashamed and weep together *on account of them.*

e., either low. 1st, or low. 3d tone. 國,—plainly used for 'city.' 郭,—see II. Pt. II. i. 2. 之他. 'went to another place,'='another party.' 2. 幾希, as in ch. xix. 1, but it is here an adjective, 'few.'

BOOK V.

WAN CHANG. PART I.

萬章章句上

第一章 一節 萬章問曰、舜往于田、號泣于旻天、何爲其號泣也。孟子曰、怨慕也。二節 萬章曰、父母愛之、喜而不忘、父母惡之、勞而不怨、然則舜怨乎。曰、長息問

CHAPTER I. 1. Wan Chang asked *Mencius*, saying, *When* "Shun went into the fields, he cried out and wept towards the pitying heavens. Why did he cry out and weep?" Mencius replied, "He was dissatisfied, and full of earnest desire."

2. Wan Chang said, "When his parents love him, a son rejoices and forgets them not. When his parents hate him, though they punish him, he does not murmur. Was Shun then murmuring

This Book is named from the chief interlocutor in it, Wan Chang (See III. Pt. II. v.). The tradition is that it was in company with Wan Chang's disciples, that Mencius, baffled in his hopes of doing public service, and having retired into privacy, composed the seven Books, which constitute his Works. The first part of this Book is occupied with discussions about Shun, and other ancient worthies.

CH. 1. SHUN'S GREAT FILIAL PIETY:—HOW IT CARRIED HIM INTO THE FIELDS TO WEEP AND DEPLORE HIS INABILITY TO SECURE THE AFFECTION AND SYMPATHY OF HIS PARENTS. 1. 號,—low. 1st tone, 'to cry out.' It has another signification in the same tone,—'to weep,' which would answer equally well. See the incident related in the Shoo-king, II. ii. 21. from which

於公明高曰、舜往于田、則吾既得聞命矣、號泣于旻天、于父母、則吾不知也、公明高曰、是非爾所知也。夫公明高以孝子之心、爲不若是恝、我竭力耕田、共爲子職而已矣、父母之不我愛、於我何哉。○三節帝使其子九男二女、百官牛羊、倉廩備、

against his parents?" Mencius answered, "Ch'ang Seih asked Kung-ming Kaou, saying, 'As to Shun's going into the fields, I have received your instructions. but I do not know about his weeping and crying out to the pitying heavens and to his parents.' Kung-ming Kaou answered him, 'You do not understand that matter.' Now, Kung-ming Kaou supposed that the heart of the filial son could not be so free of sorrow. *Shun would say*, 'I exert my strength to cultivate the fields, but I am there by only discharging my office as a son. What can there be in me that my parents do not love me?'

3. "The emperor caused his own children, nine sons and two daughters, the various officers, oxen and sheep, storehouses and

we learn that such behaviour was a characteristic of his earlier life, when he was 'ploughing' at the foot of the Leih hill. 旻天,—the name given to the autumnal sky or heavens. Two meanings have been assigned to 旻; 'the variegated,' with reference to the beautiful tints (文章) of matured nature; and 'the compassionate,' as if it were 愍, with reference to the decay of nature. This latter is generally acquiesced in. I have translated 于 by 'towards,' but the paraph. in the 日講 is:—'He cried out and called upon pitying Heaven, that lovingly overshadows and compassionates this lower world, weeping at the same time.' 怨慕,—simply, 'he was murmuring and desiring.' The murmuring was at himself, but this is purposely kept in the back ground, and Chang supposed that he was murmuring at his parents. 2. 父母…不怨,—see Con. Ana. IV. xviii. Kung-ming Kaou is generally understood to have been a disciple of Tsăng Sin, and Ch'ang Seih again to have been a disciple of Kaou. 吾既得聞命, 'I have received your *commands*;'—'commands,' said deferentially for 'instructions,' as in III. Pt. I. v. 5. 于父母 is also from the Shoo-king, though omitted above in par. 1. In translating we must reverse the order of 號泣, 'he wept and cried out,—to heaven, to his parents.' 是非爾所知也,—see IV. Pt. II. xxxi. 1. 不若是恝,—'not so without sorrow,' *i.e.*, not so, as common people would have it, and as Ch'ang Seih thought would have been right, that he could refrain from weeping and crying out. 我竭云云, are the thoughts supposed to pass through Shun's mind. 共=拱, up. 1st tone. 3, See the Shoo-king, I. par. 12, but the various incidents of the particular honours conferred

以事舜於畎畝之中、天下之士多就之者、帝將胥天下而遷之焉、爲不順於父母、如窮人無所歸。(四節)天下之士悅之、人之所欲也、而不足以解憂、好色、人之所欲、妻帝之二女、而不足以解憂、富、人之所欲、富有天下、而不足以解憂、貴、人之所欲、貴爲天子、而不足以解憂、人悅之、好色、富貴、無足

granaries, *all* to be prepared, to serve Shun amid the channeled fields. Of the scholars of the empire there were multitudes who flocked to him. The emperor designed that *Shun* should superintend the empire along with him, and then to transfer it to him entirely. But because his parents were not in accord with him, he felt like a poor man who has nowhere to turn to.

4. "To be delighted in by the scholars of the empire, is what men desire, but it was not sufficient to remove the sorrow *of Shun*. The possession of beauty is what men desire, and *Shun* had for his wives the two daughters of the emperor, but this was not sufficient to remove his sorrow. Riches are what men desire, and the empire was the rich property *of Shun*, but this was not sufficient to remove his sorrow. Honours are what men desire, and *Shun* had the dignity of being emperor, but this was not sufficient to remove his sorrow. The reason why the being the object of men's delight, the possession

on Shun, and his influence, are to be collected from the general history of him and Yaou. There is, however, an important discrepancy between Mencius' account of Shun, and that in the Shoo-king. There, when he is first recommended to Yaou by the high officers, they base their recommendation on the fact of his having overcome the evil that was in his parents and brother, and brought them to self-government. The Shoo-king, moreover, mentions only one son of Yaou, Tan Choo (丹朱), and says nothing of the nine who are here said to have been put under the command of Yaou. They are mentioned however in the 'Historical Records,' 虞史記. 帝將胥天下=將與之胥(=相)視天下. 而遷之=自移以與之. 不順於父母,—see IV. Pt. I. xxviii. 1. 4. 色,—色 is here=our 'a beauty,' 'beauties.' 妻,—up. 2d tone, here as a verb, 'to wive,' 'to have for wife.' Observe the force of 者, leading

以解憂者、惟順於父母可以解憂。○五節 人少、則慕父母、知好色、則慕少艾、有妻子、則慕妻子、仕則慕君、不得於君、則熱中、大孝終身慕父母、五十而慕者、予於大舜見之矣。

【二章】一節 萬章問曰、詩云、娶妻如之何、必告父母、信斯言也、宜莫如舜、舜之不告而娶、

of beauty, riches, and honours, were not sufficient to remove his sorrow, was that it could be removed only by his getting his parents to be in accord with him.

5. "The desire of the child is towards his father and mother. When he becomes conscious of the attractions of beauty, his desire is towards young and beautiful women. When he comes to have a wife and children, his desire is towards them. When he obtains office, his desire is towards his sovereign:—if he cannot get the regard of his sovereign, he burns within. *But* the man of great filial piety, to the end of his life, has his desire towards his parents. In the great Shun I see the case of one whose desire at fifty years was towards them."

Chapter II. 1. Wan Chang asked *Mencius*, saying, "It is said in the Book of Poetry,

'In marrying a wife, how ought a man to proceed?
He must inform his parents.'

If the rule be indeed as here expressed, no man ought to have illustrated it so well as Shun. How was it that Shun's marriage took place without his informing *his parents?*" Mencius replied, "If he had informed them, he would not have been able to marry. That

on to what follows as the explanation of the preceding circumstances. 5. 少,—up. 3d tone, 'young,' 'little.' 好色,—the term has a different acceptation from that in the prec. par., tho' I have translated it in the same way. 艾,—in the sense of 美, 'beautiful.'

Ch. 2. Defence of Shun against the charges of violating the proper rule in the way of his marrying, and of hypocrisy in his conduct to his brother. 1, 2. Comp. Pt. I. xxvi. 詩云,—see the She-king, I. viii. Ode VI. st. 3. 告,—low. 3d tone, as in Ana. III. xvii. 信=誠, 'if indeed.' 以懟

何也。孟子曰、告則不得娶、男女居室、人之大倫也、如告則廢人之大倫、以懟父母、是以不告也。○二節萬章曰、舜之不告而娶、則吾既得聞命矣、帝之妻舜、而不告何也。曰、帝亦知告焉、則不得妻也。○三節萬章曰、父母使舜完廩、捐階、瞽瞍焚廩、使浚井、出、從而揜之、象曰、謨蓋都君咸我績、牛羊父母、倉廩

male and female should dwell together, is the greatest of human relations. If *Shun* had informed his parents, he must have made void this greatest of human relations, thereby incurring their resentment. On this account, he did not inform them."

2. Wan Chang said, "As to Shun's marrying without informing his parents, I have heard your instructions; but how was it that the emperor gave him his daughters as wives without informing *Shun's parents?*" *Mencius* said, "The emperor also knew that if he informed them, he could not marry his daughters to him."

3. Wan Chang said, "His parents set Shun to repair a granary, to which, the ladder having been removed, Koo-sow set fire. They *also* made him dig a well. He got out, but they, *not knowing that*, proceeded to cover him up. Seang said, 'Of the scheme to cover up the city-forming prince the merit is all mine. Let my parents have his oxen and sheep. Let them have his storehouses and granaries.

父母,—if he had not married, then his parents would have had cause to be angry with him, for allowing the line of the family to terminate. This seems to be the meaning of the phrase. 聞命,—as in the last chap. 帝...而不告,—告 here is understood as='requiring Shun to inform his parents.' 3. Shun's half brother is understood to have been the instigator in the attempts on his life here mentioned. The incidents, however, are taken from tradition, and not from the Shoo-king. Shun covered himself with two bamboo screens, and made his way through the fire. In the second case, he found a hole or passage in the side of the wall, and got away by means of it. 都君,—it is mentioned in the last chapter, how the scholars of the empire flocked to Shun. They say that if he lived in one place for a year, he formed a 聚, or 'assemblage:' In two years, he formed a 邑, or 'town,' and in three, a 都,

父母、干戈朕、琴朕、弤朕、二嫂使治朕棲、象往入舜宮、舜在牀琴、象曰、鬱陶思君爾、忸怩、舜曰、惟諸臣庶、汝其于予治、不識舜不知象之將殺己與。曰、奚而不知也、象憂亦憂、象喜亦喜。○四節、曰、然則舜僞喜者與。曰、否、昔者、有饋生魚於鄭子產、子產使校人畜之池、校人烹之、反命曰、始舍之、圉圉焉、少、則洋洋焉、攸然而逝、子

His shield and spear shall be mine. His lute shall be mine. His bow shall be mine. His two wives I shall make attend for me to my bed.' Seang then went away into Shun's palace, and there was Shun on his couch playing on his lute. Seang said, 'I am come simply because I was thinking anxiously about you. *At the same time*, he blushed deeply. Shun said to him, 'There are all my officers:—do you undertake the government of them for me.' I do not know whether Shun was ignorant of Seang's wishing to kill him." *Mencius* answered, "How could he be ignorant of that? But when Seang was sorrowful, he was also sorrowful; when Seang was joyful, he was also joyful."

4. *Chang* said, "In that case, then, did not Shun rejoice hypocritically?" Mencius replied, "No. Formerly, some one sent a present of a live fish to Tsze-ch'an of Ch'ing. Tsze-ch'an ordered his pond-keeper to keep it in the pond, but that officer cooked it, and reported the execution of his commission, saying, 'When

or 'capital.' With reference to this, Seang calls him 都君. 朕, now confined to the emperor, WE, was anciently used by high and low. 弤,—'a carved bow,' said to have been given to Shun by Yaou, as a token of his associating him with him on the throne. 二嫂,—lit., 'the two sisters-in-law.' 棲=牀, 'a bed,' or 'couch.' 鬱陶思君爾,—爾=耳, as a final particle, 'only.' The expression literally is,—'with suppressed anxiety thinking of you only.' 4. 校 (read *heaou*, low. 3d tone) 人 is taken by all the commentators,

産曰、得其所哉、得其所哉、校人出曰、孰謂子産智、予既烹而食之、曰、得其所哉、得其所哉、故君子可欺以其方、難罔以非其道、彼以愛兄之道來、故誠信而喜之、奚僞焉。一節

第三章 萬章問曰、象日以殺舜爲事、立爲天子、則放之、何也。孟子曰、封之也、或曰放

I first let it go, it appeared embarrassed. In a little, it seemed to be somewhat at ease, and then it swam away joyfully.' Tsze-ch'an observed, 'It had got into its element! It had got into its element!' The pond-keeper then went out and said, 'Who calls Tsze-ch'an a wise man? After I had cooked and eaten the fish, he says,—It had got into its element! it had got into its element!' Thus a superior man may be imposed on by what seems to be as it ought to be, but he cannot be entrapped by what is contrary to right principle. Seang came in the way in which the love of his elder brother would have made him come; therefore *Shun* sincerely believed him, and rejoiced. What hypocrisy was there?"

CHAPTER III. Wan Chang said, "Seang made it his daily business to slay Shun. When *Shun* was made emperor, how was it that he *only* banished him?" Mencius said, "He raised him to be a prince. Some supposed that it was banishing him."

as 主池沼小吏, 'a small officer over the ponds,' but I do not know that this meaning of the phrase is found elsewhere. 反命,—as in III Pt. I. ii. 3. 故君子可欺云云,—compare Con. Ana. VI. xxiv. 以其方,—'by its class,' the meaning being as in the translation.—Choo He says:—'Mencius says that Shun knew well that Seang wished to kill him, but when he saw him sorrowful, he was sorrowful, and when he saw him joyful, he was joyful. The case was that his brotherly feeling could not be repressed. Whether the things mentioned by Wan Chang really occurred or not, we do not know. But Mencius was able to know and describe the mind of Shun, and that is the only thing here worth discussing about.'

CH. 3. EXPLANATION AND DEFENCE OF SHUN'S CONDUCT IN THE CASE OF HIS WICKED BROTHER SEANG;—HOW HE BOTH DISTINGUISHED HIM, AND KEPT HIM UNDER RESTRAINT. 1. 放=置, 'to place,' with the idea of keeping in the place,='to banish.' Chang's thought was that Seang should have been put to death, and not merely banished. 或曰,—it seems best to understand 曰 as meaning 'supposed,'

焉。○二節萬章曰、舜流共工于幽州、放驩兜于崇山、殺三苗于三危、殛鯀于羽山、四罪而天下咸服、誅不仁也、象至不仁、封之有庳、有庳之人奚罪焉、仁人固如是乎、在他人、則誅之、在弟、則封之。曰、仁人之於弟也、不藏怒焉、不宿怨焉、親愛之而已矣、親之、欲其貴也、愛之、欲其富也、封之有庳、富貴

2. Wan Chang said, "Shun banished the superintendent of works to Yew-chow; he sent away Hwan-taou to the mountain Ts'ung; he slew *the prince of* San Meaou in San-wei; and he imprisoned K'wăn on the mountain Yu. When the crimes of those four were thus punished, the whole empire acquiesced:—it was a cutting off of men who were destitute of benevolence. But Seang was *of all men* the most destitute of benevolence, and *Shun* raised him to be the prince of Yew-pe;—of what crimes had the people of Yew-pe been guilty? Does a benevolent man really act thus? In the case of other men, he cut them off; in the case of his brother, he raised him to be a prince." *Mencius* replied, "A benevolent man does not lay up anger, nor cherish resentment against his brother, but only regards him with affection and love. Regarding him with affection, he wishes him to be honourable: regarding him with love, he wishes him to be rich. The appointment *of Seang* to be the prince of Yew-pe was to enrich and ennoble him. If while *Shun* himself was emperor, his

and not 'said.' 2. The different individuals mentioned here are all spoken of in the Shoo-king, Pt. II. i. 12, which see. 共工 is a name of office. The surname or name of the holder of it is not found in the Shoo-king. Hwan-taou was the name of the 司徒, 'minister of instruction.' He appears in the Shoo-king, as the friend of the 共工, recommending him to Yaou; hence Choo He says that these two were confederate in evil. 三苗 is to be understood, in the text, as '*the prince of* San-meaou,' which was the name of a State, near the Tung-t'ing lake, embracing the present dep. of 岳州, and extending towards Woo-ch'ang. K'wăn was the name of the father of Yu. The places mentioned are difficult of identification. Yew-pe is referred to the pres. 道州, and the dis. of Ling-ling, in the dep.

之也、身爲天子、弟爲匹夫、可謂親愛之乎。三節 敢問或曰放者、何謂也。曰、象不得有爲於其國、天子使吏治其國、而納其貢稅焉、故謂之放、豈得暴彼民哉、雖然、欲常常而見之、故源源而來、不及貢、以政接於有庳、此之謂也。

第四章 一節 咸丘蒙問曰、語云、盛德

brother had been a common man, could he have been said to regard him with affection and love?"

3. *Wan Chang* said, "I venture to ask what you mean by saying that some supposed that it was a banishing of Seang?" *Mencius* replied, "Seang could do nothing in his State. The emperor appointed an officer to administer its government, and to pay over its revenues to him. This treatment of him led to its being said that he was banished. How *indeed* could he be allowed the means of oppressing the people? Nevertheless, *Shun* wished to be continually seeing him, and, by this arrangement, he came incessantly *to court*, as is signified in that expression—'He did not wait for the rendering of tribute, or affairs of government, to receive the prince of Yew-pe.'"

CHAPTER IV. 1. Hëen-k'ew Mung asked *Mencius*, saying, "There is the saying,—'A scholar of complete virtue may not be employed

of 永州, in Hoo-nan. 殛 is said by Choo He to=誅, 'to cut off,' but that is too strong. 四罪=治此四凶之罪, taking 罪 as meaning 'crimes.' 服,—'submitted,' *i.e.*, acknowledged the justice of the punishments inflicted. 在他人…誅之, appears to be incomplete, as if Mencius had not permitted his disciple to finish what he had to say. 宿怨,—'to lodge, as if for a night, resentment;' comp. 宿諾, Ana. XII. xii. 2.

3. 不得有爲,—'did not get to have doing,' *i.e.*, was not allowed to act independently. 其貢稅=其國所賦 (taking 貢 as a verb) 之稅. 源源,—'the uninterrupted flowing of a stream.' 不及貢…有庳, is a quotation by Mencius from some book that is now lost. There were regular seasons for the princes in general to repair to court, and emergencies of government which required their presence, but Shun did not wish his brother to wait for such occasions, but to be often with him. The 不 extends over the two clauses, which=不及貢期而見, 不以政事而見.

之士、君不得而臣、父不得而子。舜南面而立、堯帥諸侯北面而朝之、瞽瞍亦北面而朝之、舜見瞽瞍、其容有蹙、孔子曰、於斯時也、天下殆哉岌岌乎、不識此語誠然乎哉。孟子曰、否、此非君子之言、齊東野人之語也、堯老而舜攝也、堯典曰、

as a minister by his sovereign, nor treated as a son by his father. Shun stood with his face to the south, and Yaou, at the head of all the princes, appeared before him at court with his face to the north. Koo-sow also did the same. When Shun saw Koo-sow, his countenance became discomposed. Confucius said, *At this time, in what a perilous condition was the empire! Its state was indeed unsettled.'* —I do not know whether what is here said really took place." Mencius replied, "No. These are not the words of a superior man. They are the sayings of an uncultivated person of the east of Ts'e. When Yaou was old, Shun was associated with him in the government. It is said in the Canon of Yaou, 'After twenty and eight years, the Highly Meritorious one deceased. The people acted as if

CH. 4. EXPLANATION OF SHUN'S CONDUCT WITH REFERENCE TO THE EMPEROR YAOU, AND HIS FATHER KOO-SOW. 1. Hëen-k'ew Mung was a disciple of Mencius. The surname Han-k'ew was derived from a place of that name where his progenitors had resided. The saying which Mung adduces extends to 岌岌乎. Two entirely contrary interpretations of it have been given. One is that given in the translation. It is the view of Chaou K'e, and is found in the modern Pe-che (備旨), or 'Complete Digest of Annotations on the Four Books.' Most modern commentaries, however, take an opposite view: —'The scholar of complete virtue cannot employ his sovereign as a minister, or treat his father as a son.' This view is preferred by Julien, who styles the other very bad. I am satisfied that the other is the correct one. If it were not, why should Mencius condemn the sentiment as that of an uninstructed man. 舜南面, 云云, follows as a direct example of the principle announced. Shun was the scholar of complete virtue, and therefore the emperor Yaou, and his father Koo-sow, both appeared before him as subjects. 舜見, 云云, and the remarks of Confucius are to be taken as a protest against the arrangements described in the preceding parr. 南面, 北面,—see Con. Ana. VI. i. 野 is to be joined as an adj. with 人, and not as a noun with 東. The passage quoted from the Shoo-king is now found in the canon of Shun, and not that of Yaou;=see II. i., 13. 有,—lower 3d tone. 載,—upper 2d tone, 'a year.' 放 (upper 2d tone; see III. Pt. I. iv. 8.) 勳 is not in the classic. 徂 (=殂) 落,—Choo He makes

二十有八載、放勳乃徂落、百姓如喪考妣、三年、四海遏密八音、孔子曰、天無二日、民無二王、舜既爲天子矣、又帥天下諸侯、以爲堯三年喪、是二天子矣。

○二節 咸丘蒙曰、舜之不臣堯、則吾既得聞命矣、詩云、普天之下、莫非王土、率土之濱、莫非王臣、而舜既爲天子矣、敢

they were mourning for a father or mother for three years, and up to *the borders of* the four seas every sound of music was hushed.' Confucius said, 'There are not two suns in the sky, nor two sovereigns over the people.' Shun having been emperor, and, moreover, leading on all the princes to observe the three years' mourning for Yaou, there would have been in this case two emperors."

2. Hëen-k'ew Mung said, "On the point of Shun's not treating Yaou as a minister, I have received your instructions. *But* it is said in the Book of Poetry,

'Under the whole heaven,
Every spot is the sovereign's ground;
To the borders of the land,
Every individual is the sovereign's minister;'

—and Shun had become emperor. I venture to ask how it was that Koo-sow was not one of his ministers." *Mencius* answered,

殂=升, 'to ascend.' The *animus* ascends at death, and the *anima* 落, 'descends;'—hence the combination='dissolution,' 'decease.' The dict., however, makes 殂 simply=往, and the phrase='vanish away.' 百姓 is the people within the imperial domain; the 四海 denotes the rest of the empire, beyond that. Some, however, approved by the 日講, make 百姓=百官, 'the officers,' and 四海='all the people.' 考妣,—the terms for a deceased father and mother. 三年,—for 年 the classic has 載. The 八音,—'eight sounds,'—are all instruments of music, formed of metal, stone, cord, bamboo, calabash, earthenware, leather, or wood.—The meaning is that up to the time of Yaou's decease, Shun was only vice-emperor, and, therefore, Yaou never could have appeared before him in the position of a subject. 2. 舜之不臣堯 is not to be taken with reference to the phrase 君不得而臣, but to the

問瞽瞍之非臣如何。曰、是詩也、非是之謂也、勞於王事而不得養父母也、曰、此莫非王事、我獨賢勞也、故說詩者、不以文害辭、不以辭害志、以意逆志、是爲得之、如以辭而已矣、雲漢之詩曰、周餘黎民、靡有子遺、信斯言也、是周無遺民也、○三節孝子之至、莫大乎尊親。尊親之至、莫大乎以天下養、

"That ode is not to be understood in that way:—it speaks of being laboriously engaged in the sovereign's business, so as not to be able to nourish one's parents, *as if the author* said, 'This is all the sovereign's business, and *how is it that* I alone am supposed to have ability, and am made to toil in it?' Therefore, those who explain the odes, may not insist on one term so as to do violence to a sentence, nor on a sentence so as to do violence to the general scope. They must try with their thoughts to meet that scope, and then we shall apprehend it. If we simply take single sentences, there is that in the ode called 'The Milky Way,'—

'Of the black haired people of the remnant of Chow,
There is not half a one left.'

If it had been really as thus expressed, then not an individual of the people of Chow was left.

3. "Of all which a filial son can attain to, there is nothing greater than his honouring his parents. And of what can be attained to

general scope of the prec. par., and especially to Mencius' explanation. The restricting it to the former, in opposition to the maxim—不以辭害志, has led to the erroneous view of the whole passage animadverted on above. Mung is now convinced that it was only on Yaou's death that Shun became full emperor, but after that event there still remained the relation between him and Koo-sow, and how could he be at once sovereign and son to him? How was it that Koo-sow would be at once father and subject to him? 詩云,—see the She-king, II. vi. Ode I. st. 2. 雲漢之詩,—see the She-king, III. iii. Ode IV. st. 3. 志,—'the scope,' *i.e.*, the mind or aim of the writer. 3. 詩曰,—see the She-king, III. i. Ode IX. st. 3. celebrating the

爲天子父、尊之至也、以天下養、養之至也、詩曰、永言孝思、孝思維則、此之謂也。四節 書曰、祗載見瞽瞍、夔夔齊栗、瞽瞍亦允若、是爲父不得而子也。

第五章 一節 萬章曰、堯以天下與舜、有諸。孟子曰、否、天子不能以天下與人。二節 然則舜有天下也、孰與之。曰、天與之。三節 天

in the honouring one's parents, there is nothing greater than the nourishing them with the whole empire. Koo-sow was the father of the emperor;—this was the height of honour. *Shun* nourished him with the whole empire;—this was the height of nourishing. In this was verified the sentiment in the Book of Poetry,

'Ever cherishing filial thoughts,
Those filial thoughts became an example *to after ages*.'

4. "It is said in the Book of History, "Reverently performing his duties, he waited on Koo-sow, and was full of veneration and awe. Koo-sow also believed him and conformed to virtue.'—This is the *true* case of *the scholar of complete virtue* not being treated as a son by his father."

CHAPTER V. 1. Wan Chang said, "Was it the case that Yaou gave the empire to Shun?" Mencius said, "No. The emperor cannot give the empire to another."

2. "Yes;—but Shun had the empire. Who gave it to him?" "Heaven gave it to him," was the answer.

praises of king Woo.—This par. shows that Shun, by his exaltation, honoured his father only the more exceedingly. He was the more 'a son' to Koo-sow. 4. 書曰,—see the Shoo-king, II. ii. 15. 齊 (read *chae*) 栗 (the classic has 慄),—this seems to be a supplement by Mencius, as if he said, 'There is indeed a meaning in that saying that a scholar of complete virtue cannot be treated as a son by his father, for in the case of Shun and Koo-sow we see that the father was affected by the son, and not the son by the father.'

CH. 5. HOW SHUN GOT THE EMPIRE BY THE GIFT OF HEAVEN. VOX POPULI VOX DEI. 1. 有諸,—see I. Pt. II. ii.,=有之乎. 2. 天與之,—is it not plain that by 'Heaven' in this chapter we are to understand GOD? Many commentators understand by it 理, 'reason,' or 'the truth and fitness of things,' saying in the expression—姑曰天 in par. 7, where

與之者、諄諄然命之乎。○四節曰、否、天不言、以行與事、示之而已矣。○五節曰、以行與事、示之者、如之何。曰、天子能薦人於天、不能使天與之天下、諸侯能薦人於天子、不能使天子與之諸侯、大夫能薦人於諸侯、不能使諸侯與之大夫、昔者、堯薦舜於天、而天受之、暴之於民、而

3. "'Heaven gave it to him':—did *Heaven* confer its appointment on him with specific injunctions?"

4. *Mencius* replied, "No. Heaven does not speak. It simply showed its will by his personal conduct, and his conduct of affairs."

5. "'It showed its will by his personal conduct and his conduct of affairs':—how was this?" Mencius' answer was, "The empire can present a man to Heaven, but he cannot make Heaven give that man the empire. A prince can present a man to the emperor, but he cannot cause the emperor to make that man a prince. A great officer can present a man to his prince, but he cannot cause the prince to make that man a great officer. Yaou presented Shun to Heaven, and the people accepted him. Therefore I say, 'Heaven does not

they take it as=數, 'fate.' On this the author of the 四書諸儒輯要, 'A collection of the most important comments of the Learned on the Four Books,' says—盧齋獨以此一天字指數言,其餘天字指理言,大謬. 此章天字以上帝之主宰言,理與數皆在其中, 'Heu-chae supposes that in this one case (故曰天) the word Heaven means fate. But this is a great error. In this chapter 'Heaven' signifies the government of God, within which are included both reason and fate.' 3. 天與之者,—者,=as to what you say.' 諄 (up. 2d tone) 諄然,—'with repetitions.'—The paraphrase in the 日講 is:—'As to what you say, *Heaven gave it to him*, did Heaven indeed express its instructions, and commands to him again and again? If it did not do so, where is the ground for what you say?'

4. 行,—low. 3d tone, 'conduct,' as opposed to 事, 'the conduct of affairs.' 示之, 'showed it,' *i.e.*, its will to give him the empire. The char. 示 takes here the place of 命, because to 命 would require the use of language, whereas 示 is the simple indication of the will.

5. 百神, 'the hundred' (=all the) 'spirits,' is explained as 天地山川之神, 'the

民受之、故曰、天不言、以行與事示之而已矣。〇六節曰、敢問薦之於天、而天受之、暴之於民、而民受之、如何。曰、使之主祭、而百神享之、是天受之、使之主事、而事治、百姓安之、是民受之也、天與之、人與之、故曰、天子不能以天下與人。〇七節舜相堯、二十有八載、非人之所能爲也、

speak. It simply indicated its will by his personal conduct and his conduct of affairs.'"

6. *Chang* said, "I presume to ask how it was that *Yaou* presented *Shun* to Heaven, and Heaven accepted him; and that he exhibited him to the people, and the people accepted him." *Mencius* replied, "He caused him to preside over the sacrifices, and all the spirits were well pleased with them;—thus Heaven accepted him. He caused him to preside over the conduct of affairs, and affairs were well administered, so that the people reposed under him;—thus the people accepted him. Heaven gave *the empire* to him. The people gave it to him. Therefore I said, 'The emperor cannot give the empire to another.'

7. "Shun assisted Yaou *in the government* for twenty and eight years;—this was more than man could have done, and was from

spirits of heaven, earth, the mountains, and the rivers,' *i.e.*, all spiritual beings, real or supposed. In the Shoo-king, II. i. 6, a distinction is made between the 羣神, 'host of spirits,' and 上帝, 六宗, and 山川, but the phrase here is to be taken as inclusive of all. The emperor is 百神之主, and Shun entered into all the duties of Yaou, even while Yaou was alive. How the spirits signified their approbation of the sacrifices, we are not told.—Modern commen. take the 百神 here as exclusive of Heaven and subordinate to it, being equivalent to the 鬼神, 'the energetic operations of Heaven.' But such views were long subsequent to Mencius' time. 6. 諸侯 is very plainly in the singular notwithstanding the 諸,='one of the princes.' I leave the 昔者,—'formerly,' out of the translation. 暴,—read *puh*, 'to manifest,' 'to exhibit.' 7. 相,—up. 3d tone. 載,—up. 2d tone. 有,—low. 3d tone. In 天地, 天, it is said, 以氣數言, 'Heaven means destiny.' But why suppose a different meaning of the term? 28 years were, indeed, a long time,

天也、堯崩、三年之喪畢、舜避堯之子、於南河之南、天下諸侯、朝覲者、不之堯之子、而之舜、訟獄者、不之堯之子、而之舜、謳歌者、不謳歌堯之子、而謳歌舜、故曰、天也、夫然後之中國、踐天子位焉、而居堯之宮、逼堯之子、是篡也、非天與也。八節泰誓曰、天視自我民視、天聽、自我民聽、此之謂也。

Heaven. After the death of Yaou, when the three years' mourning was completed, Shun withdrew from the son of Yaou to the south of South river. The princes of the empire, however, repairing to court, went not to the son of Yaou, but they went to Shun. Litigants went not to the son of Yaou, but they went to Shun. Singers sang not the son of Yaou, but they sang Shun. Therefore I said, 'Heaven *gave him the empire*.' It was after these things that he went to the Middle kingdom, and occupied the emperor's seat. If he had, *before these things*, taken up his residence in the palace of Yaou, and had applied pressure to the son of Yaou, it would have been an act of usurpation, and not the gift of Heaven.

8. "This sentiment is expressed in the words of The great Declaration,—'Heaven sees according as my people see; Heaven hears according as my people hear.'"

for Shun to occupy the place of vice-emperor as he did, and showed wonderful gifts. I consider that this is an additional illustration of the 行 above, by which Heaven intimated its will about Shun. The south of the South river (probably the most southern of the nine streams which Yu opened) would be in the present Ho-nan. Thither Shun retired from K'e-chow, the present Shan-se, where Yaou's capital was. For the difference between 朝 (*ch'aou*, low. 1st tone) and 覲, see the Le-ke, I. Pt. II. ii. 11, and notes thereon. 之堯, 之舜, 之中國,—之=往, the verb.

訟獄,—see Ana. XII. xiii, but Choo He makes no distinction between the terms here, and explains 訟獄謂獄不决而訟之. 謳歌,—these two terms must be taken together. 歌 is the more general name of the two. The 說文 says that 謳 is 齊歌, 'the singing of many together.' The 正字通 makes 謳 to be the several tunes of the singers. 而=若, or 使. 8. 秦誓曰,—see the Shoo-king, IV. i. Sect. II. 7.

第六章 一節 萬章問曰、人有言、至於禹而德衰、不傳於賢、而傳於子、有諸。孟子曰、否、不然也、天與賢、則與賢、天與子、則與子、昔者、舜薦禹於天、十有七年、舜崩、三年之喪畢、禹避舜之子於陽城、天下之民從之、若堯崩之後、不從堯之子、而從舜也、禹薦益於天、七年、禹崩、三年之喪畢、益避禹之子、於箕山之陰、朝覲訟獄者、不之

CHAPTER VI. 1. Wan Chang asked *Mencius* saying, "People say, 'When *the disposal of the empire* came to Yu, his virtue was inferior *to that of Yaou and Shun*, and he transmitted it not to the worthiest but to his son.' Was it so?" Mencius replied, "No; it was not so. When Heaven gave the empire to the worthiest, it was given to the worthiest. When Heaven gave it to the son *of the preceding emperor*, it was given to him. Shun presented Yu to Heaven. Seventeen years elapsed, and Shun died. When the three years' mourning was expired, Yu withdrew from the son of Shun to Yang-shing. The people of the empire followed him just as after the death of Yaou, instead of following his son, they had followed Shun. Yu presented Yih to Heaven. Seven years elapsed, and Yu died. When the three years' mourning was expired, Yih withdrew from the son of Yu to the north of mount Ke. The *princes*, repairing to court,

CH. 6. HOW THE THRONE DESCENDED FROM YU TO HIS SON, AND NOT TO HIS MINISTER YIH; THAT YU WAS NOT TO BE CONSIDERED ON THAT ACCOUNT AS INFERIOR IN VIRTUE TO YAOU AND SHUN. 1. 至於,—'coming to;' we must understand, 'From Yaou and Shun,' or translate somehow as I have done. Some say that 與賢, 與子, are not to be taken with special reference to Shun and Yu, and to K'e, but it seems best to do so. A general inference may be drawn as well from the special cases. 有諸,—'was it so?' *i.e.*, was his virtue inferior, and his transmitting the throne to his son a proof that it was so? 昔者,—omitted in translating, as before. Choo He says,' Yang-shing and the north of mount Ke were both at the foot of the Sung mountains, places fit for retirement, within deep valleys.' By many they are held to have been the same place, and

益而之啟、曰、吾君之子也、謳歌者、不謳歌益、而謳歌啟、曰、吾君之子也。○二節 丹朱之不肖、舜之子亦不肖、舜之相堯、禹之相舜也、歷年多、施澤於民久、啟賢、能敬承繼禹之道、益之相禹也、歷年少、施澤於民未久、舜、禹、益、相去久遠、其子之賢不肖、皆天也、非人之所能爲也、莫之爲而爲者、天也、莫之致而至者、命也。○三節 匹夫而

went not to Yih, but they went to K'e. Litigants did not go to Yih, but they went to K'e, saying, 'He is the son of our sovereign;' the singers did not sing Yih, but they sang K'e, saying, 'He is the son of our sovereign.'

2. "That Tan-choo was not equal *to his father*, and Shun's son not equal to him; that Shun assisted Yaou, and Yu assisted Shun, for many years, conferring benefits on the people for a long time; that *thus* the length of time during which Shun, Yu, and Yih, *assisted in the government* was so different; and that the sons of the emperors were—the one a man of talents and virtue, and the other two inferior to their fathers:—all this was from Heaven, and what could not be produced by man. That which is done without man's doing it is from Heaven. That which happens without man's causing it to happen is from the ordinance *of Heaven*.

that 陰 is a mistake for 陽. They were certainly near each other, and are referred to the district of Tang-fung (登封) in the department of Ho-nan, in Ho-nan. Yih was Yu's great minister, raised to that dignity, after the death of Kaou-yaou. His merit is attributed to the instructions of his mother. See the Shoo-king, II. iv. K'e was Yu's son, who succeeded him on the throne. 2. Tan Choo was the son of Yaou; see the Shoo-king, I. 9. The son of Shun is not mentioned in the classic. His name was E-Keun (義均), and often appears as Shang Keun, he having been appointed to the principality of Shang (商). In 之相, the 相 is up. 3d tone. In this par., we have a longer sentence than is commonly found in Chinese composition, the 皆 in 皆天也, resuming all the previous clauses, which are in

有天下者、德必若舜禹、而又有天子薦之者、故仲尼不有天下。四節 繼世以有天下、天之所廢、必若桀紂者也、故益、伊尹、周公、不有天下。五節 伊尹相湯以王於天下、湯崩、太丁未立、外丙二年、仲壬四年、太甲顛覆湯之典刑、伊尹放之於桐、三年、太甲悔過、自怨自艾、於桐處

3. "In the case of a private individual obtaining the empire, there must be in him virtue equal to that of Shun or Yu, and moreover there must be the presenting of him *to Heaven* by the *preceding* emperor. It was on this account that Confucius did not obtain the empire.

4. "When the empire is possessed by *natural* succession, the emperor who is displaced by Heaven must be like Këĕ or Chow. It was on this account that Yih, E Yin, and Chow-kung did not obtain the empire.

5. "E Yin assisted T'ang so that he became sovereign over the empire. After the demise of T'ang, Tae-ping having died before he could be appointed emperor, Wae-ping reigned two years, and Chung-jin four. T'ae-këă was then turning upside down the statutes of T'ang, when E Yin placed him in T'ung, for three years. *There* T'ae-këă repented of his errors, was contrite, and reformed himself.

apposition with one another:—'Tan Choo's not being like his father, Shun's son's not being like him,' &c. 相去久遠=歷年久遠之相去. 莫之爲而爲=人莫(=不)爲之而爲, the first 爲 is active; implying the purpose of man, the second is passive; so, as is indicated by the terms, with 致 and 至 in the next sentence. 4. E Yin was the chief minister of T'ang, (see Con. Ana. XII. xxii. 6.), and Chow-kung or the duke of Chow, the well known assistant of his brother, king Woo. 5. 相,—up. 3d tone. 王,—low. 3d tone. 太丁.....四年,—I have translated here according to Chaou K'e. One of the Ch'ings gives a different view:—'On the death of T'ang, Wae-ping was only two years old, and Chung-yin was but four. T'ae-keă was somewhat older, and therefore was put on the throne;' and between this view and the other, Choo He professes himself unable to decide. The first view appears to me much the more natural, and is founded moreover on the account in the 'Historical Records,' though the histories have been arranged according to the other, and Tae-k'eă appears as the successor of T'ang. This arrangement of the chronology seems indeed required by the statements in the Shoo-king,

仁遷義、三年、以聽伊尹之訓己也、復歸于亳。六節周公之不有天下、猶益之於夏、伊尹之於殷也。七節孔子曰、唐、虞、禪、夏后、殷、周、繼、其義一也。

第七章 一節萬章問曰、人有言、伊尹以割烹要

In T'ung he came to dwell in benevolence and moved towards righteousness, during those three years, listening to the lessons given to him by E Yin. Then *E Yin* again returned *with him* to Pŏ.

6. "Chow-kung's not getting the empire was like the case of Yih and *the throne of* Hea, or like that of E Yin and *the throne of* Yin.

7. "Confucius said, 'T'ang and Yu resigned the throne *to their worthy ministers.* The sovereign of Hea and *those of* Yin and Chow transmitted it to their sons. The principle of righteousness was the same *in all the cases.*'"

CHAPTER VII. 1. Wan Chang asked *Mencius*, saying, "People say that E Yin sought an introduction to T'ang by his knowledge of cookery. Was it so?"

IV. iv., which do not admit of any reign or reigns being interposed between T'ang and Tae-këă. The author of the 四書摭餘說, proposes the following solution :—'Chaou K'e's view is inadmissible, being inconsistent with the Shoo-king. The scholar Ch'ing's view is also to be rejected. For how can we suppose that T'ang, dying over a hundred years old, would leave children of two and four years? And moreover, on this view Chung-yin was the elder brother, and Mencius would have mentioned him first. But there is a solution which meets all the difficulties of the case. First, we assume, with the old explanation, that Wae-ping and Chung-jin were both dead, when T'ae-këă succeeded to the throne. Then, with Ch'ing, we take 年 in the sense of 歲. years of life, and not of reign ;—and the meaning thus comes out, that T'ae-ting died before his father, and his brothers Wae-ping and Chung-yin died also, the one at the age of two, and the other of four years.' 刑,—in the sense of laws. 'Tung was the place where T'ang had been buried, and Pŏ the name of his capital. There is some controversy about the time of T'ae-këă's detention in T'ung, whether the three years are to be reckoned from his accession, or from the conclusion of the three years of mourning. The 'Historical Records' sanction the latter view, but the former is generally received, as more in accordance with the Shoo-king. 7. We must understand Confucius' saying—the second clause of it,—as referring to the first sovereigns of the dynasties mentioned, and 繼, opposed to 禪,=傳, 'to transmit to,' *i.e.*, their sons. 唐 and 虞 are Yaou and Shun: see the Shoo-king, I., II. 夏后,—see Ana. III. xxxi. 1. Yu originally, was the 伯, or Baron, of Hea, a district in the pres. dep. of Kae-fung. The one principle of righteousness was accordance with the will of Heaven, as expressed in par. 1, 天與賢,則與賢,天與子,則與子.

CH. 7. VINDICATION OF E YIN FROM THE CHARGE OF INTRODUCING HIMSELF TO THE SERVICE OF T'ANG BY AN UNWORTHY ARTIFICE.

1. 要, up. 1st tone,=求, or 干, 'to seek,' *i.e.*, an introduction to, or the favour of. E (伊 is the surname) Yin (尹, the 'regulator,' is the designation) was the chief minister of T'ang. The popular account (found also in the 'Historical Records') in the times of

湯、有諸。○二節孟子曰、否、不然、伊尹耕於有莘之野、而樂堯舜之道焉、非其義也、非其道也、祿之以天下、弗顧也、繫馬千駟、弗視也、非其義也、非其道也、一介不以與人、一介不以取諸人。○三節湯使人以幣聘之、囂囂然曰、我何以湯之聘幣爲哉、我豈若處畎畝之中、由是以樂堯舜之道哉。○四節湯三使往聘

2. Mencius replied, "No, it was not so. E Yin was a farmer in the lands of the prince of Sin, delighting in the principles of Yaou and Shun. In any matter contrary to the righteousness which they prescribed, or contrary to their principles, though he had been offered the empire, he would not have regarded it; though there had been yoked for him a thousand teams of horses, he would not have looked at them. In any matter contrary to the righteousness which they prescribed, or contrary to their principles, he would neither have given nor taken a single straw.

3. "T'ang sent persons with presents of silk to intreat him to enter his service. With an air of indifference and self-satisfaction he said, 'What can I do with those silks with which T'ang invites me? Is it not best for me to abide in the channeled fields, and so delight myself with the principles of Yaou and Shun?'

4. "T'ang thrice sent messengers to invite him. After this, with

Mencius was, that E Yin came to Pŏ, in the train of a daughter of the prince of Sin, whom T'ang was marrying, carrying his cooking instruments with him, that by 割烹, 'cutting and boiling,' he might recommend himself to favour. 2. 有莘之野,—E Yin was a native of Sin, the same territory which under the Chow dynasty was called Kih (虢), the present Shen-chow (陝州) of Ho-nan. It was not far distant from T'ang's original seat of Pŏ, also in the present Ho-nan. 有莘=有莘氏, 'the surname, *i.e.*, the prince, holding Sin.' 非其義也, 非其道也 are in apposition, the one explanatory of the other. 祿之,—lit., 'emolument him.' 駟,—'a team of four horses.' 介=芥. 3. 聘, 'to ask', often used for 'to ask in marriage;' here, 'to ask to be minister.' 4. 畋日 may be

之、既而幡然改曰、與我處畎畝之中、由是以樂堯舜之道、吾豈若使是君爲堯舜之君哉、吾豈若使是民爲堯舜之民哉、吾豈若於吾身親見之哉。○五節 天之生此民也、使先知覺後知、使先覺覺後覺也、予、天民之先覺者也、予將以斯道覺斯民也、非予覺之而誰也。○六節 思天下之民、匹夫匹婦、有不被堯舜之澤者、若己推而

the change of resolution displayed in his countenance, he spoke in a different style,—'Instead of abiding in the channeled fields and thereby delighting myself with the principles of Yaou and Shun, had I not better make this prince a prince like Yaou or Shun, and this people like the people of Yaou or Shun? Had I not better in my own person see these things for myself?

5. "'Heaven's plan in the production of mankind is this:—that they who are first informed should instruct those who are later in being informed, and they who first apprehend principles should instruct those who are slower to do so. I am one of Heaven's people who have first apprehended;—I will take these principles and instruct this people in them. If I do not instruct them, who will do so?'

6. "He thought that among all the people of the empire, even the private men and women, if there were any who did not enjoy

改其計曰, 'changed his plan, and said,' or 改其言曰, 'changed his words, and said.' 堯舜之君, 'a prince of,=like to, Yaou and Shun.' I do not see exactly the force of 於吾身 in the last sentence, and have therefore simply translated the phrase literally. 5. This par. is to be understood as spoken by E Yin. The meaning of 覺, 'to apprehend,' 'to understand,' is an advance on that of 知, simply 'to know.' The student will observe also that it is used actively three times,='to instruct.' In 生此民, the 此民, 'this people,'='mankind.' 6. 內,—read as, and=納. 說,—read *shwuy*, up. 2d

內之溝中、其自任以天下之重如此、故就湯而說之、以伐夏救民。○七節吾未聞枉己而正人者也、況辱己以正天下者乎、聖人之行、不同也、或遠或近、或去或不去、歸潔其身而已矣。○八節吾聞其以堯舜之道要湯、未聞以割烹也。○九節伊訓曰、天誅造攻自牧宮、朕載自亳。

such benefits as Yaou and Shun conferred, it was as if he himself pushed them into a ditch. He took upon himself the heavy charge of the empire in this way, and therefore he went to T'ang, and pressed upon him the subject of attacking Hea and saving the people.

7. "I have not heard of one who bent himself, and at the same time made others straight;—how much less could one disgrace himself, and thereby rectify the whole empire? The actions of the sages have been different. Some have kept remote *from court*, and some have drawn near *to them*; some have left their offices, and some have not done so:—that to which those different courses all turn is simply the keeping of their persons pure.

8. "I have heard that E Yin sought an introduction to T'ang by the doctrines of Yaou and Shun. I have not heard that he did so by his knowledge of cookery.

9. "In the 'Instructions of E,' it is said, 'Heaven destroying Këë commenced attacking him in the palace of Mŭh. I commenced in Pŏ.'"

tone, 'to advise,' 'to persuade.' 說之以, 'advised him about,' 7. Comp. III. Pt. II. i. 1, 5. 歸=要歸, 'if we seek where they came to, where they centered.' 8. 要,—as in par. 1. 9. See the Shoo-king, IV. iv. 2, but the classic and this text are so different that many suppose Mencius to quote from some form of the book referred to which Confucius disallowed. The meaning is that Këë's atrocities in his palace in Muh led Heaven to destroy him, while E Yin, in accordance with the will of Heaven, advised T'ang in Pŏ to take action against him. 造 and 載, both=始, 'to begin.'

【第八章】萬章問曰、或謂孔子於衛主癰疽、於齊主侍人瘠環、有諸乎。孟子曰、否、不然也、好事者爲之也。於衛、主顏讎由、彌子之妻、與子路之妻、兄弟也、彌子謂子路曰、孔子主我、衛卿可得也。子路以告、孔子曰、有命、孔子進以禮、退以義、得之不得、曰、有命、而主癰疽與侍

Chapter VIII. 1. Wan Chang asked *Mencius*, saying, "Some say that Confucius, when he was in Wei, lived with the ulcer-doctor, and when he was in Ts'e, with the attendant, Tseih Hwan;—was it so?" Mencius replied, "No; it was not so. Those are the inventions of men fond of strange things.

2. "When he was in Wei, he lived with Yen Ch'ow-yew. The wives of the officer Me and Tsze-loo were sisters, and Me told Tsze-loo, 'If Confucius will lodge with me, he may attain to the dignity of a high noble of Wei.' Tsze-loo informed Confucius of this, and he said, 'That is as ordered *by Heaven*.' Confucius went into office according to propriety, and retired from it according to righteousness. In regard to his obtaining office or not obtaining it, he said, 'That is as ordered.' But if he had lodged with the attendant

Ch. 8. Vindication of Confucius from the charge of lodging with unworthy characters. 1. 癰,—'a swelling,' 'an ulcer,' and 疽 (read *ts'eu*, upper 1st tone,) 'a deep-seated ulcer.' Choo He, after Chaou K'e, takes the two terms, as in the translation. Some, however, take the characters as a man's name, called also 雍渠, 雍雎, and 雍錐. They are probably right. The 'Historical Records' make 雍渠 to have been the eunuch in attendance on the duke of Wei, when he rode through the market place, with the duchess, followed by the sage,—to his great disgust. 侍人=奄人, 'the eunuch.' Eunuchs were employed during the Chow dynasty. Both the men referred to were unworthy favourites of their respective princes. 好 (up. 3d tone) 事者,—'one who is fond of raising trouble,' and in a lighter sense, as here, 'one who is fond of saying, and doing, strange things.' 主=舍於其家, 'lodged in his house,' lit., '*hosted* him.' In par. 4, 以其所爲主, 'by those of whom they are hosts;' 以其所主, 'by those whom they host,' *i.e.*, make their hosts. 2. Yen Ch'ow-yew, called also 顏濁鄒, was a worthy officer of Wei. One account has it, that he was brother to Tsze-loo's wife, but this is probably incorrect. Me, with the

人瘠環、是無義無命也。○三節孔子不悅於魯衞、遭宋桓司馬、將要而殺之、微服而過宋、是時、孔子當阨、主司城貞子、爲陳侯周臣。○四節吾聞觀近臣、以其所爲主、觀遠臣、以其所主、若孔子主癰疽、與侍人瘠環、何以爲孔子。

第九章 一節 萬章問曰、或曰、百里奚、自鬻於秦養牲者、五羊之

Tseih Hwan, that would neither have been according to righteousness, nor any ordering *of Heaven*.

3. "When Confucius, being dissatisfied in Loo and Wei, *had left those States*, he met with the attempt of Hwan, the Master of the horse, of Sung, to intercept and kill him. At that time, though he was in circumstances of distress, he lodged with the city-master Ching, who was *then* a minister of Chow, the prince of Ch'in.

4. "I have heard that *the characters of* ministers about court may be discerned from those whom they entertain, and those of stranger officers, from those with whom they lodge. If Confucius had lodged with the ulcer-doctor, and with the attendant Tseih Hwan, how could he have been Confucius?"

CHAPTER IX. 1. Wan Chang asked *Mencius*, "Some say that Pih-le He sold himself to a cattle-keeper of Ts'in, for the skins of

name Hea, (瑕), was an unworthy favourite of the duke Ling. 3. Comp. Con. Ana. VII. xxii; Hwan is the Hwan T'uy there. 要, upper 1st tone,=攔截, 'to intercept.' 微服,—'small clothes,' *i.e.*, the dress of a common man. 貞, 'the Pure,' is the honorary epithet of the officer who was Confucius' host, and 周 was the proper name of the prince of Ch'in, with whom indeed the independence of the State terminated. Ching, it is said, afterwards became 'city-master' in Sung, and was known as such;—hence he is so styled here at an earlier period of his life. 4. 近 and 遠 here have a different application from what belongs them in the last chapter, par. 7.

CH. 9. VINDICATION OF PIH-LE HE FROM THE CHARGE OF SELLING HIMSELF AS A STEP TO HIS ADVANCEMENT. 1. Pih-le He was chief minister to the duke Muh (穆='the diffuser of virtue, and maintainer of integrity'), B.C. 659—620. His history will be found interestingly detailed in the 25th and some subsequent Books of the 'History of the Divided States,' (列國志), though the incidents there are, some of them, different from Mencius' statements about him. With regard to that in this par., it is not easy to understand the popular account referred to. The account in the 'Historical

皮、食牛、以要秦穆公、信乎。孟子曰、否、不然、好事者爲之也。○二節 百里奚、虞人也、晋人以垂棘之璧、與屈產之乘、假道於虞以伐虢、宮之奇諫、百里奚不諫。○三節 知虞公之不可諫、而去之秦、年已七十矣、曾不知以食牛干秦穆公之爲汙也、可謂智乎、不可諫而不諫、可謂不智

five sheep, and fed his oxen, in order to find an introduction to the duke Muh of Ts'in;—is this the case?" Mencius said, "No; it was not so. This story was invented by men fond of strange things.

2. "Pih-le He was a man of Yu. The people of Tsin, by the inducement of a gem of Chuy-keih, and four horses of the Keuĕ breed, borrowed a passage through Yu to attack Kih. *On that occasion*, Kung Chi-k'e remonstrated *against granting their request*, and Pih-le He did not remonstrate.

3. "When he knew that the duke of Yu was not to be remonstrated with, and, leaving that State, went to Ts'in, he had reached the age of seventy. If by that time he did not know that it would be a mean thing to seek an introduction to the duke Muh of Ts'in by feeding oxen, could he be called wise? But not remonstrating where it was of no use to remonstrate, could he be said not to be

Records,' 秦本記, is, that, after the subversion of Yu, He followed its captive duke to Tsin, refusing to take service in that State, and was afterwards sent to Ts'in in a menial capacity, in the train of the eldest daughter of the house of Tsin, who was to become the wife of the duke Muh. Disgusted at being in such a position, He absconded on the road, and fleeing to Ts'oo, he became noted for his skill in rearing cattle. The duke Muh somehow heard of his great capacity, and sent to Ts'oo, to reclaim him as a runaway servant, offering also to pay for his ransom five rams' skins. He was afraid to offer a more valuable ransom, lest he should awaken suspicions in Ts'oo that he wanted to get He on account of his ability; and on obtaining him, he at once made him his chief minister. 食,—read *tsze*, low. 3d tone,=飼, 'to feed.' 要,—as in ch. 7, up. 1st tone. 好事者,—as in last chapter. 2. Ch'uy-keih and Keuĕ (so read) were the names of places in Tsin, the one famous for its gems, the other for its horses. 乘,—low. 3d tone, 'a team of four horses.' Kih and Yu were small States, adjoining each other, and only safe against the attacks of their more powerful neighbour, Tsin, by their mutual union. Both the officers of Yu, Kung Che-k'e and Pih-le He saw this, but He saw also that no remonstrances would prevail with the duke of Yu against the bribes of Tsin. 3. 去之秦,—之=往, the verb. 而先

乎、知虞公之將亡、而先去之、不可謂不智也、時舉於秦、知穆公之可與有行也、而相之、可謂不智乎、相秦、而顯其君於天下、可傳於後世、不賢而能之乎、自鬻以成其君、鄉黨自好者不爲、而謂賢者爲之乎。

wise? Knowing that the duke of Yu would be ruined, and leaving him before that event, he cannot be said not to have been wise. Being then advanced in Ts'in, he knew that the duke Muh was one with whom he would enjoy a field for action, and became minister to him;—could he, *acting thus*, be said not to be wise? Having become chief minister of Ts'in, he made his prince distinguished throughout the empire, and worthy of being handed down to future ages;—could he have done this, if he had not been a man of talents and virtue? As to selling himself in order to accomplish all the aims of his prince, even a villager who had a regard for himself would not do such a thing, and shall we say that a man of talents and virtue did it?"

去之,—this may have been prudent, but was not honourable. It is contrary to other accounts of He's conduct. He is said to have urged Che-k'e to leave Yu after his remonstrance, while he remained himself to be with the duke in the evil day which he saw approaching. 鄉黨 are to be taken together.

BOOK V.

WAN CHANG. PART II.

萬章章句下

第一章 孟子曰、伯夷、目不視惡色、耳不聽惡聲、非其君不事、非其民不使、治則進、亂則退、橫政之所出、橫民之所止、不忍居也、思與鄉人處、如以朝衣朝冠、坐於塗炭也、當紂之時、居北海之濱、以待天下之清也、故聞伯夷之風者、頑夫廉、懦夫 一節

Chapter I. 1. Mencius said, "Pih-e would not allow his eyes to look on a bad sight, nor his ears to listen to a bad sound. He would not serve a prince whom he did not approve, nor command a people whom he did not esteem. In a time of good government he took office, and on the occurrence of confusion he retired. He could not bear to dwell either in *a court* from which a lawless government emanated, or among lawless people. He considered his being in the same place with a villager, as if he were to sit amid mud and coals with his court robes and court cap. In the time of Chow he dwelt on the shores of the North sea, waiting the purification of the empire. Therefore when men *now* hear the character of Pih-e, the corrupt become pure, and the weak acquire determination.

Ch. 1. How Confucius differed from and was superior to all other sages. 1. Comp. II. Pt. I. ii. 22, and ix; IV, Pt. I. xiii. 1. 橫政之所出,—'the place whence perverse government issues;' *i.e.*, a court. 橫民之所止.—'the place where perverse people stop.' 頑 is properly 'stupid,' 'obstinate,' but here as opposed to 廉, we must take it in the sense of 'corrupt.' Julien, indeed, takes 廉 in the sense of '*habere vim discernendi*.' But it is better to retain its proper signif., and to alter that of 頑, with the gloss in the 備旨,—

有立志。○二節伊尹曰、何事非君、何使非民、治亦進、亂亦進、曰、天之生斯民也、使先知覺後知、使先覺覺後覺、予、天民之先覺者也、予將以此道覺此民也、思天下之民、匹夫匹婦、有不與被堯舜之澤者、若己推而內之溝中、其自任以天下之重也。○三節柳下惠、不羞汙君、不辭小官、進不隱賢、必以其道、遺佚而不怨、阨窮而不憫、

2. "E Yin said, 'Whom may I not serve? My serving him makes him my sovereign. What people may I not command? My commanding them makes them my people.' In a time of good government he took office, and when confusion prevailed, he also took office. He said, 'Heaven's plan in the production of mankind is this:—that they who are first informed should instruct those who are later in being informed, and they who first apprehend principles should instruct those who are slower in doing so. I am the one of Heaven's people who has first apprehended;—I will take these principles and instruct the people in them.' He thought that among all the people of the empire, even the common men and women, if there were any who did not share in the enjoyment of such benefits as Yaou and Shun conferred, it was as if he himself pushed them into a ditch;—for he took upon himself the heavy charge of the empire.

3. "Hwuy of Lew-hea was not ashamed to serve an impure prince, nor did he think it low to be an inferior officer. When advanced to employment, he did not conceal his virtue, *but* made it a point to

頑夫無知覺, 必貪昧嗜利, 故與廉反. 2. Comp. II. Pt. I. ii. 22; and V. Pt. I. vii. 5, 6. Obs. that here instead of 有不被…澤者, we have 有不與被…澤者,='if there were any who did not have part in the enjoyment,' &c. 3. Com. II. Pt. I. ix. 2. The clause 與鄉人, 云云, which is wanting there, makes the 故曰 of that place more plain. 袒 is 'to have the

與鄉人處、由由然不忍去也、爾爲爾、我爲我、雖袒裼裸裎於我側、爾焉能浼我哉、故聞柳下惠之風者、鄙夫寬、薄夫敦。四節孔子之去齊、接淅而行、去魯、曰、遲遲吾行也、去父母國之道也、可以速而速、可以久而久、可以處而處、可以仕而仕、孔子也。五節孟子曰、伯夷、聖之清者也、伊尹、聖之任者也、柳

carry out his principles. When dismissed and left without office, he yet did not murmur. When straitened by poverty, he yet did not grieve. When thrown into the company of village people, he was quite at ease and could not bear to leave them. *He had a saying*, 'You are you, and I am I. Although you stand by my side with breast and arms bare, or with your body naked, how can you defile me?' Therefore when men now hear the character of Hwny of Lew-hea, the mean become generous, and the niggardly become liberal.

4. "When Confucius was leaving Ts'e, he strained off with his hand the water in which his rice was being rinsed, *took the rice*, and went away. When he left Loo, he said, 'I will set out by and by:'—it was right he should leave the country of his parents in this way. When it was proper to go away quickly, he did so; when it was proper to delay, he did so; when it was proper to keep in retirement, he did so; when it was proper to go into office, he did so:—this was Confucius."

5. Mencius said, "Pih-e among the sages was the pure one; E Yin

arms bare,' and 裼, 'to put off all the upper garment.' 裸裎, together, is 'to have the body naked.' Here and in par. 1, 風 is expressed more nearly by 'character,' than by any other English term. 4. 淅,—'to rinse or wash rice,' 'the water in which rice is washed.' The latter is the sense here. 遲遲吾行, was the answer given by Confucius to Tsze-loo, who wished to hurry him away. 5. I have invented the adjective 'timeous' to translate the 時 here, meaning that Confucius did at every *time* what the circumstances of it required, possessing the

下惠聖之和者也、孔子、聖之時者也。六節孔子之謂集大成、集大成也者、金聲而玉振之也、金聲也者、始條理也、玉振之也者、終條理也。始條理者、智之事也、終條理者、聖之事也。七節智、譬則巧也、聖、譬則力也、由射於百步之外也、其至、爾力也、其中、非爾力也。

was the one most inclined to take office; Hwuy of Lew-hea was the accommodating one; and Confucius was the timeous one.

6. "In Confucius we have what is called a complete concert. A complete concert is when the *large* bell proclaims the *commencement of the music*, and the ringing stone proclaims its close. The metal sound commences the blended harmony of all the instruments, and the winding up with the stone terminates that blended harmony. The commencing that harmony is the work of wisdom. The terminating it is the work of sageness.

7. "As a comparison for wisdom, we may liken it to skill, and as a comparison for sageness, we may liken it to strength;—as in the case of shooting at a mark a thousand paces distant. That you reach it is owing to your strength, but that you hit the mark is not owing to your strength."

qualities of all other sages, and displaying them, at the proper time and place. 6. The illustration of Confucius here is from a grand performance of music, in which all the eight kinds of musical instruments are united. One instrument would make a 小成, 'small performance.' Joined, they make a 集大成, 'a collected great performance,'='a concert.' 聲, 始 and 終, are all used as verbs. 條理, 'discriminated rules,' indicates the separate music of the various instruments blended together. 金聲 and 振之 are not parts of the concert, but the signals of its commencement and close, the 之 referring to 集大聲.

7. Observe the comma after 智 and 聖. 由=猶. 'The other three worthies,' it is observed, 'carried one point to an extreme, but Confucius was complete in every thing. We may compare each of them to one of the seasons, but Confucius was the grand, harmonious, air of heaven, flowing through all the seasons.'

二章 一節 北宮錡問曰、周室班爵祿也、如之何。 二節 孟子曰、其詳、不可得聞也、諸侯惡其害己也、而皆去其籍、然而軻也、嘗聞其畧也。 三節 天子一位、公一位、侯一位、伯一位、子男同一位、凡五等也、君一位、卿一位、大夫一位、上士一位、中士一位、下士一位、

Chapter II. 1. Pih-kung E asked *Mencius*, saying, "What was the arrangement of dignities and emoluments determined by the house of Chow?"

2. Mencius replied, "The particulars of that arrangement cannot be learned, for the princes, disliking them as injurious to themselves, have all made away with the records of them. Still I have learned the general outline of them.

3. "The EMPEROR constituted one dignity; the KUNG one; the HOW one; the PIH one; and the TSZE and the NAN each one of equal rank:—altogether making five degrees of dignity. The SOVEREIGN *again* constituted one dignity; the CHIEF MINISTER one; the GREAT OFFICERS one; the SCHOLARS OF THE FIRST CLASS one; THOSE OF THE MIDDLE CLASS one; and THOSE OF THE LOWEST CLASS one:—altogether making six degrees of dignity.

Ch. 2. The arrangement of dignities and emoluments according to the dynasty of Chow. 1. Pih-kung E was an officer of the State of Wei. The double surname, 'Northern-palace,' had probably been given to the founder of the family from his residence. 2. Many passages might be quoted from the Le-ke, the Chow Le, and the Shoo-king, illustrating, more or less, the dignities of the empire and their emoluments, but it would serve little purpose to do so, after Mencius' declaration that only the general outline of them could be ascertained. It is an important fact which he mentions, that the princes had destroyed (去, up. 2d tone) many of the records before his time. The founder of the Ts'in dynasty had had predecessors and patterns. 惡,—up, 3d tone, 'to hate.' 3. 公·侯·伯·子·男, have been rendered 'duke, marquis, earl, viscount, and baron,' and also 'duke, prince, count, marquis, and baron,' but they by no means severally correspond to those dignities. It is better to retain the Chinese designations, which no doubt were originally meant to indicate certain qualities of those bearing them. 公='just, correct, without selfishness.' 侯, 'taking care of.'=候, in the sense of 'guarding the borders and important places against banditti; possessed of the power to govern.' 伯 conveys the idea of 'elder and intelligent,' 'one capable of presiding over others.' 子=孳, 'to nourish,' 'one who genially cherishes the people.' 男 (from 田, 'field,' and 力, 'strength,') 'one

凡六等。〇四節天子之制、地方千里、公侯皆方百里、伯七十里、子男五十里、凡四等、不能五十里、不達於天子、附於諸侯、曰附庸。〇五節天子之卿、受地視侯、大夫受地視伯、元士受地視子男。〇六節大國地方百里、君十卿祿、卿祿四

4. "To the emperor there was allotted a territory of a thousand le square. A Kung and a How had each a hundred le square. A Pih had seventy le, and a Tsze and a Nan had each fifty le. The assignments altogether were of four amounts. Where the territory did not amount to fifty le, the chief could not have access himself to the emperor. His land was attached to some How-ship, and was called a Foo-yung.

5. "The chief ministers of the emperor received an amount of territory equal to that of a How; a great officer received as much as a Pih; and a scholar of the first class as much as a Tsze or a Nan.

6. In a great State, where the territory was a hundred le square, the sovereign had ten times as much income as the chief ministers;

adequate to office and labour.' The name of 君, 'ruler,' 'sovereign,' is applicable to all the dignities enumerated, and under each of them are the secondary or ministerial dignities. 卿=彰, 'one who can illustrate what is good and right.' 夫=扶, 'to support,' 'to sustain.' 大夫,—'a great sustainer.' 士,—'a scholar,' 'an officer,' 任事之稱, 'the designation of one intrusted with business.' 4. 地方千里,—this means, acc. to the comm. 彭絲, 橫千里, 直千里, 共一百萬里也, '1,000 le in breadth, and 1,000 le in length, making an area of 1,000,000 le.' On this, however, the following judgment is given by the editors of the imperial edition of the five *king*, of the present dynasty:—'Where we find the word *square* (方), we are not to think of an exact square, but simply that, on a calculation, the amount of territory is equal to so many square le. For instance, we are told by the minister Tsan that, at the western capital of Chow, the territory was 800 le square. The meaning is that there were so many squares of 100 le. At the eastern capital again, the territory was 600 le square, or so many squares of 100 le. Putting these two together, we get the total of a square of 1,000 le square. So in regard to the various States of the princes, we are to understand that, however their form might be varied by the hills and rivers, their area, in round numbers, amounted to so much.' See in the Le-ke, III. i. 2, where the text, however, is not at all perspicuous. 附,—'attached;' 庸,—'meritoriousness.' These states were too small to bear the expenses of appearing before the emperor, and therefore, the names and surnames of their chiefs were sent into court by the great princes to whom they were *attached*, or perhaps they appeared in their train. See on Ana. XVI. i. 1.

5. 元士, 'head scholar,' could only be applied to the scholars of the first class in the emperor's immediate government. 6. 庶民在官 would be runners, clerks, and

大夫、大夫倍上士、上士倍中士、中士倍下士、下士與庶人在官者同祿、祿足以代其耕也。○七節次國地方七十里、君十卿祿、卿祿三大夫、大夫倍上士、上士倍中士、中士倍下士、下士與庶人在官者同祿、祿足以代其耕也。○八節小國地方五十里、君十卿祿、卿祿二大夫、大夫

a chief minister four times as much as a great officer; a great officer twice as much as a scholar of the first class; a scholar of the first class twice as much as one of the middle; a scholar of the middle class twice as much as one of the lowest; the scholars of the lowest class, and such of the common people as were employed about the government offices, had the same emolument;—as much, namely, as was equal to what they would have made by tilling the fields.

7. "In a State of the next order, where the territory was seventy le square, the sovereign had ten times as much revenue as the chief minister; a chief minister three times as much as a great officer; a great officer twice as much as a scholar of the first class; a scholar of the first class twice as much as one of the middle; a scholar of the middle class twice as much as one of the lowest; the scholars of the lowest class, and such of the common people as were employed about the government offices, had the same emolument;—as much, namely, as was equal to what they would have made by tilling the fields.

8. "In a small State, where the territory was fifty le square, the sovereign had ten times as much revenue as the chief minister; a chief minister had twice as much as a great officer; a great officer twice as much as a scholar of the highest class; a scholar of the highest class twice as much as one of the middle; a scholar of the

other subordinates, which appear in the Chow Le, as 府, 史, 胥, and 徒. Choo He gives his opinion, that, from the sovereign downwards, all who had lands received their incomes from them, as cultivated on the system of mutual aid, while the landless scholars and other subordinates received according to the income from the

倍上士、上士倍中士、中士倍下士、下士與庶人在官者同祿、祿足以代其耕也。九節耕者之所獲、一夫百畝、百畝之糞、上農夫食九人、上次食八人、中食七人、中次食六人、下食五人、庶人在官者、其祿以是爲差。

第三章 一節 萬章問曰、敢問友、孟子曰、不挾長、不挾貴、不挾兄弟而友、友也者、友其德也、不可以有挾也。

middle class twice as much as one of the lowest; scholars of the lowest class, and such of the common people as were employed about the government offices, had the same emolument;—as much, namely, as was equal to what they would have made by tilling the fields.

9. "As to those who tilled the fields, each husbandman received a hundred mow. When those mow were manured, the best husbandmen of the highest class supported nine individuals, and those ranking next to them supported eight. The best husbandmen of the second class supported seven individuals, and those ranking next to them supported six; while husbandmen of the lowest class only supported five. The salaries of the common people who were employed about the government offices were regulated according to these differences.

CHAPTER III. 1. Wan Chang asked *Mencius* saying, "I venture to ask *the principles of* friendship." Mencius replied, "Friendship should be maintained without any presumption on the ground of one's superior age, or station, or *the circumstances of his* relatives. Friendship *with a man* is friendship with his virtue, and does not admit of assumptions of superiority.

land. 9. 食,—read *tsze*. 差,—read *ts'ze*, 'uneven,' 'different.'

CH. 3. FRIENDSHIP MUST HAVE REFERENCE TO THE VIRTUE OF THE FRIEND. THERE MAY BE NO ASSUMPTION ON THE GROUND OF ONE'S OWN ADVANTAGES. 1. 問友=問交友之道. 長,—up. 2d tone, having reference to age. 兄弟,—'one's brethren,' in the widest acceptation of that term. Observe how

二節 孟獻子百乘之家也、有友五人焉、樂正裘、牧仲、其三人、則予忘之矣、獻子之與此五人者、友也、無獻子之家者也、此五人者、亦有獻子之家、則不與之友矣。

三節 非惟百乘之家爲然也、雖小國之君亦有之、費惠公曰、吾於子思、則師之矣、吾於顏般、則友之矣、王順長息、則事我者也、

四節 非惟小國之君爲然也、雖大國之君亦

2. "There was Mang Hëen, *chief of* a family of a hundred chariots. He had five friends, namely Yŏ-ching K'ew, Muh Chung, and three others *whose names* I have forgotten. With those five men Heen maintained a friendship, because they thought nothing about his family. If they had thought about his family, he would not have maintained his friendship with them.

3. "Not only has the *chief of* a family of a hundred chariots acted thus. The same thing was exemplified by the sovereign of a small State. The duke Hwuy of Pe said, 'I treat Tsze-sze as my master, and Yen Pan as my friend. As to Wang Shun and Ch'ang Seih, they serve me.'

4. "Not only has the sovereign of a small State acted thus. The same thing has been exemplified by the sovereign of a large State.

也者 takes up the preceding 友, and goes on to its explanation. 其 refers to the individual who is the object of the 友; friendship with him as virtuous will tend to help our virtue. 有挾,—'to have presumptions,' with reference of course to the three points mentioned, but as of those the second most readily comes into collision with friendship, it alone is dwelt upon in the sequel. 2. Mang Hëen,—see 'Great Learning,' Comm. x. 22. 3. 費, read Pe,—see Con. Ana. VI. vii. We must suppose that, after the time of Confucius, some chief had held this place and district with the title of Kung. 'The Kind (惠)' is the honorary epithet. Tsze-sze is Confucius' grandson. 般,—read *pan*. Yen Pan appears to have been the son of the sage's favourite disciple. 4. P'ing ('The Pacificator') was the honorary epithet of the duke 彪, B.C. 556—

有之、晉平公之於亥唐也、入云則入、坐云則坐、食云則食、雖疏食菜羹、未嘗不飽、蓋不敢不飽也、然終於此而已矣、弗與共天位也、弗與治天職也、弗與食天祿也、士之尊賢者也、非王公之尊賢也、

○五節 舜尚見帝、帝館甥于貳室、亦饗舜、迭爲賓主、是天子而友匹夫

There was the duke P'ing of Tsin with Hae T'ang:—when *T'ang* told him to come into his house, he came; when he told him to be seated, he sat; when he told him to eat, he ate. There might only be coarse rice and soup of vegetables, but he always ate his fill, not daring to do otherwise. Here, however, he stopped, and went no farther. He did not call him to share any of Heaven's places, or to govern any of Heaven's offices, or to partake of any of Heaven's emoluments. His conduct was but a scholar's honouring virtue and talents, not the honouring them proper to a king or a duke.

5. "Shun went up to *court* and saw the emperor, who lodged him as his son-in-law in the second palace. The emperor also enjoyed there Shun's hospitality. Alternately he was host and guest. Here was the emperor maintaining friendship with a private man.

531. Hae T'ang was a famous worthy of his State. 入云,—'*enter* being said.' 疏食,—食, read *tsze*, low. 3d tone. The 之 after 平公 and 王公 is wanting in many copies. 與其天位,云云, would seem to be a complaint that the duke did not share with the scholar his own rank, &c., but the meaning in the translation, which is that given by the commen. is perhaps the correct one. Rank, station, and revenue, are said to be Heaven's, as intrusted to the sovereign to be conferred on individuals able to occupy them for the public good. 5. In this par., Mencius advances another step, and exemplifies the highest style of friendship. Choo He, after Chaou K'e, explains 尙 by 上, as if it were 'to go up to,' *i.e.*, to court. 貳室=副宮, 'attached or supplemental palace.' 饗是就舜宮而饗其食, '饗 means that he went to Shun's palace, and partook of his food.' The more common meaning of 饗, however, is 'to entertain.' 迭爲,—the subject is only Yaou. 賓,—'made a guest' of Shun, was the host. 主,—'made a host' of Shun, was the guest.

也。（六節）用下敬上、謂之貴貴、用上敬下、謂之尊賢、貴貴尊賢、其義一也。

（章四）（一節）萬章問曰、敢問交際、何心也。孟子曰、恭也。（二節）曰、郤之郤之、爲不恭、何哉。曰、尊者賜之。曰、其所取之者義乎、不義乎、而後受之、以是爲不恭、故弗郤也。（三節）曰、請無以辭郤之、以心郤之、曰、其取

6. "Respect shown by inferiors to superiors is called giving to the noble the observance due to rank. Respect shown by superiors to inferiors is called giving honour to talents and virtue. The rightness in each case is the same."

Chapter IV. 1. Wan Chang asked *Mencius*, saying, "I venture to ask what *feeling of the* mind is expressed in the presents of friendship." Mencius replied, "*The feeling of* respect."

2. "How is it," pursued *Chang*, "that the declining a present is accounted disrespectful?" The answer was, "When one of honourable rank presents a gift, to say *in the mind*, 'Was the way in which he got this righteous or not? I must know this before I can receive it;'—this is deemed disrespectful, and therefore presents are not declined."

3. *Wan Chang* asked *again*, "When one does not take on him in so many express words to refuse the gift, but having declined it in

6. 用=以, 'for.' 義=事之宜, 'the rightness or propriety of things.'

Ch. 4. How Mencius defended the accepting presents from the princes, oppressors of the people. 1. 際 is explained by 接, but that term is not to be taken in the sense of 'to receive,' but as a synonym of 交. If we distinguish the two words, we may take 交 as=the 友 of the last chapter, and 際, the gift, expressive of the friendship. 2. Choo He says he does not understand the repetition of 郤之. It has probably crept into the text through the oversight of a transcriber, unless we suppose, with the 合講, that the repetition indicates the firmness and decision with which the gift is refused, but the introduction of that element seems out of place. 曰, 其 (referring to 尊者) 所 (所以) 取之,—曰 is the reflection passing in the mind, as in the next par. also. We must suppose 人 as the nominative in 以是爲不恭. 3. 請 is not to be understood of Wan Chang, but

諸民之不義也、而以他辭無受、不可乎。曰、其交也以道、其接也以禮、斯孔子受之矣。四節萬章曰、今有禦人於國門之外者、其交也以道、其餽也以禮、斯可受禦與。曰、不可。康誥曰、殺越人於貨、閔不畏死、凡民罔不譈、是不待教而誅者也、殷受夏、周受殷、所不辭也、於今

his heart, saying, 'It was taken by him unrighteously from the people,' and then assigns some other reason for not receiving it;—is not this a proper course?" *Mencius* said, "When the donor offers it on a ground of reason, and his manner of doing so is according to propriety;—in such a case Confucius would have received it."

4. Wan Chang said, "Here now is one who stops and robs people outside the gates of the city. He offers his gift on a ground of reason, and does so in a manner according to propriety;—would the reception of it so acquired by robbery be proper?" Mencius replied, "It would not be proper. In 'The Announcement to K'ang' it is said, 'When men kill others, and roll over their bodies to take their property, being reckless and fearless of death, among all the people there are none but detest them:'—thus, such characters are to be put to death, without waiting to give them warning. Yin received *this rule* from Hea, and Chow received it from Yin. It cannot be

as indicating the hesitancy and delicacy of the scholar to whom a gift is offered. 其交也, 以道,—其 still referring to 尊者, and 道 to the deservingness of the scholar, or something in his circumstances which renders the gift proper and seasonable. Comp. II. Pt. II. iii. 3, 4. The meaning of 接 is determined (contrary to Chaou K'e) by the 餽, which takes its place in the next par. 4. 國門之外,—國 as in IV. Pt. II. xxxiii.1. 斯可受之與,—斯, as in last par., adverbially, =' in this case.' 康誥曰,—see the Shoo-king, V. x. 15, tho' the text is somewhat altered in the quotation, and 閔 and 譈 take the place of 暋 and 憝. 于=' for the sake of,' *i.e.*, to take. 殷....列 is a passage of which the meaning is much disputed. Choo He supposes it a gloss that has crept into the text. I have given it what seemed the most likely translation. 其受之—其 is the

爲烈、如之何其受之。〇五節曰、今之諸侯取之於民也、猶禦也、苟善其禮際矣、斯君子受之、敢問何說也。曰、子以爲有王者作、將比今之諸侯而誅之乎、其敎之不改、而後誅之乎、夫謂非其有而取之者盜也、充類至義之盡也、孔子之仕於魯也、魯人獵較、孔子亦獵較、獵較猶可、而況受其賜乎。〇六節曰、

questioned, and to the present day is clearly acknowledged. How can the gift *of a robber* be received?"

5. *Chang* said, "The princes of the present day take from their people just as a robber despoils his victim. Yet if they put a good face of propriety on their gifts, then the superior man receives them. I venture to ask how you explain this." *Mencius* answered, "Do you think that, if there should arise a truly imperial sovereign, he would collect the princes of the present day, and put them all to death? Or would he admonish them, and then, on their not changing their ways, put them to death? Indeed, to call every one who takes what does not properly belong to him a robber, is pushing a point of resemblance to the utmost, and insisting on the most refined idea of righteousness. When Confucius was in office in Loo, the people struggled together for the game taken in hunting, and he also did the same. If that struggling for the captured game was proper, how much more may the gifts of the princes be received!"

party to whom the gift is offered, and 之, the fruit of robbery. 5. 斯,—as above. By 君子 Chang alludes to Mencius himself. 比,—lower 3d tone, 'to take together.' 充類至義之盡,—lit., 'filling up a resemblance to the extremity of righteousness;' the meaning is as in the translation. 獵較 (*koh*) is unintelligible to Choo He. I have given the not unlikely explanation of Chaou K'e. But to get rid of the declaration that Confucius himself joined in the struggling, the comm. all say it only means that he allowed the custom.—The introduction of this yielding on the part of Confucius to a vulgar practice is an adroit manœuvre by Mencius. The offence of the people against propriety in struggling for the game, and the offence of the princes in robbing their people, were things of a different class. Yet

然則孔子之仕也、非事道與。曰、事道也。事道、奚獵較也。曰、孔子先簿正祭器、不以四方之食供簿正。曰、奚不去也。曰、爲之兆也、兆足以行矣、而不行、而後去、是以未嘗有所終三年淹也。七節 孔子有見行可之仕、有際可之仕、有公養之仕、於季桓子、見行可之仕也、於衞

6. *Chang* urged, "Then, are we to suppose that when Confucius held office, it was not with the view to carry his doctrines into practice?" "It was with that view," *Mencius* replied, and *Chang rejoined*, "If the practice of his doctrines was his business, what had he to do with that struggling for the captured game?" *Mencius* said, "Confucius first rectified his vessels of sacrifice according to the registers, and did not fill them so rectified with food gathered from every quarter." "But why did he not go away?" "He wished to make a trial *of carrying his doctrines into practice.* When that trial was sufficient to show they could be practised, and they were still not practised, then he went away, and thus it was that he never completed in any State a residence of three years.

7. "Confucius took office when he saw that the practice *of his doctrines* was likely; he took office when his reception was proper; he took office when he was supported by the State. In the case of his relation to Ke Hwan, he took office, seeing that the practice of

Mencius' defence of himself in the preceding part of the paragraph is ingenious. It shows that he was eminently a practical man, acting on the way of expediency. How far that way may be pursued will always depend on circumstances. 6. 非事道與 (low. 1st tone, interrog.)=非以行道爲事與. 事道奚獵較 is evidently a question of Chang. 先簿正祭器 is unintelligible to Choo He. The translation is after the commentator Sen (徐氏). 'Food gathered from every quarter.'—*i.e.*, gathered without discrimination. It would appear that the practice of 獵較, had some connection with the offering of sacrifices, and that Conf. thought that if he only rectified the rules for sacrifice, the practice would fall into disuse. But the whole passage and its bearing on the struggling for game is obscure. 兆,—'a prognostic,' 'an omen,' used figuratively. 7. See the 'Life of Confucius,' though it is only here that we have mention of the sage's connection with the duke Heaou. Indeed no duke appears in the annals of Wei with such a posthumous title. Choo He

靈公、際可之仕也、於
衛孝公、公養之仕也。
[五章] 一節 孟子曰、仕、非爲貧
也、而有時乎爲貧、娶
妻、非爲養也、而有時
乎爲養。二節 爲貧者、辭尊
居卑、辭富居貧。三節 辭尊
居卑、辭富居貧、惡乎
宜乎、抱關擊柝。四節 孔子
嘗爲委吏矣、曰、會計

his doctrines was likely. With the duke Ling of Wei he took office, because his reception was proper. With the duke Heaou of Wei he took office, because he was maintained by the State."

Chapter V. 1. Mencius said, "Office is not *sought* on account of poverty, yet there are times when one seeks office on that account. Marriage is not entered into for the sake of being attended to by the wife, yet there are times when one marries on that account.

2. "He who *takes office* on account of his poverty must decline an honourable situation and occupy a low one; he must decline riches and prefer to be poor.

3. "What office will be in harmony with this declining an honourable situation, and occupying a low one, this declining riches and preferring to be poor? *Such an one as* that of guarding the gates, or beating the watchman's stick.

4. "Confucius was once keeper of stores, and he then said, 'My calculations must all be right. That is all I have to care about.'

supposes that the duke Ch'uh (see Ana. VII. xiv., note) is intended, in which the author of the 四書摭餘說 acquiesces. The text mentions Ke Hwan, and not duke Ting, because the duke and his govt. were under the control of that nobleman.

Ch. 5. How office may be taken on account of poverty, but only on certain conditions. 1. 仕 and 娶妻,—it is as well to translate here abstractly, 'office,' and 'marriage.' 爲,—low. 3d tone, 'for,' 'on account of.' The proper motive for taking office is supposed to be the carrying principles—the truth, and the right—into practice, and the proper motive for marriage is the begetting of children, or rather of a son, to continue one's line. 乎,—not interrog., but serving as a pause for the voice. 養,— low. 3d tone, 'the being supported,' but we may take it generally, as in the translation. 2. 尊,—*i.e.*, 尊位, 'an honourable situation,' and 富=富祿, 'rich emolument.' 3. 惡,—up. 1st tone, 'how.' The first 乎 as above, and helping the rhythm of the sentence. 抱關 (going round the barrier-gates, 'embracing' them, as it were,) 擊柝, are to be taken together, and not as two things, or offices; see the Yih-king, App. I. Pt. II. ii. 8. 4. In Sze-ma Ts'een's History of Confucius, for 委 (upper 3d tone) 吏 we have 季氏史, but in a case of this kind the

當而已矣、嘗爲乘田矣、曰、牛羊茁壯長而已矣。五節位卑而言高、罪也、立乎人之本朝、而道不行、恥也。

第六章一節萬章曰、士之不託諸侯、何也。孟子曰、不敢也、諸侯失國、而後託於諸侯、禮也、士之託於諸侯、非禮也。二節萬

He was once in charge of the public fields, and he then said, 'The oxen and sheep must be fat and strong, and superior. That is all I have to care about.'

5. "When one is in a low situation, to speak of high matters is a crime. When a scholar stands in a prince's court, and his principles are not carried into practice, it is a shame to him."

CHAPTER VI. 1. Wan Chang said, "What is the reason that a scholar does not accept a stated support from a prince?" Mencius replied, "He does not presume to do so. When a prince loses his State, and then accepts a stated support from another prince, this is in accordance with propriety. But for a scholar to accept such support from any of the princes is not in accordance with propriety."

authority of Mencius is to be followed. 會,—read *kwae*, upper 2d tone, 'entries in a book.' Annual calculations of accounts are denominated 會, and monthly, 計, when a distinction is made between the terms. 當,—up. 3d tone. 乘 (low. 3d tone) 田=主苑囿芻牧之吏, but I don't understand the use of 乘 in this sense. Here again the history has 爲司職 (*yih*=樴) 吏. These were the first offices Confucius took, before the death of his mother, and while they were yet struggling with poverty. 5. 立乎(=于)人之本朝 (*ch'aou*, lower 1st tone),—it is difficult to express the force of the 本; 'to stand in a man's proper court,' *i.e.*, the court of the prince who has called him to office, and where he *ought* to develope and carry out his principles. It is said that this par. gives the reasons why he who takes office for poverty must be content with a low situation and small emolument, but the connection is somewhat difficult to trace The 四書味根錄 says:—'Why did Conf. confine himself to having his calculations exact, and his cattle sleek and fat? Because in his humble position he had nothing to do with business of the State, and he would not incur the crime of usurping a higher office. If making a pretence of poverty, a man keep long clinging to high office, he stands in his prince's court, but carries not principles into practice:—can he lay his hand on his heart, and not feel the shame of making his office of none effect? This is true, but it is not necessary that he who takes office because he is poor should continue to occupy it simply with the desire to get rich.

CH. 6. HOW A SCHOLAR MAY NOT BECOME A DEPENDENT BY ACCEPTING PAY WITHOUT OFFICE, AND HOW THE REPEATED PRESENTS OF A PRINCE TO A SCHOLAR MUST BE MADE. 1 士 is here the scholar, the candidate for public office and use, still unemployed. 不託,—'does not depend on,' *i.e.*, assure himself of a regular support by receiving regular pay though not in office. On one prince, driven from his State,

章曰、君餽之粟、則受之乎。曰、受之。受之何義也。曰、君之於氓也、固周之。○三節 曰、周之則受、賜之則不受、何也。曰、不敢也。曰、敢問其不敢、何也。曰、抱關擊柝者、皆有常職、以食於上、無常職而賜於上者、以為不恭也。○四節 曰、君餽之、則受之、不識可常繼乎。曰、繆公之於子思也、亟

2. Wan Chang said, "If the prince send him a present of grain *for instance*, does he accept it?" "He accepts it," answered *Mencius*. "On what principle of rightness does he accept it?" "Why—the prince ought to assist the people in their necessities."

3. *Chang* pursued, "Why is it that the scholar will *thus* accept the prince's help, but will not accept his pay?" The answer was, "He does not presume to do so." "I venture to ask why he does not presume to do so." "Even the keepers of the gates, with their watchmen's sticks, have their regular offices for which they can take their support from the prince. He who without a regular office should receive the pay of the prince must be deemed disrespectful."

4. Chang asked, "If the prince sends a scholar a present, he accepts it. I do not know whether this present may be constantly repeated." *Mencius* answered, "There was the conduct of the duke

finding an assured and regular support with another, see the Le-ke, IX. i. 13. It is only stated there, however, that a prince did not employ another refugee prince as a minister. We know only from Mencius, so far as I am aware, that a prince driven from his own dominions would find maintenance in another State, according to a sort of law. 2. 何義,—'what is the principle of righteousness?' or simply—'what is the explanation of?' 周=賙, 'to give alms,' and generally to help the needy. 氓,—see II. Pt. I. vi. 4. A scholar not in office is only one of the people. 3. 賜之, 'if he give him,' *i.e.*, 賜之祿, 'give him pay.' This brings out all the meaning that is in 託. 賜於上,—賜 is passive, or='to receive pay.' 不恭, 'disrespectful,' is to be taken in its implication of a want of humility in the scholar, who is only one of the people having no office, and yet is content to take pay, as if he had 4. 亟,—read *k'e*, up. 3d tone, (below, the same) 'frequently.' 鼎肉, 'caldron flesh,' *i.e.*, flesh cooked. 摽,—*peaou*, up. 1st tone, 'to motion with the hand.' 使者,—使, up. 3d tone. 伋 was Tsze-sze's name. To bow, raising the

問、亟餽鼎肉、子思不悅於卒也、摽使者出諸大門之外、北面稽首再拜而不受、曰、今而後知君之犬馬畜伋。蓋自是臺無餽也、悅賢不能舉、又不能養也、可謂悅賢乎。○五節、曰、敢問國君欲養君子、如何、斯可謂養矣。曰、以君命將之、再拜稽首而受、其後、廩人繼粟、庖人繼

Muh to Tsze-sze—He made frequent inquiries after Tsze-sze's health, and sent him frequent presents of cooked meat. Tsze-sze was displeased, and at last having motioned to the messenger to go outside the great door, he bowed his head to the ground with his face to the north, did obeisance twice, and declined the gift, saying, 'From this time forth I shall know that the prince supports me as a dog or a horse.' And from that time a servant was no more sent with the presents. When a prince professes to be pleased with a man of talents and virtue, and can neither promote him to office, nor support him *in the proper way*, can he be said to be pleased with him?"

5. Chang said, "I venture to ask how the sovereign of a State, when he wishes to support a superior man, must proceed, that he may be said to do so in the proper way?" Mencius answered, "*At first*, the present must be offered with the prince's commission, and the scholar making obeisance twice with his head bowed to the ground will receive it. But after this the store-keeper will continue

hands to the bent forehead, was called 拜手; lowering the hands in the first place to the ground, and then raising them to the forehead, was called 拜; bowing the head to the earth was called 稽首. Tsze-sze appears on this occasion to have first performed the most profound expression of homage, as if in the prince's presence, and then to have bowed twice, with his hands to the ground, in addition. All this he did, outside the gate, which was the appropriate place in the case of declining the gifts. If they were received, the party performed his obeisances inside. It is difficult to bring out the meaning of 'for,' that properly belongs to 蓋. 臺,—the designation of an officer or servant of a very low class. 5. 以君命將之,—將=奉. 君命,—'a message from the prince,' reminding of course the scholar of his obligation. 僕僕爾,—an adverb, 'the

肉、不以君命將之、子思以爲鼎肉、使己僕僕爾亟拜也、非養君子之道也。六節堯之於舜也、使其子九男事之、二女女焉、百官牛羊倉廩備、以養舜於畎畝之中、後舉而加諸上位、故曰、王公之尊賢者也。

第七章 一節 萬章曰、敢問不見諸侯、何義也。孟子曰、在國曰、市井之臣、在野曰、草莽之臣、皆謂庶

to send grain, and the master of the kitchen to send meat, presenting it as if without the prince's express commission. Tsze-sze considered that the meat from the prince's caldron, giving him the annoyance of constantly doing obeisance, was not the way to support a superior man.

6. "There was Yaou's conduct to Shun:—He caused his nine sons to serve him, and gave him his two daughters in marriage; he caused the various officers, oxen and sheep, storehouses and granaries, *all* to be prepared to support Shun amid the channeled fields, and then he raised him to the most exalted situation. From this we have the expression—'The honouring of virtue and talents proper to a king or a duke.'"

Chapter VII. 1. Wan Chang said, "I venture to ask what principle of righteousness is involved in *a scholar's* not going to see the princes." Mencius replied, "A scholar residing in the city, is called 'a minister of the market-place and well,' and one residing in the country is called 'a minister of the grass and plants.' In both cases he is a common man, and it is the rule of propriety that common

appearance of being troubled.' 6. See Pt. I. i. 3. 二女女焉,—the second 女 is read *joo*, low. 3d tone.

Ch. 7. Why a scholar should decline going to see the princes, when called by them. Comp. III. Pt. II. i. *et al.* 1. We supply 士 as the nominative to 見, and other verbs; Wan Chang evidently intends Mencius himself. 國,—'city,' as in ch. iv., par. 4. 莽,—here as a synonym, in apposition with 草. 臣 in 市井, 草莽之臣 is difft. from the 爲臣 below. Every individual may be called a

人、庶人不傳質爲臣、不敢見於諸侯、禮也。〇二節萬章曰、庶人召之役、則往役、君欲見之、召之、則不往見之、何也。曰、往役、義也、往見、不義也。〇三節且君之欲見之也、何爲也哉、曰、爲其多聞也、爲其賢也。曰、爲其多聞也、則天子不召師、而況諸侯乎、爲其賢也、則吾未聞欲見賢而召之也。〇四節繆公亟見於子思、

men, who have not presented the introductory present and become ministers, should not presume to have interviews with the prince."

2. Wan Chang said, "If a common man is called to perform any service, he goes and performs it;—how is it that a scholar, when the prince, wishing to see him, calls him to his presence, refuses to go?" Mencius replied, "It is right to go and perform the service; it would not be right to go and see the prince."

3. "And," *added Mencius*, "on what account is it that the prince wishes to see *the scholar?*" "Because of his extensive information, or because of his talents and virtue," was the reply. "If because of his extensive information," said Mencius, "such a person is a teacher, and the emperor would not call him;—how much less may any of the princes do so? If because of his talents and virtue, then I have not heard of any one wishing to see a person with those qualities, and calling him to his presence.

4. "During the frequent interviews of the duke Muh with Tsze-

臣, as being a subject, and bound to serve the sovereign, and this is the meaning of the term in those two phrases. In the other case it denotes one who is officially 'a minister.' 傳 = 通. 質,—*che*, up. 3d tone; see III. Pt. II. iii. 1, and notes. There is a force in the 於, in 見於諸侯, which it is difficult to indicate in another language. 2. 'It is right to go and perform the service,' *i.e.*, it is right in the common man, to perform service being his 職, or office. And so with the scholar. He will go when called as a scholar should be called, but only then. 3. The 爲, are all low. 3d tone. It must be borne in mind that the conversation is all about a scholar who is not in office: comp. par. 9. 4. 千乘 (low.

曰、古千乘之國、以友士、何如。子思不悅、曰、古之人有言曰、事之云乎、豈曰友之云乎。子思之不悅也、豈不曰、以位、則子君也、我臣也、何敢與君友也、以德、則子事我者也、奚可以與我友、千乘之君、求與之友、而不可得也、而況可召與。○五節 齊景公田、招虞人以旌、不至、將殺之、志士不忘在溝壑、勇士不忘喪其元、孔子奚取

sze, he *one day* said to him, 'Anciently, princes of a thousand chariots have yet been on terms of friendship with scholars;—what do you think *of such an intercourse?*' Tsze-sze was displeased, and said, 'The ancients have said, *The scholar should be served:* how should they have merely said that *he should be made a friend of?*' When Tsze-sze was thus displeased, did he not say *within himself*,—'With regard to our stations, you are sovereign, and I am subject. How can I presume to be on terms of friendship with my sovereign? With regard to our virtue, you ought to make me your master. How may you be on terms of friendship with me?' *Thus*, when a prince of a thousand chariots sought to be on terms of friendship with a scholar, he could not obtain his wish:—how much less could he call him to his presence!

5. "The duke King of Ts'e, once, when he was hunting, called his forester to him by a flag. *The forester* would not come, *and the duke* was going to kill him. *With reference to this incident, Confucius said*, 'The determined officer never forgets that *his end may be* in a ditch or a stream; the brave officer never forgets that he

3d tone) 之國=千乘之君, below, 以 =with all his dignity, 'yet.' 云乎=云爾, IV. Pt. II. xxiv. 1, *et al.*, but the second 乎 also responds to 豈. The paraphrase in the 日講 is:—古之人有言,人君於士,當師事之,豈但如君所言友

焉、取非其招不往也。○六節曰、敢問招虞人、何以。曰、以皮冠、庶人以旃、士以旂、大夫以旌。○七節以大夫之招招虞人、虞人死不敢往、以士之招招庶人、庶人豈敢往哉、況乎以不賢人之招招賢人乎。○八節欲見賢人而不以其道、猶欲其入而閉之門也、夫義、路也、禮、門也、惟君子能由

may lose his head.' What was it *in the forester* that Confucius thus approved? He approved his not going *to the duke*, when summoned by the article which was not appropriate to him."

6. Chang said, "May I ask with what a forester should be summoned?" Mencius replied, "With a skin cap. A common man *should be summoned* with a plain banner; a scholar *who has taken office*, with one having dragons embroidered on it; and a great officer, with one having feathers suspended from the top of the staff.

7. "When the forester was summoned with the article appropriate to the summoning of a great officer, he would have died rather than presume to go. If a common man were summoned with the article appropriate to the summoning of a scholar, how could he presume to go? How much more may we expect this refusal to go, when a man of talents and virtue is summoned in a way which is inappropriate to his character!

8. "When a prince wishes to see a man of talents and virtue, and does not take the proper course *to get his wish*, it is as if he wished him to enter *his palace*, and shut the door against him. Now, right-

之云乎. 5. See III. Pt. II. i. 2. 6. The explanation of the various flags here is from Choo He, after the Chow Le. The Dict. may be consulted about them. 何以 = 何用. 7. A man of talents and virtue ought not to be called at all. The prince ought to go to *him*. 8. 閉之門,—this is another case of a verb followed by the pronoun and another objective;—lit., 'shut him the door.' 詩云,—see the She-king, II. v. Ode IX. st. 1. Julien condemns the translating 周道 'the way to Chow,' but that is the meaning of the terms in the ode; and, as the imperial highway, it is used to indicate figuratively the great way of righteousness. 底,—in the ode 砥, *che*, upper 2d tone. The ode is attributed to an officer of one of the eastern States, mourning over the

是路、出入是門也、詩云、周道如底、其直如矢、君子所履、小人所視。九節萬章曰、孔子君命召、不俟駕而行、然則孔子非與。曰、孔子當仕有官職、而以其官召之也。

第八章 一節孟子謂萬章曰、一鄉之善士、斯友一鄉之善士、一國之善士、斯友一國之善士、天下之善士、斯友天下

eousness is the way, and propriety is the door, but it is only the superior man who can follow this way, and go out and in by this door. It is said in the Book of Poetry,

'The way to Chow is level like a whetstone,
And straight as an arrow.
The officers tread it,
And the lower people see it.'"

9. Wan Chang said, "When Confucius received the prince's message calling him, he went without waiting for his carriage. And so—did Confucius do wrong?" Mencius replied, "Confucius was in office, and had its appropriate duties. And moreover, he was summoned on the business of his office."

Chapter VIII. 1. Mencius said to Wan Chang, "The scholar whose virtue is most distinguished in a village shall make friends of all the virtuous scholars in the village. The scholar whose virtue is most distinguished throughout a State shall make friends of all the virtuous scholars of that State. The scholar whose virtue is most distinguished throughout the empire shall make friends of all the virtuous scholars of the empire.

oppressive and exhausting labours which were required from the people. The 'royal highway' presents itself to him, formerly crowded by officers hastening to and from the capital, and the people hurrying to their labours, but now toiled slowly and painfully along. 9. See Con. Ana. X. xiii. 4.

Ch. 8. The realization of the greatest advantages of friendship, and that it is dependent on one's-self. 1. 'The virtuous scholar of one village,—he shall make friends of the virtuous scholars of (that) one village':—the first 善 is in the superlative degree, and 友 is not only 'to be friends with,' but also 'to realize the uses of friendship.' The eminence attained by the individual attracts all the others to him, and he has thus the opportunity of learning from them, which no inflation be-

之善士。二節以友天下之善士、爲未足、又尚論古之人、頌其詩、讀其書、不知其人可乎、是以論其世也、是尚友也。

第九章 一節齊宣王問卿。孟子曰、王何卿之問也。王曰、卿不同乎。曰、不同、有貴戚之卿、有異姓之卿。王曰、請問貴戚之卿。曰、君有大過、則諫、反覆之而不聽、則易位。二節王勃然變乎色。三節曰、王

2. "When a scholar feels that his friendship with all the virtuous scholars of the empire is not sufficient *to satisfy him*, he proceeds to ascend to consider the men of antiquity. He repeats their poems, and reads their books, and as he does not know what they were as men, to ascertain this, he considers their history. This is to ascend and make friends *of the men of antiquity.*

CHAPTER IX. 1. The king Seuen of Ts'e asked about *the office of* chief ministers. Mencius said, "Which chief ministers is your majesty asking about?" "Are there differences among them?" inquired the king. "There are," was the reply. "There are the chief ministers who are noble and relatives *of the prince*, and there are those who are of a different surname." The king said, "I beg to ask about the chief ministers who are noble and relatives of the prince." Mencius answered, "If the prince have great faults, they ought to remonstrate with him, and if he do not listen to them after they have done so again and again, they ought to dethrone him."

2. The king on this looked moved, and changed countenance.

cause of his own general superiority prevents him from doing. 2. 尙=上. 又尙,—'he proceeds and ascends.' 頌=誦, 'to repeat,' 'croon over.' 可乎=可否, 'proper or not?' 其世, 'their age,' *i.e.*, what they were in their age.—We are hardly to understand the poetry and books here generally. Mencius seems to have had in his eye the Book of Poetry, and the Book of History.

CH. 9. THE DUTIES OF THE DIFFERENT CLASSES OF CHIEF MINISTERS. 1. 君有大過,—such ministers will overlook small faults. To animadvert on them would be inconsistent with their consanguinity. No distinction is made of faults, as great or small, when the other class of ministers is spoken of.

勿異也、王問臣、臣不敢不以正對。四節王色定、然後請問異姓之卿。曰、君有過則諫、反覆之而不聽、則去。

3. Mencius said, "Let not your Majesty be offended. You asked me, and I dare not answer but according to truth."

4. The king's countenance became composed, and he then begged to ask about chief ministers who were of a different surname *from the prince*. Mencius said, "When the prince has faults, they ought to remonstrate with him, and if he do not listen to them after they have done this again and again, they ought to leave *the State*."

'Great faults,' are such as endanger the safety of the state. 3. 勿異,—'don't think it strange,' but='don't be offended.'—We may not wonder that duke Seuen should have been moved and surprised by the doctrines of Mencius as announced in this chapter. It is true that the members of the family of which the ruler is the head have the nearest interest in his ruling well, but to teach them that it belongs to them, in case of his not taking their advice, to proceed to dethrone him, is likely to produce the most disastrous effects. Choo He notices that the able and virtuous relatives of the tyrant Chow (紂) were not able to do their duty as here laid down, while Hoh Kwang, a minister of another surname, was able to do it in the case of the king of Ch'ang-yih (昌邑王), whom he dethroned. This last event took place, B.C. 73.

BOOK. VI.

KAOU TSZE. PART I.

告子章句上

第一章 一節 告子曰、性、猶杞柳也、義、猶桮棬也、以人性爲仁義、猶以杞柳爲桮棬。○二節 孟子曰、子能順杞柳之性、而以爲桮棬乎、將戕賊杞柳、而後以爲桮棬

CHAPTER I. 1. The philosopher Kaou said, "*Man's* nature is like the *ke* willow, and righteousness is like a cup or a bowl. The fashioning benevolence and righteousness out of man's nature is like the making cups and bowls from the *ke* willow."

2. Mencius replied, "Can you, leaving untouched the nature of the willow, make with it cups and bowls? You must do violence and injury to the willow, before you can make cups and bowls with

Kaou, from whom this book is named, is the same who is referred to in II. Pt. I. ii. His name was Puh-hae (不害), a speculatist of Mencius' day, who is said to have given himself equally to the study of the orthodox doctrines and those of the heresiarch Mih (III. Pt. I. v.; Pt. II. ix.) See the 四書摭餘說, on Mencius, vol. I., art. xxix. He appears from this book to have been much perplexed respecting the real character of human nature in its relations to good and evil. This is the principal subject discussed in this Book. For his views of human nature as here developed, Mencius is mainly indebted for his place among the sages of his country. 'In the first Part,' says the 四書味根錄, 'he treats first of *the nature*; then of *the heart*; and then *of instruction*, the whole being analogous to the lessons in the Doctrine of the Mean. The second Part continues to treat of the same subject, and a resemblance will generally be found between the views of the parties there combated, and those of the scholar Kaou.'

CH. 1. THAT BENEVOLENCE AND RIGHTEOUSNESS ARE NO UNNATURAL PRODUCT OF HUMAN NATURE. There underlies the words of Kaou here, says Choo He, the view of the philosopher Seun (荀) that human nature is evil (性惡). This is putting the case too strongly. It is an induction from his words, which Kaou would probably have disallowed. Seun (see the *prolegomena.*, and Morrison, under char. 子), accounted by many the most distinguished scholar of the Confucian school, appears to have maintained positively that all good was foreign to the nature of man;—人之性惡,其善者僞也, 'man's nature is bad; his good is artificial.'

1. The 杞 and the 柳 are taken by some as two trees, but it is better to take them together, the first char. giving the species of the other. It is described as 'growing by the water-side, like a common willow, the leaf coarse and white, with the veins small and reddish.'

2. 順,—'according with,' 'following,' *i.e.*, 'leaving untouched,' 'doing no violence to.' 戕賊人,—人=人性, 'man's nature,' 'humanity.' Kaou had said that man's nature could be *made into* benevo. and right., and Mencius

也、如將戕賊杞柳而以爲桮棬、則亦將戕賊人以爲仁義與、率天下之人而禍仁義者、必子之言夫。

第二章 告一節子曰、性猶湍水也、決諸東方則東流、決諸西方則西流、人性之無分於善不善也、猶水之無分於東西也。二節孟子曰、水信無分於東西、無分於上下乎、人性

it. If you must do violence and injury to the willow in order to make cups and bowls with it, *on your principles* you must in the same way do violence and injury to humanity in order to fashion from it benevolence and righteousness! Your words, alas! would certainly lead all men on to reckon benevolence and righteousness to be calamities."

CHAPTER II. 1. The philosopher Kaou said, "*Man's* nature is like water whirling round *in a corner*. Open a passage for it to the east, and it will flow to the east; open a passage for it to the west, and it will flow to the west. Man's nature is indifferent to good and evil, just as the water is indifferent to the east and west."

2 Mencius replied, "Water indeed *will flow* indifferently to the east or west, but will it flow indifferently up or down? The ten-

exposes the error by here substituting 戕賊 for 爲, in doing which he is justified by the nature of the action that has to be put forth on the wood of the willow. 禍仁義,—'calamitize benevolence and righteousness.' I take the meaning to be as in the translation. If their nature must be hacked and bent to bring those virtues from it, men would certainly account them to be calamities.

CH. 2. MAN'S NATURE IS NOT INDIFFERENT TO GOOD AND EVIL. ITS PROPER TENDENCY IS TO GOOD. That man is indifferent to good and evil, or that the tendencies to these are both blended in his nature, was the doctrine of Yang Heung (揚雄), a philos. about the beginning of our era. We have the following sentence from him:—'In the nature of man good and evil are mixed. The cultivation of the good in it makes a good man; the cultivation of the evil makes a bad man. The passion-nature in its movements may be called the horse of good or evil.' (十子全書,揚子,修身篇.) 人無有不善 is the sum of the chapter on Mencius' part. His opponent's views were wrong, but neither did he have the whole truth. 1. 湍水 is explained in the Dict. 'water flowing rapidly,' and 'water rippling over the sand.' Chaou K'e, followed by Choo He, explains it as in the translation, which is certainly better adapted to the passage. 2. 信,—as an adverb, 'truly.' 人性之善,—

之善也、猶水之就下也、人無有不善、水無有不下。三節今夫水、搏而躍之、可使過顙、激而行之、可使在山、是豈水之性哉、其勢則然也、人之可使爲不善、其性亦猶是也。

第三章 一節告子曰、生之謂性。二節孟子曰、生之謂性也、猶白之謂白與。曰、然。白羽之白也、猶

dency of man's nature to good is like the tendency of water to flow downwards. There are none but have this tendency to good, *just as* all water flows downwards.

3. "Now by striking water and causing it to leap up, you may make it go over your forehead, and, by damming and leading it, you may force it up a hill;—but are such movements according to the nature of water? It is the force applied which causes them. When men are made to do what is not good, their nature is dealt with in this way."

Chapter III. 1. The philosopher Kaou said, "Life is what is to be understood by nature."

2. Mencius asked him, "Do you say that by nature you mean life, just as you say that white is white?" "Yes, I do," was the reply. Mencius added, "Is the whiteness of a white feather like that of white

lit., 'the goodness of man's nature,' but we must take 善 as='tendency to good.' 3. 激, 'to provoke,' 'to fret,' the *consequence of a dam.* 激而行之,—'dam and walk it,' *i.e.*, by gradually leading it from dam to dam, Choo He says:—'This chapter tells us that the nature is properly good, and if we accord with it, we shall do nothing which is not good; that it is properly without evil, and we must violate it therefore, before we can do evil. It shows that the nature is not properly without a decided character, so that it may do good or evil indifferently.'

Ch. 3. The nature is not to be confounded with the phenomena of life. 1. 'By 生,' says Choo He, 'is intended that whereby men and animals perceive and move,' and the sentiment, he adds, is analogous to that of the Buddhists, who make 作用, 'doing and using,' to be the nature. We must understand by the term, I think, the phenomena of life, and Kaou's idea led to the ridiculous conclusion that wherever there were the phenomena of life, the nature of the subjects must be the same. At any rate, Mencius here makes him allow this. 2, 3. The 與, low. 3d tone, all

白雪之白、白雪之白、猶白
玉之白與。曰、然。三節然則犬之
性、猶牛之性、牛之性、猶人
之性與。

第四章 一節告子曰、食、色、性也、仁、內
也、非外也、義、外也、非內也。
二節孟子曰、何以謂仁內義外
也。曰、彼長、而我長之、非有
長於我也、猶彼白、而我白
之、從其白於外也、故謂之

snow, and the whiteness of white snow like that of a white gem?" *Kaou again* said "Yes."

3. "Very well," *pursued Mencius.* "Is the nature of a dog like the nature of an ox, and the nature of an ox like the nature of a man?"

CHAPTER IV. 1. The philosopher Kaou said, "*To enjoy* food and *delight in* colours is nature. Benevolence is internal and not external; righteousness is external and not internal."

2. Mencius asked him, "What is the ground of your saying that benevolence is internal and righteousness external?" He replied, "There is a man older than I, and I give honour to his age. It is not that there is *first* in me a principle of such reverence to age. It is just as when there is a white man, and I consider him white;—according as he is so externally to me. On this account, I pronounce *of righteousness* that it is external."

interrogative, and='you allow this, I suppose.'—We find it difficult to place ourselves in sympathy with Kaou in this conversation, or to follow Mencius in passing from the second par. to the third. His questions in par. 2 all refer to qualities, and then he jumps to others about the nature.

CH. 4. THAT THE BENEVOLENT AFFECTIONS AND THE DISCRIMINATIONS OF WHAT IS RIGHT ARE EQUALLY INTERNAL. 1. 食色=甘食悅色. We might suppose that 色 here denoted 'the appetite of sex.' But another view is preferred. Thus the commentator 熙周 observes:—'The infant knows to drink the breast, and to look at fire, which illustrates the text 食色性.' It is important to observe that by 義 is denoted 事物之宜, 'the determining what conduct in reference to them is required by men and things external to us, and giving it to them.' Kaou contends that as we are moved by our own internal impulse to food and colours, so we are also in the exercise of benevolence, but not in that of righteousness. 2. 長,—always up. 2d tone. In 彼長, it is the adjective, but in the other cases it is the verb. 非有長於我=非先有長之之心在我. The

外也。○三節曰、異於白馬之白也、無以異於白人之白也、不識長馬之長也、無以異於長人之長與、且謂長者義乎、長之者義乎。○四節曰、吾弟則愛之、秦人之弟則不愛也、是以我爲悅者也、故謂之內、長楚人之長、亦長吾之長、是以長爲悅者也、故謂

3. Mencius said, "There is no difference between our pronouncing of a white horse to be white and our pronouncing a white man to be white. But is there no differenee between the regard with which we acknowledge the age of an old horse and that with which we acknowledge the age of an old man? And what is it which is called righteousenss?—the fact of a man's being old? or the fact of our giving honour to his age?"

4. *Kaou* said, "There is my younger brother;—I love him. But the younger brother of a man of Ts'in I do not love: that is, the feeling is determined by myself, and therefore I say that benevolence is internal. *On the other hand*, I give honour to an old man of Ts'oo, and I also give honour to an old man of my own *people*: that is, the feeling is determined by the age, and therefore I say that righteousness is external.

second 白 is also a verb. 3. 異於, at the commencement, have crept by some oversight into the text. They must be disregarded. 白馬, 白人, 長馬, 長人,—白 and 長 are the verbs,=the 長之, below. 且謂, 云云, 'and do you say? &c.,' but the meaning comes out better by expanding the words a little. The 日講 says:—'The recognition of the whiteness of a horse is not different from the recognition of the whiteness of a man. So indeed it is. But when we acknowledge the age of a horse, we simply with the mouth pronounce that it is old. In acknowledging, however, the age of a man, there is at the same time the feeling of respect in the mind. The case is different from our recognition of the age of a horse.' 4. 秦人, 楚人,=indifferent people, strangers. 以我爲悅 以長爲悅,—the meaning is, no doubt, as in the translation, but the use of 悅 in both cases occasions some difficulty. Here again I may translate from the 日講, which attempts to bring out the meaning of 悅:—'I love my younger brother and do not love the younger brother of a man of Ts'in; that is, the love depends on me. Him with whom my heart is pleased, I love (悅乎我之心, 則愛之), and him with whom my heart is not pleased, I do not love. But the reverence is in both cases determined by the

之外也。五節曰、耆秦人之炙、無以異於耆吾炙、夫物、則亦有然者也、然則耆炙、亦有外與。一節

第五章 孟季子問公都子曰、何以謂義內也。二節曰、行吾敬、故謂之內也。三節鄉人長於伯兄一歲、則誰敬。曰、敬兄。酌則誰先。曰、先酌鄉人。所敬在此、所長在彼、果在外、非由

5. *Mencius* answered him, "Our enjoyment of meat roasted by a man of Ts'in does not differ from our enjoyment of meat roasted by ourselves. Thus, *what you insist on* takes place also in the case of such things, and will you say likewise that our enjoyment of a roast is external?"

CHAPTER V. 1. The disciple Măng Ke asked Kung-too, saying, "On what ground is it said that righteousness is internal?

2. Kung-too replied, "We *therein* act out our feeling of respect, and therefore it is said to be internal."

3. *The other objected*, "Suppose the case of a villager older than your elder brother by one year, to which of them would you show the *greater* respect?" "To my brother," was the reply. "But for which of them would you first pour out wine *at a feast?*" "For the villager." *Măng Ke argued*, "*Now* your feeling of reverence rests on the one, and *now* the honour due to age is rendered to the other;—this is certainly determined by what is without, and does not proceed from within."

age. Wherever we meet with age, there we have the feeling of complacency (凡遇長皆在所悅), and it does not necessarily proceed from our own mind.' After reading all this, a perplexity is still felt to attach to the use of 悅. 5. 耆=嗜.—Mencius silences his opponent by showing that the same difficulty would attach to the principle with which he himself started: namely, that the enjoyment of food was internal, sprang from the inner springs of our being.

CH. 5. THE SAME SUBJECT;—THE DISCRIMINATIONS OF WHAT IS RIGHT ARE FROM WITHIN. 1. Măng Ke was a younger brother of Măng Chung, mentioned II. Pt. II. ii. Their relation to each other in point of age is determined by the characters, 仲 and 季. Măng Ke had heard the previous conversation with Kaou, or heard of it, and feeling some doubts on the subject he applied to Kung-too (II. Pt. II. v.) for their solution. 'On what ground is it said?,'—*i.e.*, by our master, by Mencius. 3. The questions here are evidently

內也。四節 公都子不能答、以告孟子。孟子曰、敬叔父乎、敬弟乎。彼將曰、敬叔父。曰、弟爲尸、則誰敬。彼將曰、敬弟。子曰、惡在其敬叔父也。彼將曰、在位故也。子亦曰、在位故也、庸敬在兄、斯須之敬在鄉人。五節 季子聞之曰、敬叔父則敬、敬弟則敬、果在外、非由內也。公都子曰、冬日、則飲湯、夏日、則飲水、然

4. Kung-too was unable to reply, and told the conversation to Mencius. Mencius said, "*You should ask him*, 'Which do you respect most,—your uncle, or your younger brother?' He will answer, 'My uncle.' Ask him *again*, 'If your younger brother be personating a dead ancestor, to which do you show the greater respect,—*to him or to your uncle?*' He will say, 'To my younger brother.' You can go on, 'But where is the respect due, as you said, to your uncle?' He will reply to this, '*I show the respect to my younger brother*, because of the position which he occupies,' and you can likewise say, '*So my respect to the villager is* because of the position which he occupies. Ordinarily, my respect is rendered to my elder brother; for a brief season, *on occasion*, it is rendered to the villager.'"

5. *Mang* Ke heard this and observed, "When respect is due to my uncle, I respect him, and when respect is due to my younger brother, I respect him;—the thing is certainly determined by what is without, and does not proceed from within." Kung-too replied, "In winter we drink things hot, in summer we drink things cold; and

by Măng Ke. 伯 is in the general sense of 長, 'elder.' 4. The translation needs to be supplemented, to show that Mencius gives his decision in the form of a dialogue between the two disciples. 叔父,—'a father's younger brother,' but used generally for 'an uncle.' 弟爲尸,—in sacrificing to the departed, some one—a certain one of the descendants, if possible,—was made the 尸, or 'corpse,' into whose body the spirit of the other was supposed to descend to receive the worship. 惡在其敬,—the 其='as you said.' 斯須=暫時; comp. the 'Doctrine of the Mean,' i. 2. 5. 湯, 水,—'hot water,' or 'soups'

則飲食亦在外也。

第六章 一節 公都子曰、告子曰、性無善、無不善也。二節 或曰、性可以爲善、可以爲不善、是故文武興、則民好善、幽厲興、則民好暴。三節 或曰、有性善、有性不善、是故以堯爲君、而有象、以瞽瞍爲父、而有舜、以紂爲兄之子、且以爲君、而有微子啓、王子比干。四節 今曰、

so, *on your principle*, eating and drinking also depend on what is external!"

CHAPTER VI. 1. The disciple Kung-too said, "The philosopher Kaou says '*Man's* nature is neither good nor bad.'

2. "Some say, '*Man's* nature may be made to practise good, and it may be made to practise evil, and accordingly, under Wăn and Woo, the people loved what was good, *while* under Yew and Le, they loved what was cruel.'

3. "Some say, 'The nature of some is good, and the nature of others is bad. Hence it was that under such a sovereign as Yaou there yet appeared Seang; that with such a father as Koo-sow there yet appeared Shun; and that with Chow for their sovereign, and the son of their elder brother besides, there were found K'e, the viscount of Wei, and the prince Pe-kan.

and 'water;' 水 must be taken as 'cold' water. Kung-too answers after the example of his master in the last paragraph of the preceding chapter.

CH. 6. EXPLANATION OF MENCIUS' OWN DOCTRINE THAT MAN'S NATURE IS GOOD. 1. Choo He says that the view of Kaou, as here affirmed, had been advocated by Soo Tung-po, (東坡) and Hoo, styled Wăn-ting Kung (胡文定公), near to his own times. 2. This is the view propounded by Kaou in the 2d chapter. 爲 is explained by 習, and 可以爲=可以使爲. 3. 啟 was the name of the viscount of Wei; see Ana. XVIII. i. Both he and Pe-kan are here made to be uncles of Chow, while K'e, according to the Shoo-king, was his half-brother. Choo He supposes some error to have crept into the text. For convenience in translating, I have changed the order of 爲兄之子, 且以爲君. 王子,—as the sons of the princes of States were called 公子.—This view of human nature found an advocate afterwards in the famous Han Wăn-kung (韓文公) of the T'ang dynasty. 4. 5. 乃若,='as to,' 'looking at.'

性善、然則彼皆非與。五節孟
子曰、乃若其情、則可以
爲善矣、乃所謂善也。六節若
夫爲不善、非才之罪也。七節
惻隱之心、人皆有之、羞
惡之心、人皆有之、恭敬
之心、人皆有之、是非之
心、人皆有之、惻隱之心、
仁也、羞惡之心、義也、恭
敬之心、禮也、是非之心、

4. "And now you say, 'The nature is good.' Then are all those wrong?"

5. Mencius said, "From the feelings proper to it, it is constituted for the practice of what is good. This is what I mean in saying that *the nature* is good.

6. "If men do what is not good, the blame cannot be imputed to their natural powers."

7. "The feeling of commiseration belongs to all men; so does that of shame and dislike; and that of reverence and respect; and that of approving and disapproving. The feeling of commiseration *implies the principle of* benevolence; that of shame and dislike, the principle of righteousness; that of reverence and respect, the principle of propriety; and that of approving and disapproving, the principle of knowledge. Benevolence, righteousness, propriety, and knowledge, are not infused into us from without. We are certainly

Choo He calls them an initial particle. The 其, of course, refers to 性 or 'nature,' which is the subject of the next clause—可以爲善. This being the amount of Mencius' doctrine, that by the study of our nature we may see that it is formed for goodness, there seems nothing to object to in it. By 情 is denoted 性之動, 'the movements of the nature,' *i.e.*, the inward feelings and tendencies, 'stirred up.'—Chaou K'e takes 若 here in the sense of 順, 'to obey,' 'to accord with,' on which the translation would be—'If it act in accordance with its feelings, or emotional tendencies.' The meaning, however, is the same on the whole. 可以爲善 is not so definite as we could wish. Choo He expands it:—人之情, 本但可以爲善, 而不可以爲惡, 'the feelings of man may properly be used only to do good, and may not be used to do evil.' This seems to be the meaning. 6. 才=材質, 人之能也, 'man's ability,' 'his natural powers.' 若夫 (low. 1st tone),—'as to,' 'in the case of.' 7. Comp. II. Pt. I. iv. 4, 5. 恭敬之心, however takes the place of 辭讓之心 there. 弗思耳 is the *apodosis* of a sentence, and the *protasis* must be supplied

智也、仁、義、禮、智、非由外鑠我
也、我固有之也、弗思耳矣、故
曰、求則得之、舍則失之、或相
倍蓰、而無算者、不能盡其才
者也。○八節詩曰、天生蒸民、有物有
則、民之秉夷、好是懿德。孔子
曰、爲此詩者、其知道乎。故有
物、必有則、民之秉夷也、故好
是懿德。

furnished with them. *And a different view* is simply from want of reflection. Hence it is said 'Seek and you will find them. Neglect and you will lose them.' Men differ from one another in regard to them;—some as much again as others, some five times as much, and some to an incalculable amount:—it is because they cannot carry out fully their *natural* powers.

8. "It is said in the Book of Poetry,

'Heaven in producing mankind,
Gave them their *various* faculties and relations with *their specific* laws.
These are the invariable rules of nature for all to hold,
And *all* love this admirable virtue.'

Confucius said, "The maker of this ode knew indeed the principle *of our nature!*' We may thus see that every faculty and relation must have its law, and since there are invariable rules for all to hold, they consequently love this admirable virtue."

as in the translation. 舍=捨, up. 2d tone. 或相倍云云,—與善相去,或一倍,云云. They lose them till they depart from what is good, some as far again as others, &c.' 8. 詩曰,—see the Shoo-king, III. Pt. III. Ode VI. st. i. where we have 烝 for 蒸, and 彝 for 夷. 有物有則,—'have things, have laws,' but the things specially intended are our constitution with reference to the world of sense, and the various circles of relationship. The quotation is designed specially to illustrate par. 5. but the conclusion drawn is stronger than the statement there. It is said the people actually love (好, up. 3d tone), and are not merely constituted to love, the admirable virtue.

第七章 一節 孟子曰、富歲子弟多賴、凶歲子弟多暴、非天之降才爾殊也、其所以陷溺其心者然也。○二節 今夫麰麥、播種而耰之、其地同、樹之時又同、浡然而生、至於日至之時皆熟矣、雖有不同、則地有肥磽、雨露之養、人事之不齊也。○三節 故凡同類者、舉相

CHAPTER VII. 1. Mencius said, "In good years the children of the people are most of them good, while in bad years the most of them abandon themselves to evil. It is not owing to their natural powers conferred by Heaven that they are thus different. The abandonment is owing to the circumstances through which they allow their minds to be ensnared and drowned *in evil*.

2. "There now is barley.—Let it be sown and covered up; the ground being the same, and the time of sowing likewise the same, it grows rapidly up, and when the full time is come, it is all found to be ripe. Although there may be inequalities *of produce*, that is owing to the *difference of the* soil, as rich or poor, to the *unequal* nourishment afforded by the rains and dews, and to the different ways in which man has performed his business *in reference to it*.

3. "Thus all things which are the same in kind are like to one

CH. 7. ALL MEN ARE THE SAME IN MIND;—SAGES AND OTHERS. IT FOLLOWS THAT THE NATURE OF ALL MEN, LIKE THAT OF THE SAGES, IS GOOD. 1. 富歲,—'rich years,'=豐年, 'plentiful years.' 賴 is given by Chaou K'e as=善, 'good,' and 暴=惡, 'evil.' But 暴=the Mencian phrase—自暴, 'self-abandonment,' and there is the proper meaning of 賴, 'to depend on' also in that term. 'In rich years, 子弟 (sons and brothers, *i.e.*, the young whose characters are plastic,) *depend on* the plenty and are good.' Temptations do not lead them from their natural bent. 爾殊也,—the use of 爾 here is peculiar. Most take it as=如此, 'thus.' Some take it in its proper pronominal meaning, as if Mencius in a lively manner turned to the young.—'It is not from the powers conferred by Heaven that you are different.' 然, 'so,' referring specially to the self-abandonment. 2. 麰麥 go together=' barley,' 播種, (up. 2d tone, the noun),—'sow the seeds.' 耰,—prop. 'a kind of harrow.' 日至, not 'the solstice,' but 'the days (*i.e.*, the time, harvest-time,) are come.' 3. 舉=皆, 'all.' 何獨,云云,—

似也、何獨至於人而疑之、聖人與我同類者。○四節故龍子曰、不知足而爲屨、我知其不爲蕢也、屨之相似、天下之足同也。五節口之於味、有同耆也、易牙先得我口之所耆者也、如使口之於味也、其性與人殊、若犬馬之與我不同類也、則天下何耆皆從易牙之於味也、至於味、天下期於易牙、是天下

another;—why should we doubt in regard to man, as if he were a solitary exception to this? The sage and we are the same in kind.

4. "In accordance with this the scholar Lung said, 'If a man make hempen sandals without knowing *the size of people's* feet, *yet* I know that he will not make *them like* baskets.' Sandals are all like one another, because all men's feet are like one another.

5. "*So* with the mouth and flavours;—all mouths have the same relishes. Yih-ya *only* apprehended before me what my mouth relishes. Suppose that his mouth in its relish for flavours differed from that of other men, as is the case with dogs or horses which are not the same in kind with us, why should all men be found following Yih-ya in their relishes? In the matter of tastes the whole empire models itself after Yih-ya; that is, the mouths of all men are like one another.

'why only come to man and doubt it?' 4. 故, illustrating, not inferring. So, below; except perhaps in the last instance of its use. Of the Lung who is quoted nothing seems to be known. 屨, see III. Pt. I. vi. 1. 5. 耆=嗜. 口之於味,有同耆也,—lit., 'The relation of mouths to tastes is that they have the same relishes.' Yih-ya was the cook of the famous duke Hwan of Ts'e (B.C. 684—642), a worthless man, but great in his art. 先得,云云, is better translated 'apprehended before me,' than 'was the first to apprehend,' &c., and *only* is evidently to be supplied. 如使口之於味,—the 口 here is to be understood with reference to Yih-ya. 其性, 'its nature,' *i.e.*, its likings and dislikings in the matter of tastes. 天下期於易牙,—期, 'to fix a limit,' or 'to aim at.'

之口相似也。○六節惟耳亦然、至於聲、天下期於師曠、是天下之耳相似也。○七節惟目亦然、至於子都、天下莫不知其姣也、不知子都之姣者、無目者也。○八節故曰、口之於味也、有同耆焉、耳之於聲也、有同聽焉、目之於色也、有同美焉、至於心、獨無所同然乎、心之所同然者、何也、謂理也、義也、聖人先得我心

6. "And so also it is with the ear. In the matter of sounds, the whole empire models itself after the music-master K'wang; that is, the ears of all men are like one another.

7. "And so also it is with the eye. In the case of Tsze-too, there is no man but would recognize that he was beautiful. Any one who would not recognize the beauty of Tsze-too must have no eyes.

8. "Therefore I say,—*Men's* mouths agree in having the same relishes; their ears agree in enjoying the same sounds; their eyes agree in recognizing the same beauty:—shall their minds alone be without that which they similarly approve? What is it then of which they similarly approve? It is, I say, the principles *of our nature*, and the determinations of righteousness. The sages only apprehended before me that of which my mind approves along with other men. Therefore the principles of our nature and the deter-

6. 惟耳亦然,—惟 is here in the sense of our *but*, from *botan*, the connective particle, though it often corresponds to our other *but*, a disjunctive, or exceptive,=‘only.’ 師曠, see IV. Pt. I. i. 1. 7. Tsze-too was the designation of Kung-sun Ŏ (公孫閼), an officer of Ch‘ing about B.C. 700, distinguished for his beauty. See his villany and death in the 7th chapter of the ‘History of the several States.’

8. 無所同然乎,—然 is to be taken as a verb, ‘to approve.’ 謂 merely indicates the answers to the preceding question. It is not so much as ‘I say’ in the translation. 理=心之體, ‘the mental constitution,’ the moral nature, and 義=心之用, ‘that constitution or nature, acting outwardly.’ 芻, ‘hay,’ ‘fodder,’ used for ‘grass-fed animals,’

之所同然耳、故理義之悅我心、
猶芻豢之悅我口。
第八章 一節 孟子曰、牛山之木嘗美矣、以
其郊於大國也、斧斤伐之、可以
爲美乎、是其日夜之所息、雨露
之所潤、非無萌蘖之生焉、牛羊
又從而牧之、是以若彼濯濯也、
人見其濯濯也、以爲未嘗有材
焉、此豈山之性也哉、二節 雖存乎人
者、豈無仁義之心哉、其所以放

minations of righteousness are agreeable to my mind, just as the flesh of grass and grain-fed animals is agreeable to my mouth."

Chapter VIII. 1. Mencius said, "The trees of the New mountain were once beautiful. Being situated, however, in the borders of a large State, they were hewn down with axes and bills;—and could they retain their beauty? Still through the activity of the vegetative life day and night, and the nourishing influence of the rain and dew, they were not without buds and sprouts springing forth, but then came the cattle and goats and browsed upon them. To these things is owing the bare and stript appearance *of the mountain*, which when people see, they think it was never finely wooded. But is this the nature of the mountain?

2. "And so *also of* what properly belongs to man;—shall it be said that the mind *of any man* was without benevolence and right-

such as sheep and oxen. 豢='corn or rice-fed animals,' such as dogs and pigs.

Ch. 8. How it is that the nature properly good comes to appear as if it were not so;—from not receiving its proper nourishment. 1. The New mountain was in the south-east of Ts'e. It is referred to the present district of Lin-tsze (臨淄) in the department of Ts'ing-chow. 以其郊於大國=以其所生之郊在于大國. 可以爲美乎,—'could they be beautiful?' *i.e.*, 'could they retain their beauty?' 是其日夜之所息,—the 是 is difficult;—'there is what they grow day and night,' the 息 referring to the 氣化生物, what we may call 'vegetative life.' The use of 濯濯 here is peculiar. 材=材木, 'trees of materials,' fine trees. 2. The connection indicated by 雖, 'although,' may be thus traced:

其良心者、亦猶斧斤之於木也、旦旦而伐之、可以爲美乎、其日夜之所息、平旦之氣、其好惡與人相近也者、幾希、則其旦晝之所爲、有梏亡之矣、梏之反覆、則其夜氣不足以存、夜氣不足以存、則其違禽獸不遠矣、人見其禽獸也、而以爲未嘗有才焉者、是豈人

eousness? The way in which a man loses his proper goodness of mind is like the way in which the trees are denuded by axes and bills. Hewn down day after day, can it—*the mind*—retain its beauty? But there is a development of its life day and night, and in the *calm* air of the morning, just between night and day, the mind feels in a degree those desires and aversions which are proper to humanity, but the feeling is not strong, and it is fettered and destroyed by what takes place during the day. This fettering taking place again and again; the restorative influence of the night is not sufficient to preserve *the proper goodness of the mind;* and when this proves insufficient for that purpose, the nature becomes not much different from that of the irrational animals, which when people see, they think that it never had those powers *which I assert.* But does this condition represent the feelings proper to humanity?

—'Not only is such the case of the New mountain. Although we speak of what properly belongs to man (存=在), we shall find that the same thing obtains.' The next clause is to be translated in the past tense, the question having reference to a mind or nature, which has been allowed to run to waste. 其, 'he,'= 'a man.' 放=失. 良心,—'the good mental constitution or nature.' 平, 'even,' indicates the time that lies *evenly* between the night and day. It is difficult to catch the exact idea conveyed by 氣, in this clause, and where it occurs below, the calm of the air, the corresponding calm of the spirit, and the moral invigoration from the repose of the night, being blended in it. The next clause is difficult. Chaou K'e makes it:—'The mind is not far removed in its likings and dislikings (好, 惡, both upper 3d tone,) from those which are proper to humanity.' The more common interpretation is that which I have given. 幾希,—see IV. Pt. II.

之情也哉。三節 故苟得其養、無物不長、苟失其養、無物不消。四節 孔子曰、操則存、舍則亡、出入無時、莫知其鄉、惟心之謂與。

第九章 一節 孟子曰、無或乎王之不智也。二節 雖有天下易生之物也、一日暴之、十日寒之、未有能生者也、吾見亦罕矣、吾退而寒之

3. "Therefore, if it receive its proper nourishment, there is nothing which will not grow. If it lose its proper nourishment, there is nothing which will not decay away.

4. "Confucius said, 'Hold it fast, and it remains with you. Let it go, and you lose it. Its outgoing and incoming cannot be defined as to time or place.' It is the mind of which this is said!"

Chapter IX. 1. Mencius said, "It is not to be wondered at that the king is not wise!

2. "Suppose the case of the most easily growing thing in the world;—if you let it have one day's genial heat, and then expose it for ten days to cold, it will not be able to grow. It is but seldom that I have an audience of the king, and when I retire, there come

xix. 1. 旦晝=日間. 3. 無物,—物 embraces both things in nature, and the nature of man. 4. This is a remark of Confucius for which we are indebted to Mencius. 舍=捨. 出入,云云,—'its outgoings and incomings have no *set* time; no one knows its dissection.' 與, low. 1st tone,='is it not?' or an exclamation. This paragraph is thus expanded by Choo He:—Confucius said of the mind, *If you hold it fast, it is here; if you let it go, it is lost and gone: so without determinate time is its outgoing and incoming, and also without determinate place.* Mencius quoted his words to illustrate the unfathomableness of the spiritual and intelligent mind, how easy it is to have it or to lose it, and how difficult to preserve and keep it, and how it may not be left unnourished for an instant. Learners ought constantly to be exerting their strength to insure the pureness of its spirit, and the settledness of its passion-nature, as in the calm of the morning, then will the mind always be preserved, and everywhere and in all circumstances its manifestations will be those of benevolence and righteousness.'

Ch. 9. Illustrating the last chapter.—How the king of Ts'e's want of wisdom was owing to neglect and bad associations. 1. 或 is used for 惑, 'to be perplexed.' 乎 is an exclamation. The king is understood to be the king Seuen of Ts'e; see I. ii. 2. 暴,—*pŭh*, often written 曝, 'to dry in the sun,' here =温, 'to warm genially.' 未有,云云,—the 未, 'not yet,' 'never,' puts the general truth as an inference from the past. 見,—low. 3d tone, *heen*. Choo He points the last clause—吾,如有萌焉,何哉, 'though there may be sprouts of goodness, what can I do?' In

者至矣、吾如有萌焉、何哉。○三節今夫弈之爲數、小數也、不專心致志、則不得也、弈秋、通國之善弈者也、使弈秋誨二人弈、其一人、專心致志、惟弈秋之爲聽、一人、雖聽之、一心以爲有鴻鵠將至、思援弓繳而射之、雖與之俱學、弗若之矣、爲是其智弗若與、曰、非然也。

all those who act upon him like the cold. Though I succeed in bringing out some buds *of goodness*, of what avail is it!

3. "Now chess-playing is but a small art, but without his whole mind being given, and his will bent to it, a man cannot succeed at it. Chess Ts'ew is the best chess-player in all the kingdom. Suppose that he is teaching two men to play.—The one gives to the subject his whole mind and bends to it all his will, doing nothing but listening to Chess Ts'ew. The other, although *he seems to be* listening to him, has his whole mind running on a swan which he thinks is approaching, and wishes to bend his bow, adjust the string to the arrow, and shoot it. Although he is learning along with the other, he does not come up to him. Why?—because his intelligence is not equal? Not so."

this way, 吾 and 何哉 are connected, and there is the intermediate clause between them, which is an unusual thing in Chinese. Feeling this difficulty, Chaou K'e makes 吾 the nominative to 有萌 and interprets,—'Although I wish to encourage the sprouting of his goodness, how can I do so?' I have followed this construction, taking the force of the terms, however, differently. 3. 今夫 (low. 1st tone), 云云,—'now the character of chess-playing as an art, is that it is a small art.' 弈秋,—Ts'ew was the man's name and he was called *Chess* Ts'ew from his skill at the game. 鴻鵠, 'a great *kŭh*,' which is also called 'the heavenly goose'=the swan. 繳 (*chŏ*) 而射 (*shih*) 之,—see Ana. XII. xxvi. 爲 (low. 3d tone) 是其智弗若與 (low. 1st tone).—'Is it because of this, the inferiority of his *(natural)* intelligence?' 是 and the following words being in apposition.

第十章 一節 孟子曰、魚我所欲也、熊掌、亦我所欲也、二者、不可得兼、舍魚而取熊掌者也、生、亦我所欲也、義、亦我所欲也、二者、不可得兼、舍生而取義者也。二節 生亦我所欲、所欲、有甚於生者、故不爲苟得也、死亦我所惡、所惡有甚於死者、故患有所不辟也。三節 如使人之所欲、莫甚於生、則凡可以得生者、何

Chapter X. 1. Mencius said, "I like fish and I also like bear's paws. If I cannot have the two together, I will let the fish go, and take the bear's-paws. So, I like life, and I also like righteousness. If I cannot keep the two together, I will let life go and choose righteousness.

2. "I like life indeed, but there is that which I like more than life, and therefore, I will not seek to possess it by any improper ways. I dislike death indeed, but there is that which I dislike more than death, and therefore there are occasions when I will not avoid danger.

3. "If among the things which man likes there were nothing which he liked more than life, why should he not use every means

Ch. 10. That it is proper to man's nature to love righteousness more than life, and how it is that many act as if it were not so. 1. 'Bear's palms' have been a delicacy in China from the earliest times. They require a long time, it seems, to cook them thoroughly. The king Shing of Ts'oo, B.C. 625, being besieged in his palace, requested that he might have a dish of bear's-palms before he was put to death,—hoping that help would come while they were being cooked. 2. 生亦我所欲,—the 亦 is retained from the preceding par. We may render it by 'indeed.' 所欲云云 is to be translated indicatively. It is explanatory of the conclusion of the last par.,—舍生而取義. 不爲 (emphatic) 苟得, 'I won't do improper getting,' *i.e.*, of life. The paraphrasts mostly say—不爲苟且以得生, 'I will not act improperly to get life.' 患, 'sorrow,' 'calamity,'=danger of death. 辟=避. It seems better to construe as I have done making 患 governed by 辟, than to make 患=a clause by itself, and suppose 死 as the object of 辟.

不用也、使人之所惡莫甚於死者、則凡可以辟患者、何不爲也。○四節由是則生、而有不用也、由是則可以辟患、而有不爲也。○五節是故所欲有甚於生者、所惡有甚於死者、非獨賢者有是心也、人皆有之、賢者能勿喪耳。○六節一簞食、一豆羹、得之則生、弗得則死、嘑爾而與之、行道

by which he could preserve it? If among the things which man dislikes there were nothing which he disliked more than death, why should he not do every thing by which he could avoid danger?

4. "There are cases when men by a certain course might preserve life, and they do not employ it; when by certain things they might avoid danger, and they will not do them.

5. "Therefore, men have that which they like more than life, and that which they dislike more than death. They are not men of distinguished talents and virtue only who have this mental nature. All men have it; what belongs to such men is simply that they do not lose it.

6. "Here are a small basket of rice and a platter of soup, and the case is one in which the getting them will preserve life, and the want of them will be death;—if they are offered with an insulting

4. I translate here differently both from Chaou K'e and Choo He. They take 由是 to be='From this righteousness-loving nature so displayed,' as if the par. were merely an inference from the two preceding. I understand the par. to be a repetition of the two preceding, and introductory to the one which follows. 由是則生, 'by this course (any particular course) there is life,' 而有不用, 'and yet in cases it is not used.' This gives a much easier and more legitimate construction. 5. 能勿喪, (up. 3d tone),—stress must not be laid on the 能. 勿 is simply negative, not prohibitive. 6. 嘑,—low. 3d tone. 嘑爾 is explained 咄啐之貌, 'the appearance of reproachful clamour,' but the 蹴爾 shows that more than the idea of 'appearance,' or demonstration is intended. 行道之人=乞人, below, and not simply 'any ordinary man upon the way,' as Choo He makes it. 不屑, see II. Pt. I. ix. 1.—This par. is intended to illustrate the 人皆有之 of the preceding. Even

之人弗受、蹴爾而與之、乞
人不屑也。○七節萬鍾、則不辨禮
義而受之、萬鍾於我何加
焉、爲宮室之美、妻妾之奉、
所識窮乏者得我與。○八節鄉爲
身死而不受、今爲宮室之
美爲之、鄉爲身死而不受、
今爲妻妾之奉爲之、鄉爲
身死而不受、今爲所識窮

voice, even a tramper will not receive them, or if you first tread upon them, even a beggar will not stoop to take them.

7. "*And yet* a man will accept of ten thousand chung, without any consideration of propriety or righteousness. What can the ten thousand chung add to him? *When he takes them*, is it not that he may obtain beautiful mansions, that he may secure the services of wives and concubines, or that the poor and needy of his acquaintance may be helped by him?

8. "In the former case *the offered bounty* was not received, though it would have saved from death, and now *the emolument* is taken for the sake of beautiful mansions. *The bounty* that would have preserved from death was not received, and *the emolument* is taken to get the service of wives and concubines. *The bounty* that would

in the poorest and most distressed of men, the 羞惡之心 will show itself. 7. 萬鍾,—see II. Pt. II. x. 4. 萬鍾於我何加焉,—'what do they add to me?' There is here a contrast with the case in the preced. par., which was one of life or death. The large emolument was not an absolute necessity. But also there is the lofty, and true, idea, that a man's personality is something independent of, and higher than, all external advantages. The meaning is better brought out in English by changing the person from the first to the third. 爲妻妾之奉,—'because of the services of wives and concubines.' 妻 is plural as well as 妾, though according to the law of China there could be only one *wife*, however many concubines there might be. 所識窮乏者得我=所知識窮乏者感我之惠, 'that the poor of his acquaintance may be grateful for his kindness.' A gloss in the 四書味根錄 says:—'The thinking of the poor would seem to be a thought of kindly feeling, but the true nature of it is shown in the 得我, *may get* ME. The idea is not of benevolence, but selfishness.' 8. 鄉, up. 3d tone,=向. 爲, (low. 3d tone), 身死,—'for the body dying,' *i.e.*, to save from dying.

乏者得我而爲之、是亦不可以已乎、此之謂失其本心。

十一章 一節 孟子曰、仁、人心也、義、人路也。○二節 舍其路而弗由、放其心而不知求、哀哉。○三節 人有雞犬放、則知求之、有放心而不知求。○四節 學問之道無他、求其放心而已矣。

十二章 一節 孟子曰、今有無名之指、

have saved from death was not received, and *the emolument* is taken that one's poor and needy acquaintance may be helped by him. Was it then not possible likewise to decline this? This is a case of what is called—'Losing the proper nature of one's mind.'"

CHAPTER XI. 1. Mencius said, "Benevolence is man's mind, and righteousness is man's path.

2. "How lamentable is it to neglect the path and not pursue it, to lose this mind and not know to seek it again!

3. "When men's fowls and dogs are lost, they know to seek for them again, but they lose their mind, and do not know to seek for it.

4. "The great end of learning is nothing else but to seek for the lost mind."

CHAPTER XII. 1. Mencius said, "Here is a *man whose* fourth finger is bent and cannot be stretched out straight. It is not painful,

是亦不可以已乎,—是 is emphatic,=this large emolument, taken for such purposes.—For an example in point to illustrate par. 6, see the Le-ke, II. Pt. II. iii. 17.

CH. 11. HOW MEN HAVING LOST THE PROPER QUALITIES OF THEIR NATURE SHOULD SEEK TO RECOVER THEM. 1. 'Benevolence is man's mind, or heart,' *i.e.*, it is the proper and universal characteristic of man's nature, as the 正義 on Chaou K'e says,—人人有之, 'all men have it.' 'Benevolence' would seem to include here all the other moral qualities of humanity. Choo He says 仁者心之德; yet we have the usual Mencian specification of 'righteousness' along with it.

4. 學問之道,—道=切要, 'that which is most important in.'—The Chinese sages always end with the recovery of 'the old heart;' the idea of 'a new heart' is unknown to them. One of the Ch'ing says:—'The thousand words and ten thousand sayings of the sages and worthies are simply designed to lead men to get hold of their lost minds, and make them again enter their bodies. This accomplished, they can push their inquiries upwards, and from the lowest studies acquire the highest knowledge.'

CH. 12. HOW MEN ARE SENSIBLE OF BODILY, AND NOT OF MENTAL OR MORAL, DEFECTS.

1. 無名之指, 'the nameless finger,' *i.e.*,

屈而不信、非疾痛害事也、如有能信之者、則不遠秦楚之路、爲指之不若人也。二節指不若人、則知惡之、心不若人、則不知惡、此之謂不知類也。

〔十三〕孟子曰、拱把之桐梓、人苟欲生之、皆知所以養之者、至於身、而不知所以養之者、豈愛身不若桐梓哉、

nor does it incommode his business, and yet if there be any one who can make it straight, he will not think the way from Ts'in to Ts'oo far *to go to him*;—because his finger is not like the finger of other people.

2. "When a man's finger is not like those of other people, he knows to feel dissatisfied, but if his mind be not like that of other people, he does not know to feel dissatisfaction. This is called—'Ignorance of the relative *importance of things*."

Chapter XIII. Mencius said, "Anybody who wishes to cultivate the *t'ung* or the *tsze*, which may be grasped with both hands, *perhaps* with one, knows by what means to nourish them. In the case of their own persons, men do not know by what means to nourish them. Is it to be supposed that their regard of their own persons is inferior to their regard for a *t'ung* or a *tsze*? Their want of reflection is extreme."

the fourth, reckoning from the thumb as the first. It is so styled, as of less use than the others, and less needing a name. 信,—read as, and with the meaning of, 伸, *shin*. 不遠秦楚之路=雖越秦楚相去之路,不以爲遠, 'though he should pass over all the way between Ts'in and Ts'oo, he will not think it far.' 2. 不知類,—'not knowing kinds,' or degrees. 類=等.

Ch. 13. Men's extreme want of thought in regard to the cultivation of themselves. The *t'ung* and *tsze* resemble each other. The latter is called by the Chinese 'the king of trees,' and its wood is well adapted for their block-engraving. Of the *t'ung* there are various arrangements, some making three kinds of it, some four, and some seven. The wood of the first kind, or white *t'ung* (白桐) is the best for making musical instruments like the lute. Both the *t'ung* and the *tsze* belong probably to the *euphorbiæ*. 至於身,—身, 'the body,' but here 'the person,' the whole human being. 豈...哉='is it to be supposed?' A supple-

弗思甚也。

十四章 一節 孟子曰、人之於身也、兼所愛、兼所愛、則兼所養也、無尺寸之膚不愛焉、則無尺寸之膚不養也、所以考其善不善者、豈有他哉、於己取之而已矣。〇二節 體有貴賤、有小大、無以小害大、無以賤害貴、養其小者爲小人、養其大者爲大人。〇三節 今有場師、舍其梧檟、養其樲棘、

CHAPTER XIV. 1. Mencius said, "There is no part of himself which a man does not love, and as he loves all, so he must nourish all. There is not an inch of skin which he does not love, and so there is not an inch of skin which he will not nourish. For examining whether *his way of nourishing* be good or not, what other rule is there but this, that he determine by *reflecting on* himself where it should be applied?

2. "Some parts of the body are noble, and some ignoble; some great, and some small. The great must not be injured for the small, nor the noble for the ignoble. He who nourishes the little belonging to him is a little man, and he who nourishes the great is a great man.

3. "Here is a plantation-keeper, who neglects his *woo* and *kea*, and cultivates his sour wild date-trees;—he is a poor plantation-keeper.

mentary note in the 備旨 says that 'by nourishing the 身 here is intended the ruling of the mind, to nourish our inner man, and paying careful attention to the body, to nourish our outer man.'

CH. 14. THE ATTENTION GIVEN BY MEN TO THE NOURISHMENT OF THE DIFFERENT PARTS OF THEIR NATURE MUST BE REGULATED BY THE RELATIVE IMPORTANCE OF THOSE PARTS. 1. 身,—as in the last ch., but with more special reference to the body. 兼所愛,—'unites what he loves,' *i.e.*, loves all. 尺寸,—'a cubit *or* an inch,' but the meaning is—the least bit of,=our 'an inch.' 所以考,云云, requires to be supplemented a good deal in translating. The meaning is plain:—A man is to determine for himself, by reflection on his constitution, what parts are more important and should have the greater attention paid to them. Compare the two last parr. of Con. Ana. vi. 28. 2. 體,—'the members of the body,' but the character, like 身, is to be understood with a tacit reference to the mental part of our constitution as well. 3. The 場師 was an officer under the Chow dynasty, who had the superintendence of the sovereign's plantations and orchards. See the Chow Le, XVI. xx. 1. The *woo* and the

則爲賤場師焉。四節養其一指、而失其肩背、而不知也、則爲狼疾人也。五節飲食之人、則人賤之矣、爲其養小以失大也。六節飲食之人、無有失也、則口腹豈適爲尺寸之膚哉。

十五章一節公都子問曰、鈞是人也、或爲大人、或爲小人、何也。孟子曰、從其大體爲大人、從其小體爲小人。二節曰、鈞是人也、或從

4. "He who nourishes one of his fingers, neglecting his shoulders or his back, without knowing *that he is doing so*, is a man *who resembles* a hurried wolf.

5. "A man who *only* eats and drinks is counted mean by others;—because he nourishes what is little to the neglect of what is great.

6. "If a man, *fond of his* eating and drinking, were not to neglect *what is of more importance*, how should his mouth and belly be considered as no more than an inch of skin?"

Chapter XV. 1. The disciple Kung-too said, "All are equally men, but some are great men, and some are little men;—how is this?" Mencius replied, "Those who follow that part of themselves which is great are great men; those who follow that part which is little are little men."

2. Kung-too pursued, "All are equally men, but some follow

kea are the *t'ung* and the *tsze* of the last chapter. 樲棘, go together, 樲 indicating the species. 棘 is generally used with the general meaning of thorns. But it here indicates a kind of small wild date tree. The date-tree proper is 棗; this wild tree, 棘, the dift. forms indicating the *high* tree and the *low bushy* shrub respectively. See the 集證, *in loc.* 4. 失=遺. 狼疾,—'a wolf hurried,' *i.e.*, chased, and so unable to exercise the quick sight for which it is famous. 6. The meaning is that the parts considered small and ignoble may have their due share of attention, if the more important parts are first cared for, as they ought to be.

Ch. 15. How some are great men, lords of reason, and some are little men, slaves of sense. 1. 鈞=均. 'all equally.' 體,—'the members,' but here, more evidently than in the last chapter, it is spoken of our whole constitution, mental as well as physical. 2. 耳目之官,—'the offices of the ears and eyes.' We might suppose that the senses are so styled, as being conceived to be subject to

其大體、或從其小體、何也。曰、耳目之官不思、而蔽於物、物交物、則引之而已矣。心之官則思、思則得之、不思則不得也、此天之所與我者、先立乎其大者、則其小者不能奪也、此爲大人而已矣。

[十六章] 一節 孟子曰、有天爵者、有

that part of themselves which is great, and some follow that part which is little;—how is this?" Mencius answered, "The senses of hearing and seeing do not think, and are obscured by *external* things. When one thing comes into contact with another, as a matter of course it leads it away. To the mind belongs the office of thinking. By thinking, it gets *the right view of things;* by neglecting to think, it fails to do this. These—*the senses and the mind*—are what Heaven has given to us. Let a man first stand fast in *the supremacy of* the nobler part of his constitution, and the inferior part will not be able to take it from him. It is simply this which makes the great man."

CHAPTER XVI. 1. Mencius said, "There is a nobility of Heaven,

the control of the ruling mind. We have below, however, the expression 心之官, and 官 is to be taken in both cases as='prerogative,' 'business.' Chaou K'e and his glossarist do not take 耳目之官 as the subject of 思 in 不思, but interpret thus:—'The senses, if there be not the exercise of thought by the mind, are obscured by external things.' But the view of Choo He, as in the translation, is preferable. It is very evident how 心 indicates our whole mental constitution. 物交物,—the first 物 is the external objects, what is heard and seen; the second denotes the senses themselves, which are only things. 引之而已,—而已='as a matter of course.' 得之,—之=事物之理, 'the mind apprehends the true nature of the objects of sense,' and of course can guard against their deluding influence. 其大者,—'his what is great,' the nobler part of his constitution *i.e.*, the mind.—Kung-too might have gone on to inquire,—'All are equally men. Some stand fast in the nobler part of their constitution, and some allow its supremacy to be snatched away by the inferior part. How is this?' and Mencius would have tried to carry the difficulty a step farther back, and after all have left it where it originally was. His saying that the nature of man is good may be reconciled with the doctrines of evangelical Christianity, but his views of human nature as a whole are open to the three objections stated in the note to the 21st ch. of the *Chung Yung*.

CH. 16. THERE IS A NOBILITY THAT IS OF HEAVEN, AND A NOBILITY THAT IS OF MAN. THE NEGLECT OF THE FORMER LEADS TO THE LOSS OF THE LATTER. 1. 忠 is the *heart* true in itself, loyal to benevolence and righteousness.

人爵者、仁、義、忠、信、樂善不倦、此天爵也、公、卿、大夫、此人爵也。○二節古之人、修其天爵而人爵從之。○三節今之人、修其天爵、以要人爵、既得人爵、而棄其天爵、則惑之甚者也、終亦必亡而已矣。○

十七 一節 孟子曰、欲貴者、人之同心也、人人有貴於己

and there is a nobility of man. Benevolence, righteousness, self-consecration, and fidelity, with unwearied joy in *these* virtues;—these constitute the nobility of Heaven. To be a kung, a k'ing, or a ta-foo;—this constitutes the nobility of man.

2. "The men of antiquity cultivated their nobility of Heaven, and the nobility of man came to them in its train.

3. "The men of the present day cultivate their nobility of Heaven in order to seek for the nobility of man, and when they have obtained that, they throw away the other:—their delusion is extreme. The issue is simply this that they must lose *that nobility of man* as well."

CHAPTER XVII. 1. Mencius said, "To desire to be honoured is the common mind of men. And all men have in themselves that which is *truly* honourable. Only they do not think of it.

信 is the *conduct* true to them. 公, 卿, 大夫,—see V. Pt. II. ii. 3—7. 3. 要,—up. 1st tone, = 求. 'Their delusion is extreme,'—this is well set forth in the 日講:—夫修天爵以要人爵,是脩之之日,原先有棄之之心,已不免於惑矣,至得人爵而棄天爵,是得之之後,並不及要之之時,則惑之甚者也, 'Now when the nobility of Heaven is cultivated in order to seek for the nobility of man, at the very time it is cultivated, there is a previous mind to throw it away;—showing the existence of delusion. Then when the nobility of man has been got, to throw away the nobility of Heaven, exhibits conduct after attainment not equal to that in the time of search, so that the delusion is extreme.' 終亦必亡而已矣,—亡 has reference to the nobility of man, and is best translated as an active verb, to which the 亦 also points.—Many commentators observe that facts may be referred to, apparently inconsistent with the assertions in this chapter, and then go on to say that such inconsistency is but a lucky accident; the issue *should* always be as Mencius says. Yes; but all moral teachings must be imperfect where the thoughts are bounded by what is seen and temporal.

CH. 17. THE TRUE HONOUR WHICH MEN SHOULD DESIRE. 1. 爵 in the last ch. is the material dignity; 貴 in this is the honour,

者、弗思耳、二節人之所貴者、非良貴也、趙孟之所貴、趙孟能賤之。三節詩云、既醉以酒、既飽以德、言飽乎仁義也、所以不願人之膏粱之味也、令聞廣譽施於身、所以不願人之文繡也。

[十八章] 一節孟子曰、仁之勝不仁也、猶水勝火、今之爲仁者、猶以一杯水、救一車薪之火

2. "The honour which men confer is not good honour. Those whom Chaou the Great ennobles he can make mean *again*.

3. "It is said in the Book of Poetry,

'He has filled us with his wine,
He has satiated us with his goodness.'

'*Satiated us with his goodness*,' that is, satiated us with benevolence and righteousness, and he who is so, consequently, does not wish for the fat meat and fine millet of men. A good reputation and far-reaching praise fall to him, and he does not desire the elegant embroidered garments of men."

CHAPTER XVIII. 1. Mencius said, "Benevolence subdues its opposite just as water subdues fire. Those, however, who now-a-days practise benevolence *do it* as if with one cup of water they could save a whole waggon-load of fuel which was on fire, and when

such as springs from such dignity. 2. 人之所貴,—人 here and in the next par., refers to those who confer dignities. It is not to be understood—'what men consider honour.' 趙孟, 'Chaou, the chief.' This title was borne by four ministers of the family of Chaou, who at different times held the chief sway in Tsin. They were a sort of 'king-making Warwicks.' In the time of Mencius, the title had become associated with the name of the house. 3. 詩云,—see the She-king, III. ii. Ode III. st. 1. The ode is one responsive from 'his fathers and brethren' to the emperor who has entertained them. Mencius' application of it is a mere accommodation.

CH. 18. IT IS NECESSARY TO PRACTISE BENEVOLENCE WITH ALL ONE'S MIGHT. THIS ONLY WILL PRESERVE IT. 1. 不熄,則謂之,—謂之, 'were to say of it.' 與 is said by Choo He to=助, 'to aid.' The 甚 is joined to 與, and not to 不仁. Bad men seeing the ineffectiveness of feeble endeavours to do good are only encouraged in their own course. This meaning of 與 is found elsewhere. Chaou K'e interprets:—'This also is worse than the case of those who practise what

也、不熄、則謂之水不勝火、(二節)此又與於不仁之甚者也。亦終必亡而已矣。

(十九)孟子曰、五穀者、種之美者也、苟爲不熟、不如荑稗、夫仁、亦在乎熟之而已矣。

(二十)(一節)孟子曰、羿之教人射、必至於彀、學者亦必志於彀。(二節)大匠誨人、必以規矩、學者亦必以規矩。

the flames were not extinguished, were to say that water cannot subdue fire. This conduct, moreover, greatly encourages those who are not benevolent.

2. "The final issue will simply be this—the loss *of that small amount of benevolence.*"

Chapter XIX. Mencius said, "Of all seeds the best are the five kinds of grain, yet if they be not ripe, they are not equal to the *t'e* or the *pae.* So, the value of benevolence depends entirely on its being brought to maturity."

Chapter XX. 1. Mencius said, "E, in teaching men to shoot, made it a rule to draw the bow to the full, and his pupils also did the same.

2. "A master workman, in teaching others, uses the compass and square, and his pupils do the same.

is not benevolent.' But both the sentiment and construction of this are more difficult than the other. 2. Comp. chapter xvi. 2.

Ch. 19. Benevolence must be matured. 1. 'The five kinds of grain;'—see III. Pt. I. iv. 7. The *t'e* and *pae* are two plants closely resembling one another. They are a kind of spurious grain, 'yielding a rice-like seed, but small. They are to be found at all times, in wet situations and dry, and when crushed and roasted, may satisfy the hunger in a time of famine.' One kind of *pae* is called in the north 鳥禾, 'bird-paddy.' Mencius' vivacity of mind and readiness at illustration lead him at times to broad unguarded statements, of which this seems to be one.

Ch. 20. Learning must not be by halves. 1. E,—see IV. Pt. II. xxiv. 1. 志,—used as 期. in ch. vii. 5. 必志,—'found it necessary to,' or simply the past tense emphatic. So, in the next par. 2. 大匠=工師, 'a master-workman.' Choo He says:—'This ch. shows that affairs must be proceeded with according to their laws, and then they can be completed. But if a master neglect these, he cannot teach, and if a pupil neglect these, he cannot learn. In small arts it is so:—how much more with the principles of the sages!'

BOOK VI.

KAOU TSZE. PART II.

告子章句下

第一章 一節 任人有問屋廬子曰、禮與食孰重。曰、禮重。○二節 色與禮孰重。曰、禮重。○三節 曰、以禮食、則飢而死、不以禮食、則得食、必以禮乎、親迎、則不得妻、不親迎、則得妻、必親迎乎。○四節 屋廬子

Chapter 1. A man of Jin asked the disciple Uh-loo, saying, "Is *an observance of* the rules of propriety *in regard to eating*, or the eating, the more important?" The answer was, "*The observance of* the rules of propriety is the more important."

2. "Is *the gratifying* the appetite of sex, or *the doing so only* according to the rules of propriety, the more important?" The answer *again* was, "*The observance of* the rules of propriety *in the matter* is the more important."

3. *The man* pursued, "If the result of eating only according to the rules of propriety will be death by starvation, while by disregarding those rules we may get food, must they *still* be observed *in such a case?* If according to the rule that he shall go in person to meet his wife a man cannot get married, while by disregarding that rule he may get married, must he *still* observe the rule *in such a case?*"

Ch. 1. The importance of observing the rules of propriety, and, when they may be disregarded, the exception will be found to prove the rule. Extreme cases may not be pressed to invalidate the principle.

1. 任 (low. 1st tone) was a small State, referred to the present Tse-ning (濟寧) chow, of the department Yen-chow, in Shan-tung. It was not far from Mencius' native state of Tsow, the distance being only between twenty and thirty le. The disciple Uh-loo, who is said to have published books on the doctrines of Laou-tsze, was a native of the State of Tsin. His name was Leen (連). His questions are not to be understood of propriety in the abstract, but of the rules of propriety understood to regulate the other things which he mentions. 2. 色 is to be understood as in the translation, and this is its common signif. in Mencius. I include the 曰, 禮重, in this par. 3. 以禮食,—see the Le-ke, XXVII. 26; *et al.* 親迎 (lower 3d tone),—see the Le-ke, IX. iii. 8.

不能對、明日之鄒、以告孟子。孟子曰、於答是也何有。五節不揣其本、而齊其末、方寸之木、可使高於岑樓。六節金重於羽者、豈謂一鉤金、與一輿羽之謂哉。七節取食之重者、與禮之輕者、而比之、奚翅食重、取色之重者、與禮之輕者、而比之、奚翅色重。八節往應之曰、紾兄之臂、而奪之

4. Uh-loo was unable to reply to *these questions*, and the next day he went to Tsow, and told them to Mencius. Mencius said, "What difficulty is there in answering these inquiries?

5. "If you do not adjust them at their lower extremities, but only put their tops on a level, a piece of wood an inch square may be made to be higher than the pointed peak of a high building.

6. "Gold is heavier than feathers;—but does that saying have reference, on the one hand, to a single clasp of gold, and, on the other, to a waggon-load of feathers?

7. "If you take a case where the eating is of the utmost importance and the observing the rules of propriety is of little importance, and compare the things together, why stop with saying merely that the eating is more important? *So*, taking the case where the gratifying the appetite of sex is of the utmost importance and the observing the rules of propriety is of little importance, why stop with merely saying that the gratifying the appetite is the more important?

8. "Go and answer him thus, 'If, by twisting your elder bro-

4. 之鄒,—之=往. Chaou K'e reads 於 as 烏, *woo*, up. 1st tone, making it an exclamation—'oh!' 5. 揣,—'to measure, or feel with the hand.' 本 and 末 are used for 下 and 上. 岑 (*ts'in*),—'a high and pointed small hill.' Chaou K'e takes 岑樓 together as meaning 'a peaked ridge of a hill,' and the dictionary gives this signification to the phrase. The view of Choo He, which I have followed, is better. 6. 金....者,—者 indicates the clause to be a common saying, and carries us on to some explanation of it. 豈謂....之謂,—'How does it say (mean) the saying (meaning) of the gold of one hook, and the feathers of one waggon?' Comp. I. Pt. II. vii. 1. 7. 奚翅 (=啻)=何但. 8. 紾 (read *ch'in* or *t'een*, up. 2d tone), both

食、則得食、不紾、則不得食、則將紾之乎、踰東家牆、而摟其處子、則得妻、不摟、則不得妻、則將摟之乎。

第二章 一節 曹交問曰、人皆可以爲堯舜、有諸。孟子曰、然。二節 交聞文王十尺、湯九尺、今交九尺四寸以長、食粟而已、如何則可。三節 曰、奚

ther's arm, and snatching from him what he is eating, you can get food for yourself, while, if you do not do so, you will not get any thing to eat, will you so twist his arm? If by getting over your neighbour's wall, and dragging away his virgin daughter, you can get a wife, while if you do not do so, you will not be able to get a wife, will you so drag her away?' "

CHAPTER II. 1. Keaou of Tsaou asked *Mencius*, saying, "*It is said*, 'All men may be Yaous and Shuns;'—is it so?" Mencius replied, "It is."

2. *Keaou went on*, "I have heard that king Wăn was ten cubits *high*, and T'ang nine. Now I am nine cubits four inches in height. *But* I can do nothing but eat *my* millet. What am I to do to realize that saying?"

by Chaou K'e and Choo He, is explained by 戾, 'to bend.' I prefer the first meaning of the character given in the dictionary,—that of 轉, 'to turn,' here='to twist.' 而奪之食,—here 奪 is followed by two objectives, 之 being='from him.' Julien errs strangely in rendering—'*Si, rumpens fratris majoris brachium, rapias illud comedendum.*' 東家牆,—'the wall of the house on the east,' *i.e.*, a neighbour's wall. 東家 is a common designation for the master of a house, but the phrase is not to be traced to Mencius' expression. 處 (up. 2d tone) 子,—'a virgin daughter, one *dwelling* in the harem. 子, as sometimes elsewhere, is feminine.

CH. 2. ALL MAY BECOME YAOUS AND SHUNS, AND TO BECOME SO, THEY HAVE ONLY SINCERELY, AND IN THEMSELVES, TO CULTIVATE YAOU AND SHUN'S PRINCIPLES AND WAYS. 1. Chaou K'e says that Keaou was a brother of the prince of Tsaou, but the principality of Tsaou had been extinguished before the time of Mencius. The descendants of the ruling house had probably taken their surname from their ancient patrimony. Tsaou is referred to the present district of Ting-t'aou (定陶) in the department of Tsaou-chow, in Shan-tung. 有諸,—comp. I. Pt. II. ii. 1; *et al.* 2. On the heights mentioned here, see Con. Ana., VIII. vi. 以長,—'for my height.' The 以, however, may be taken as simply euphonic. Keaou's idea is, that physically he was between Wăn and T'ang, who might be considered as having become Yaous or Shuns, and therefore he also might become such, if he were shown the right

有於是、亦爲之而已矣、有人於此、力不能勝一匹雛、則爲無力人矣、今曰舉百鈞、則爲有力人矣、然則舉烏獲之任、是亦爲烏獲而已矣、夫人豈以不勝爲患哉、弗爲耳。四節 徐行後長者、謂之弟、疾行先長者、謂之不弟、夫徐行者、豈人所不能哉、所不爲也、堯舜之道、孝

3. *Mencius* answered him, "What has this—*the question of size*—to do with the matter? It all lies simply in acting as such. Here is a man, whose strength was not equal to lift a duckling:—he was *then* a man of no strength. But to-day he says, 'I can lift 3,000 catties' weight,' and he is a man of strength. And so, he who can lift the weight which Woo Hwŏ lifted is just another Woo Hwŏ. Why should a man make a want of ability the subject of his grief? It is only that he will not do the thing.

4. "To walk slowly, keeping behind his elders, is to perform the part of a younger. To walk quickly and precede his elders, is to violate the duty of a younger brother. Now, is it what a man cannot do—to walk slowly? It is what he does not do. The course of Yaou and Shun was simply that of filial piety and fraternal duty.

way. 3. 於是,—是 referring to the height, or body generally. 爲之,—之 referring to Yaou and Shun. 匹, is said to be an abbreviation for 鴄,=鶩, 'a wild duck.' I do not see why it should not be taken simply as a numeral or classifier, and 一匹雛='a chicken.' Woo Hwŏ was a man noted for his strength. He is mentioned in connection with the king Woo of Ts'in (B.C. 309—306). Accounts go that he made light of 30,000 catties!

4. 後 and 先 (up. 3d tone) are verbs, 弟=悌. Choo He here quotes from the commen. Ch'in (陳氏):—'Filial piety and fraternal duty are the natural out-goings of the nature, of which man have an intuitive knowledge, and for which they have an intuitive ability (良知良能). Yaou and Shun showed the perfection of the human relations, but yet they simply acted in accordance with this nature. How could they add a hair's point to it?' He also quotes another (陽氏), who says:—'The way of Yaou and Shun was great, but the pursuit of it lay simply in the rapidity or slowness of their walking and stopping, and not in things that were very high and difficult. It is present to the common people in their

弟而已矣。五節子服堯之服、誦堯之言、行堯之行、是堯而已矣、子服桀之服、誦桀之言、行桀之行、是桀而已矣。六節曰、交得見於鄒君、可以假館、願留而受業於門。七節曰、夫道、若大路然、豈難知哉、人病不求耳、子歸而求之、有餘師。

第三章 一節 公孫丑問曰、高子曰、小弁、小人之詩也。孟子曰、何以言

5. "Do you wear the clothes of Yaou, repeat the words of Yaou, and do the actions of Yaou, and you will just be a Yaou. And, if you wear the clothes of Këĕ, repeat the words of Këĕ, and do the actions of Këĕ, you will just be a Këĕ."

6. Keaou said, "I shall be having an interview with the prince of Tsow, and can ask him to let me have a house to lodge in. I wish to remain here, and receive instruction at your gate."

7. Mencius replied, "The way of truth is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home and search for it, and you will have abundance of teachers."

CHAPTER III. 1. Kung-sun Ch'ow asked *about an opinion of the scholar Kaou*, saying, "Kaou observed, 'The Seaou P'wan is the ode of a little man.'" Mencius asked, "Why did he say so?" "Because of the murmuring *which it expresses*," was the reply.

daily usages, but they do not know it.' 5. The meaning is simply—Imitate the men, do what they they did, and you will be such as they were. 6. 交得見 (low. 3d tone),—it is better not to translate this conditionally, as it shows how Keaou was presuming on his nobility. 7. 夫道,—'Now, the way'—*i.e.*, the way of Yaou and Shun, or generally 'of truth.'

CH. 3. EXPLANATION OF THE ODES SEAOU P'WAN AND K'AE FUNG. DISSATISFACTION WITH A PARENT IS NOT NECESSARILY UNFILIAL. 1. Kaou appears to have been a disciple of Tsze-hea, and lived to Mencius' time. From the expression 高叟 in par. 2, it is plain, he is not to be confounded with Mencius' own disciple of the same surname, mentioned II. Pt. II xii. 2. 小弁,—see the She-king, II. v. Ode III. 3. The ode is commonly understood to have been written by the master of E-k'ew (宜臼), the son and heir-apparent of the emperor Yew (B.C. 780—770). Led away by the arts of a mistress, the emperor degraded E-k'ew

之、曰、怨。○二節曰、固哉、高叟之爲詩也、有人於此、越人關弓而射之、則已談笑而道之、無他、疏之也、其兄關弓而射之、則已垂涕泣而道之、無他、戚之也、小弁之怨、親親也、親親仁也、固矣夫、高叟之爲詩也。○三節曰、凱風、何以不怨。○四節曰、凱風、親之過小者

2. *Mencius* answered, "How stupid was that old Kaou in dealing with the ode! There is a man here, and a native of Yuĕ bends his bow to shoot him. I will advise him *not to do so*, but speaking calmly and smilingly;—for no other reason but that he is not related to me. *But* if my own brother be bending his low to shoot the man, then I will advise him not to do so, weeping and crying the while;—for no other reason than that he is related to me. The dissatisfaction expressed in the Seaou P'wan is the working of relative affection, and that affection shows benevolence. Stupid indeed was old Kaou's criticism on the ode."

3. *Ch'ow then said*, "How is it that there is no dissatisfaction expressed in the K'ae Fung?"

4. Mencius replied, "The parent's fault referred to in the K'ae

and his mother, and the ode expresses the sorrow and dissatisfaction which the son could not but feel in such circumstances. Chaou K'e, however, assigns it another authorship, but on this and other questions, connected with it, see the She-king, *in loc*. 2. 固 is explained by Chaou K'e by 陋, 'narrow,' and by Choo He by 執滯不通, 'bigoted and not penetrating.' 爲詩=治詩, 有人....戚之,—here 已 is to be understood of the speaker or beholder, and 其兄 of his—the speaker's—brother. In 道之 (=言, the verb,) 之, 疏之, 戚之, 之 refers to the shooter. 關, read *wan*,=彎. The paraphrast of Chaou K'e points, however, and understands differently—'Here is is a man of Yuĕ, who is about to be shot by another man. I see it and advise the man not to shoot, but coolly and smilingly, because I am not related to the man of Yuĕ. But if my brother is about to be shot, &c.' This is ingenious, but not so apt to the subject of the Seaou P'wan. When native scholars can construe a passage so differently, we may be sure it is not very difinitely expressed. 3. 凱風,—see the She-king, I. iii. Ode VII. The ode is supposed to be the production of seven sons, bewailing the conduct of their widowed mother, who could not live quietly and chastely at home, but they take all the blame to themselves, and express no dissatisfaction with her. 4. We must think there was room enough for dissatisfaction in both cases. And indeed, many commentators say that the received account of the subject of the K'ae Fung must be wrong, or that Mencius' decision on it

也、小弁、親之過大者也、親之過大、而不怨、是愈疏也、親之過小、而怨、是不可磯也、愈疏、不孝也、不可磯、亦不孝也。○五節孔子曰、舜其至孝矣、五十而慕。

第四章 一節宋牼將之楚、孟子遇於石丘。○二節曰、先生將何之。○三節曰、吾聞秦楚搆兵、我將見楚王、說而罷之、楚王不悅、我將

Fung is small; that referred to in the Seaon P'wan is great. Where the parent's fault was great, not to have murmured on account of it would have increased the want of natural affection. Where the parent's fault was small, to have murmured on account of it would have been to act like water which frets and foams about a stone that interrupts its course. To increase the want of natural affection would have been unfilial, and to fret and foam in such a manner would also have been unfilial.

5. "Confucius said, 'Shun was indeed perfectly filial! *And yet*, when he was fifty, he was full of longing desire about his parents.'"

CHAPTER IV. 1. Sung K'ang being about to go to Ts'oo, Mencius met him in Shih-k'ew.

2. "Master, where are you going?" asked *Mencius*.

3. *K'ang* replied, "I have heard that Ts'in and Ts'oo are fighting together, and I am going to see the king of Ts'oo and persuade him to cease hostilities. If he shall not be pleased *with my advice*,

is absurd. But here again, see the She-king, *in loc.* 愈疏,—'mores' (if we had such a verb) 'the distance.' The father's act was unkind; if the son responded to it with indifference, that would increase the distance and alienation between them. 是不可磯也,—the three characters 不可磯 are to be taken together. The mother is compared to a rock or stone in a stream, and the sons to the water fretting about it. But the case in the text is one where the children's affections should flow on undisturbed. 5. Comp. V. Pt. I. i.

CH. 4. MENCIUS' WARNINGS TO SUNG K'ANG ON THE ERROR AND DANGER OF COUNSELLING THE PRINCES FROM THE GROUND OF PROFIT, THE PROPER GROUND BEING THAT OF BENEVOLENCE AND RIGHTEOUSNESS. Comp. I. Pt. I. i; *et al.* 1. K'ang was one of the travelling scholars of the times, who went from State to State, making it their business to counsel (說, *shuuy*, up. 3d tone) the princes, with a view for the most part, though not apparently with him, to exalt themselves. Shih-k'ew was in the State of Sung. Here, and also in the next par., 之 is the verb. 3. 搆(=構)兵,='crossing weapons.'

見秦王、說而罷之、二王、我將有所遇焉。○四節曰、軻也、請無問其詳、願聞其指、說之、將何如。曰、我將言其不利也。曰、先生之志則大矣、先生之號則不可。○五節先生以利、說秦楚之王、秦楚之王、悅於利、以罷三軍之師、是三軍之士、樂罷而悅於利也、爲人臣者、懷利以事其君、爲人子者、懷利以事其父、爲人弟者、懷利以事其兄、是

I shall go to see the king of Ts'in, and persuade him in the same way. Of the two kings I shall *surely* find that I can succeed with one of them."

4. *Mencius* said, "I will not venture to ask about the particulars, but I should like to hear the scope of your plan. What course will you take to try to persuade them?" *K'ang* answered, "I will tell them how unprofitable their course is to them." "Master," said Mencius, "your aim is great, but your argument is not good.

5. "If you, starting from the point of profit, offer your persuasive counsels to the kings of Ts'in and Ts'oo, and if those kings are pleased with the consideration of profit so as to stop the movements of their armies, then all belonging to those armies will rejoice in the cessation *of war*, and find their pleasure in *the pursuit of* profit. Ministers will serve their sovereign for the profit of which they cherish the thought; sons will serve their fathers, and younger brothers will serve their elder brothers, from the same consideration:—and the issue will be, that, abandoning benevolence and righteousness,

罷之,—'make an end of it.' 所遇,—see I. Pt. II. xv. 3. 4. 請=our 'if you'll allow me.' Then follows—'not asking the particulars, I should like, &c. 其不利,—其 refers to the two States. 號,—I take the word 'argument' from Julien. The gloss in the 備旨 is 號是不利之名號 '號 is the name and title of *unprofitable*.' 5. 三軍

君臣、父子、兄弟、終去仁義、懷利以相接、然而不亡者、未之有也。六節先生以仁義說秦楚之王、秦楚之王、悅於仁義、而罷三軍之師、是三軍之士、樂罷而悅於仁義也、爲人臣者、懷仁義以事其君、爲人子者、懷仁義以事其父、爲人弟者、懷仁義以事其兄、是君臣、父子、兄弟、去利、懷仁義以相接也、然而不王者、未之有也、何

sovereign and minister, father and son, younger brother and elder, will carry on all their intercourse with this thought of profit cherished in their breasts. But never has there been such a state *of society*, without ruin being the result of it.

6. "If you, starting from the ground of benevolence and righteousness, offer your counsels to the kings of Ts'in and Ts'oo, and if those kings are pleased with the consideration of benevolence and righteousness so as to stop the operations of their armies, then all belonging to those armies will rejoice in the stopping *from war*, and find their pleasure in benevolence and righteousness. Ministers will serve their sovereign, cherishing the principles of benevolence and righteousness; sons will serve their fathers, and younger brothers will serve their elder brothers, in the same way:—and so, sovereign and minister, father and son, elder brother and younger, abandoning *the thought of* profit, will cherish the principles of benevolence and righteousness, and carry on all their intercourse upon them. But never has there been such a state *of society*, without the State where it prevailed rising to imperial sway. Why must you use that word 'profit.'"

之師,—'the multitudes of the three armies;' see Con. Ana., VII. x. 士 embraces both 'officers and soldiers.' 6. 然而不王 (low. 3d tone) 者未之有,—here the translation needs to be supplemented considerably.

必曰利。

第五章 孟子居鄒、季任爲任處守、以幣交、受之而不報、處於平陸、儲子爲相、以幣交、受之而不報。二節 他日、由鄒之任、見季子、由平陸之齊、不見儲子、屋廬子喜曰、連得閒矣。三節 問曰、夫子之任、見季子、之齊、不見儲子、爲其爲相與。四節 曰、非也、書曰、享多儀、

CHAPTER V. 1. When Mencius was residing in Tsow, the younger brother of the chief of Jin, who was guardian of Jin at the time, paid his respects to him by *a present of* silks, which Mencius received, not *going* to acknowledge it. When he was sojourning in P'ing-luh, Ch'oo, who was prime minister of the State, sent him a similar present, which he received in the same way.

2. Subsequently, going from Tsow to Jin, he visited the guardian, but when he went from P'ing-luh to *the capital of* Ts'e, he did not visit the minister Ch'oo. The disciple Uh-loo was glad, and said, "I have got an opportunity *to obtain some instruction*."

3. He asked *accordingly*, "Master, when you went to Jin, you visited the chief's brother, and when you went to Ts'e, you did not visit Ch'oo. Was it not because he is *only* the minister?"

4. *Mencius* replied, "No. It is said in the Book of History, 'In presenting an offering to a superior, most depends on the demonstrations of respect. If those demonstrations are not equal to

CH. 5. HOW MENCIUS REGULATED HIMSELF IN DIFFERENTLY ACKNOWLEDGING FAVOURS WHICH HE RECEIVED. 1. 季任, and 季子 below, look much as if the former were the surname and name of the individual spoken of, yet Chaou K'e's explanation of the terms, which is that followed in the translation, is no doubt correct. 任,—see ch. i. 以幣交,—see V. Pt. II. iv. 不報=不往報. 平陸,—see II. Pt. II. vi. 1. 2. The two 之 here, and in next par.=往. 之齊, 'went to Ts'e,' *i.e.*, to the capital of the State, as Ping-luh was in Ts'e. 閒,—*këen*, up. 3d tone. 連 (Uh-loo's name) 得閒=連得其閒隙而問, 'I have got an opportunity,' (lit. crevice) 'to ask.' 4. 書曰,—see the Shoo-king, V. xiv. 13, but in the classic the last clause 惟不役志于享, is not explanatory of the preceding, but is itself the first clause of

儀不及物、曰、不享、惟不役志于享。○五節爲其不成享也。○六節屋廬子悅、或問之、屋廬子曰、季子不得之鄒、儲子得之平陸。○

第六章 一節 淳于髡曰、先名實者、爲人也、後名實者、自爲也、夫子在三卿之中、名實未加於上下、而去之、仁者固如此乎。○二節 孟子曰、居下位、不以

the things offered, we say there is no offering, that is, there is no act of the will in presenting the offering.'

5. "*This is* because the things so offered do not constitute an offering to a superior."

6. Uh-loo was pleased, and when some one asked him *what Mencius meant*, he said, "The younger of Jin could not go to Tsow, but the minister Ch'oo might have gone to P'ing-luh.

CHAPTER VI. 1. Shun-yu K'wăn said, "He who makes fame and meritorious services his first objects, acts with a regard to others. He who makes them only secondary objects, acts with a regard to himself. You, master, were ranked among the three chief ministers *of the State*, but before your fame and services had reached either to the prince or the people, you have left your place. Is this indeed the way of the benevolent?"

2. Mencius replied, "There was Pih-e;—he abode in an inferior

a new sentence. See the Shoo-king, *in loc.* 5. This is Mencius' explanation of the passage quoted. 6. The guardian of a State could not leave it to pay a visit in another. There was no reason, however, why Ch'oo should not have paid his respects to Mencius in person.

CH. 6. HOW MENCIUS REPLIED TO THE INSINUATIONS OF SHUN-YU K'WAN, CONDEMNING HIM FOR LEAVING OFFICE WITHOUT ACCOMPLISHING ANY THING. 1. Shun-yu K'wăn,—see IV. Pt. I. xvii. That chapter and the notes should be read along with this. 名 and 實 are not here opposed to each other, as often,—'name' and 'reality.' The 'name' here is the fame of the 'reality.' 爲人,—'with a regard to others,' *i.e.*, such a man's motive in public life is to benefit others. 自爲=爲已. 'with a regard to himself,' *i.e.*, such a man's motive is to cultivate his own good and excellence. 上 refers to the prince; 下 refers to the people. 仁者,—it is assumed that the fact of Mencius' being among the high ministers of the State took him out of the category of those who made themselves their aim in life, and the 仁者 therefore is a hit of the questioner. Throughout the ch., 仁 has perhaps more the idea of perfect virtue, free from all selfishness, than of benevolence. 2. Pih-e,

賢事不肖者、伯夷也、五就湯、五就桀者、伊尹也、不惡汙君、不辭小官者、柳下惠也、三子者、不同道、其趨一也、一者、何也、曰、仁也、君子亦仁而已矣、何必同、○三節曰、魯繆公之時、公儀子爲政、子柳子思爲臣、魯之削也、滋甚、若是乎、賢者之無益於國也、○四節曰、虞不用百里奚而亡、秦穆公用之而霸. 不用

situation, and would not, with his virtue, serve a degenerate prince. There was E Yin;—he five times went to T'ang, and five times went to Këĕ. There was Hwuy of Lew-hea;—he did not disdain to serve a vile prince, nor did he decline a small office. The courses pursued by those three worthies were different, but their aim was one. And what was their one aim? We must answer—'To be perfectly virtuous.' And so it is simply after this that superior men strive. Why must they all *pursue* the same *course*?"

3. *K'wăn* pursued, "In the time of the duke Mŭh of Loo, the government was in the hands of Kung-e, while Tsze-lew and Tsze-sze were ministers. *And yet*, the dismemberment of Loo then increased exceedingly. Such was the case, a specimen how your men of virtue are of no advantage to a kingdom!"

4. *Mencius* said, "*The prince of* Yu did not use Pih-le He, and thereby lost his State. The duke Muh of Ts'in used him, and became

&c., see V. Pt. II. i., with the other references there given. That E Yin went five times to T'ang, and five times to Këĕ is only mentioned here, however. He went to T'ang, it is said, in consequence of the pressing urgency of his solicitations, and then T'ang sent him to the tyrant to warn and advise him. Nothing could be farther at first from the wish of them both than to dethrone Këĕ. 趨,—'to run,' used figuratively, up. 3d tone. 3. In this par., K'wăn advances in his condemnation of Mencius. At first he charged him with having left his office before he had accomplished any thing. Here he insinuates that tho' he had remained, he would not have served the State. Tsze-lew is the Sëĕ Lew of II. Pt. II. xi.; comp. that ch. with this. Kung-e (named 休) was prime-minister of Loo, a man of merit and principle. Mencius might have denied the fact alleged by K'wăn, of the increased dismemberment of Loo under duke Muh. 4. Pih-le He,—see V. Pt. I. ix. 用, 不用,—the 'using' means following the minister's counsels

賢則亡、削、何可得與。(五節) 曰、昔者、王豹處於淇、而河西善謳、緜駒處於高唐、而齊右善歌、華周杞梁之妻、善哭其夫、而變國俗、有諸內、必形諸外、爲其事、而無其功者、髠未嘗覩之也、是故無賢者也、有、則髠必識之。(六節) 曰、孔子爲魯司寇、不用、從而祭、燔肉不至、不稅冕而行、

chief of all the princes. Ruin is the consequence of not employing men of virtue and talents;—how can it rest with dismemberment *merely*?"

5. *K'wăn* urged *again*, "Formerly, when Wang P'aou dwelt on the K'e, the people on the west of the *Yellow* River all became skilful at singing in *his* abrupt manner. When Mëen K'eu lived in Kaou-t'ang, the people in the parts of Ts'e on the west became skilful at singing in *his* prolonged manner. The wives of Hwa Chow and Ke Leang bewailed their husbands so skilfully, that they changed the manners of the State. When there is *the gift* within, it manifests itself without. I have never seen the man who could do the deeds *of a worthy*, and did not realize the work of one. Therefore there are *now* no men of talents and virtue. If there were, I should know them."

6. *Mencius* answered, "When Confucius was chief minister of Justice in Loo, the prince came not to follow *his counsels*. Soon after was the *solstitial* sacrifice, and when a part of the flesh presented

and plans. 削, 何可得與 (low. 1st tone),—before 削, we must understand 求,—'If you seek for dismemberment merely, as the consequence,' &c. 5. The individuals named here all belonged to Ts'e, excepting the first, who was of Wei. 歌 is the general name for singing, and 謳, a particular style, said to be 短聲, 'short,' 'abrupt.' 齊右, it is said, 概指齊西鄙而言, *i.e.*, 'The Right of Ts'e denotes all about the western borders of the State.' How Hwa (up. 3d tone.) and Ke Leang were officers slain in battle, whose wives bewailed their loss in so pitiful a manner, as to affect the whole State. Their cries, it is said, even rent the wall of the capital of Ts'e. See the 集證 and the 四書摭餘說, *in loc.*—The object of K'wăn is simply to insinuate that Mencius was a pretender, for that wherever ability was, it was sure to come out. 6. Mencius shields himself behind Confucius, implying that he was beyond the

不知者、以爲爲肉也、其知者、以爲爲無禮也、乃孔子則欲以微罪行、不欲爲苟去、君子之所爲、衆人固不識也。

第七章 一節 孟子曰、五霸者、三王之罪人也、今之諸侯、五霸之罪人也、今之大夫、今之諸侯之罪人也。二節 天子適諸侯、曰巡狩、諸侯

in sacrifice was not sent to him, he went away even without taking off his cap of ceremony. Those who did not know him supposed it was on account of the flesh. Those who knew him supposed that it was on account *of the neglect* of the usual ceremony. The fact was, that Confucius wanted to go away on occasion of some small offence, not wishing to do so without some apparent cause. All men may not be expected to understand the conduct of a superior man."

Chapter VII. 1. Mencius said, "The five chiefs of the princes were sinners against the three kings. The princes of the present day are sinners against the five chiefs. The great officers of the present day are sinners against the princes.

2. "The emperor visited the princes, which was called 'A tour of inspection.' The princes attended at the court of the emperor,

knowledge of K'wăn.—The state of Ts'e, afraid of the influence of Confucius, who was acting as prime minister of Loo, sent to the duke a present of beautiful singing girls and horses. The duke accepted them, and abandoned himself to dissipation. Confucius determined to leave the State, but not wishing to expose the bad conduct of his prince, looked about for some other reason which he might assign for going away, and found it in the matter mentioned. The 祭 is the 郊祭. 稅,—used for 脫. 爲苟去,—'to do a disorderly going away.'

Ch. 7. The progress and manner of degeneracy from the three kings to the five chiefs of the princes, and from the five chiefs to the princes and officers of Mencius' time. 1. The 'three kings' are the founders of the three dynasties of Hea, Shang, and Chow. The 'five chiefs of the princes' were the duke Hwan of Ts'e (B.C. 684—642), the duke Wăn of Tsin (635—627), the duke Muh of Ts'in (659—620), the duke Seang of Sung (650—636), and the king Chwang of Ts'oo (613—590). There are two enumerations of the 'five leading princes,' one called 三代之五伯, or chiefs of the three dynasties, and the other 春秋之五伯, or chiefs of the Ch'un-ts'ew. Only Hwan of Ts'e, and Wăn of Tsin are common to the two. But Mencius is speaking only of those included in the second enumeration, and though there is some difference of opinion in regard to some of the individuals in it, the above list is probably that which he held. 'Sinners against,'—*i.e.*, violating their principles and ways. 2. 天子....不給,—see I. Pt. II. iv. 5. 辟=闢; see I. Pt. I. vii. 16. 俊傑

朝於天子、曰述職、春省耕而補不足、秋省斂而助不給、入其疆、土地辟、田野治、養老尊賢、俊傑在位、則有慶、慶以地、入其疆、土地荒蕪、遺老失賢、掊克在位、則有讓、一不朝、則貶其爵、再不朝、則削其地、三不朝、則六師移之、是故天子討而不伐、諸侯伐而不討、五霸者、摟諸侯以伐諸侯者也、

which was called 'Giving a report of office.' It was a custom in the spring to examine the ploughing, and supply any deficiency *of seed*, and in autumn to examine the reaping, and assist where there was a deficiency of the crop. When *the emperor* entered the boundaries of a State, if the *new* ground was being reclaimed, and the *old* fields well cultivated; if the old were nourished and the worthy honoured; and if men of distinguished talents were placed in office: then *the prince* was rewarded,—rewarded with an addition to his territory. *On the other hand*, if, on entering a State, the ground was found left wild or overrun with weeds; if the old were neglected and the worthy unhonoured; and if the offices were filled with hard tax-gatherers: then *the prince* was reprimanded. If *a prince* once omitted his attendance at court, he was punished by degradation of rank; if he did so a second time, he was deprived of a portion of his territory; if he did so a third time, the imperial forces *were set in motion*, and he was removed *from his government*. Thus the emperor commanded the punishment, but did not himself inflict it, while the princes inflicted the punishment, but did not command it. The five

在位,—see II. Pt. I. v. 1. 慶=賞, 'to reward.' 掊克=聚斂臣, 'impost-collecting ministers;' literally, perhaps, 'grasping and able men.' Down to 讓 is explicatory of 巡狩. What follows belongs to 述職. 六師 (=軍),—see Con. Ana. VII. x. 是故='in harmony with these things,' all power being lodged with the emperor, and the princes being dependent on him. 討=治, 'to superintend, or order, punishment;' 伐,

故曰、五霸者、三王之罪人也。〇三節五霸桓公爲盛、葵丘之會諸侯、束牲載書而不歃血、初命曰、誅不孝、無易樹子、無以妾爲妻、再命曰、尊賢育才、以彰有德、三命曰、敬老慈幼、無忘賓旅、四命曰、士無世官、官事無攝、取士必得、無專殺大夫、五命曰、無曲防、無遏糴、無有封

chiefs, *however*, dragged the princes to punish other princes, and hence I say that they were sinners against the three kings.

3. "Of the five chiefs the most powerful was the duke Hwan. At the assembly of the princes in K'wei-k'ew, he bound the victim and placed the writing upon it, but did not *slay it to* smear their mouths with the blood. The first injunction in their agreement was,—'Slay the unfilial; change not the son who has been appointed heir; exalt not a concubine to the rank of wife.' The second was,—'Honour the worthy, and maintain the talented, to give distinction to the virtuous.' The third was,—'Respect the old, and be kind to the young. Be not forgetful of strangers and travellers.' The fourth was,—'Let not offices be hereditary, nor let officers be pluralists. In the selection of officers let the object be to get the proper men. Let not a *ruler* take it on himself to put to death a great officer.' The

'to inflict the punishment.' 3. The duke Hwan nine times brought together an assembly of the princes, the chief gathering being at K'wei-k'ew, B.C. 650. At those meetings, the usual custom was first to dig a square pit, over which the victim was slain. Its left ear was cut off, and its blood received in an ornamented vessel. The president then read the articles of agreement, with his face to the north, as in the presence of the spirits of the sun and moon, after which all the members of the meeting took the blood, and smeared the sides of their mouths with it. This was called 歃 (*shăh*) 血. The victim was then placed in the pit, the articles of agreement placed upon it, and the whole covered up. This was called 載書. See the 集證, *in loc.* On the occasion in the text, Hwan dispensed with some of those ceremonies. 命 was the term appropriated to the articles of agreement at such solemn assemblies, indicating that they were enjoined by the emperor. 樹子,—'the son who has been tree-ed,' *i.e.*, set up. 賓,—'guests,' officers from other countries. 士無世官,—'officers no hereditary offices;' see I. Pt. II. v. 3. 取士必得=必得其人. 無曲防,—'no crooked embankments.' 曲 has

而不告、曰、凡我同盟之人、既盟之後、言歸于好。今之諸侯、皆犯此五禁、故曰、今之諸侯、五霸之罪人也。四節 長君之惡其罪小、逢君之惡、其罪大、今之大夫、皆逢君之惡、故曰、今之大夫、今之諸侯之罪人也。

第八章 一節 魯欲使慎子爲將軍。二節 孟

fifth was,—'Follow no crooked policy in making embankments. Impose no restrictions on the sale of grain. Let there be no promotions without *first* announcing them *to the emperor.*' It was *then* said, 'All we who have united in this agreement shall hereafter maintain amicable relations.' The princes of the present day all violate these five prohibitions, and therefore I say that the princes of the present day are sinners against the five chiefs.

4. "The crime of him who connives at, and aids, the wickedness of his prince is small, but the crime of him who anticipates and excites that wickedness is great. The officers of the present day all go to meet their sovereigns' *wickedness*, and therefore I say that the great officers of the present day are sinners against the princes."

CHAPTER VIII. 1. *The prince of* Loo wanted to make the minister Shin commander of his army.

a moral application. No embankments must be made selfishly to take the water from others, or to inundate them. 無遏糴,—'do not repress the sale of grain,' *i.e.*, to other states in famine or distress. 封,—'appointments,' to territory or to office. 4. 長君之惡,—'to lengthen the wickedness of the ruler,' *i.e.*, to connive at and to aid it. 逢君之惡,—'to meet the wickedness of the ruler,' *i.e.*, to anticipate and excite it.

CH. 8. MENCIUS' OPPOSITION TO THE WARLIKE AMBITION OF THE PRINCE OF LOO AND HIS MINISTER SHIN KUH-LE. 1. At this time Loo wanted to take advantage of difficulties in Ts'e, and get possession of Nan-yang. That was the name of the region on the South of mount T'ae, which had originally belonged to Loo. On the north of the mountain was the territory of Ts'e. Between the two States there had been frequent struggles for the district, which the duke P'ing of Loo (平公), now hoped to recover. Shin, below, calls himself Kuh-le, but some say that that was the name of a Mihist under whom he had studied. His proper name was Taou (到). He was a native of 趙, and not of Loo, but having a reputation for military skill, the duke of Loo wished to employ his services. 將軍, now the common term for general, appears to have come into vogue, about Mencius' time. In the text

子曰、不教民而用之、謂之殃民、殃民者、不容於堯舜之世。○三節一戰勝齊、遂有南陽、然且不可。○四節愼子勃然不悅曰、此則滑釐所不識也。○五節曰、吾明告子、天子之地方千里、不千里、不足以待諸侯、諸侯之地、方百里、不百里、不足以守宗廟之典籍。○六節周公之封於魯、爲方百里也、地非不足、而儉於百里、太公之封於齊也、亦爲方百

2. Mencius said, "To employ an uninstructed people *in war* may be said to be destroying the people. A destroyer of the people would not have been tolerated in the times of Yaou and Shun.

3. "Though by a single battle you should subdue Ts'e, and get possession of Nan-yang, the thing ought not to be done."

4. Shin changed countenance, and said in displeasure, "This is what I, Kŭh-le, do not understand."

5. *Mencius* said, "I will lay the case plainly before you. The territory appropriated to the emperor is 1,000 le square. Without a thousand le, he would not have sufficient for his entertainment of the princes. The territory appropriated to a How is 100 le square. Without 100 le, he would not have sufficient wherewith to observe the statutes kept in his ancestral temple.

6. "When Chow-kung was invested with *the principality of* Loo, it was a hundred le square. The territory was indeed enough, but it was not more than 100 le. When T'ae-kung was invested with the principality of Ts'e, it was 100 le square. The territory was indeed enough, but it was not more than 100 le.

it='commander-in-chief.' 2. Comp. Con. Ana., XIII. xxx.—We may infer from this par., that Shin had himself been the adviser of the projected enterprise. 5. 宗廟之典籍,—'the statute-records of the ancestral temple.' Those records prescribed every thing to be observed in the public sacrifices, interviews with other princes, &c., and were kept in the temple. 6. Comp. Con. Ana., VI. xxii.

里也、地非不足也、而儉於百里。七節今魯方百里者、五、子以爲有王者作、則魯在所損乎、在所益乎。八節徒取諸彼以與此、然且仁者不爲、況於殺人以求之乎。九節君子之事君也、務引其君以當道、志於仁而已。

第九章 一節孟子曰、今之事君者曰、我能爲君辟土地、充府庫、今之所謂良臣、古之所謂民賊也、君不鄉

7. "Now Loo is five times 100 le square. If a true imperial ruler were to arise, whether do you think that Loo would be diminished or increased by him?

8. "If it were merely taking the place from the one *State* to give it to the other, a benevolent man would not do it;—how much less will he do so, when the end is to be sought by the slaughter of men!

9. "The way in which a superior man serves his prince contemplates simply the leading him in the right path, and directing his mind to benevolence."

CHAPTER IX. 1. Mencius said, "Those who now-a-days serve their sovereigns say, 'We can for our sovereign enlarge the limits of the cultivated ground, and fill his treasuries and arsenals.' Such persons are now-a-days called 'Good ministers,' but anciently they were called 'Robbers of the people.' If a sovereign follows not the

儉,—'sparingly,'=only. 8. 徒,—'merely,' *i.e.*, if there were no struggle and no slaughter in the matter. 9. 當道 here is quite difft. from the phrase 當路, in II. Pt. I. i. 1.

CH. 9. HOW THE MINISTERS OF MENCIUS' TIME PANDERED TO THEIR SOVEREIGNS' THIRST FOR WEALTH AND POWER. 1. 辟(=闢) 土地,—it is to be understood that this was to be done, at the expense of the people, taking their commons from them, and making them labour. Otherwise, it does not seem objectionable.—Chaou K'e however, gives the phrase another meaning, making it=侵小國, 'appropriate small States,' but this is contrary to analogous passages, and confounds this par. with

道、不志於仁、而求富之、是富桀也。○二節我能爲君約與國、戰必克、今之所謂良臣、古之所謂民賊也、君不鄉道、不志於仁、而求爲之强戰、是輔桀也。○三節由今之道、無變今之俗、雖與之天下、不能一朝居也。

第十章 一節白圭曰、吾欲二十而取一、何如。○二節孟子曰、子之道、貉

right way, nor has his mind bent on benevolence, to seek to enrich him is to enrich a Këĕ.

2. "*Or they will say*, 'We can for our sovereign form alliances with other states, so that our battles must be successful.' Such persons are now-a-days called 'Good ministers,' but anciently they were called 'Robbers of the people.' If a sovereign follows not the right way, nor has his mind directed to benevolence, to seek to enrich him is to enrich a Këĕ.

3. "Although a prince, pursuing the path of the present day, and not changing its practices, were to have the empire given to him, he could not retain it for a single morning."

Chapter X. 1. Pih Kwei said, "I want to take a twentieth *of the produce only as the tax*. What do you think of it?"

2. Mencius said, "Your way would be that of the Mih.

the next; compare IV. Pt. I. xv. 2. 約與國,—'ally with *other* States.' Here Chaou K'e differs again, making 約=期, 'to determine beforehand,' 'undertake,' and joining 與國戰, 'undertake in fighting with hostile countries to conquer.' This also is an inferior construction. 3. 朝居=朝居其位, 'occupy the position for a morning.'

Ch. 10. An ordered State can only subsist with a proper system of taxation, and that originating with Yaou and Shun is the proper one for China. 1. Pih Kwei, styled Tan (see next ch.), was a man of Chow, ascetic in his own habits, and fond of innovations. Hence the suggestion in this chapter.—So, Chaou K'e, and Choo He has followed him. The author of the 四書摭餘說, however, contends that the Pih Kwei, described as above, on the authority of the 'Historical Records,' 列傳, lxix., was not the same here introduced. See that Work, *in loc.* 2. 貉 or 貊 was a common name for the barbarous tribes on the north. They were a pastoral people, and the climate of their country was cold. No doubt their civilization was inferior

道也。〇三節萬室之國、一人陶、則可乎。曰、不可、器不足用也。〇四節曰、夫貉五穀不生、惟黍生之、無城郭宮室宗廟祭祀之禮、無諸侯幣帛饔飧、無百官有司、故二十取一而足也。〇五節今居中國、去人倫、無君子、如之何其可也。〇六節陶以寡、且不可以爲國、況無君子乎。〇七節欲輕之於堯舜之道者、大貉小貉也、欲重之於

3. "In a country of ten thousand families, would it do to have *only* one potter?" *Kwei* replied, "No. The vessels would not be enough to use."

4. *Mencius* went on, "In Mih *all* the five kinds of grain are not grown; it only produces the millet. There are no fortified cities, no edifices, no ancestral temples, no ceremonies of sacrifice; there are no princes requiring presents and entertainments; there is no system of officers with their various subordinates. On these accounts a tax of one twentieth of the produce is sufficient *there*.

5. "But now it is the Middle kingdom that we live in. To banish the relationships of men, and have no superior men;—how can such a state of things be thought of?

6. "With but few potters a kingdom cannot subsist;—how much less can it subsist without men of a higher rank than others?

7. "If we wish to make the taxation lighter than the system of Yaou and Shun, we shall just have a great Mih and a small Mih.

to that of China, but Mencius' account of them must be taken with allowance. 4. 城郭,—see II. Pt. II. i. 2. 宮室 go together as a general designation of edifices, called 宮, as 'four-walled and roofed,' and 室 (實) as 'furnished.' So 祭祀 go together as synonymous, and also 幣帛, 'pieces of silk, given as presents.' 饔,—'the morning meal;' 飧,—'the evening meal:' together='entertainments. 5, 6. 君子,—referring to the 百官, 有司. 7. The meaning is, that, under such systems, China would become in the one case a copy of the Mih, and in the other of its state under the tyrant Këë.

堯舜之道者、大桀小桀也。

[十一] 一節 白圭曰、丹之治水也、愈於禹。二節 孟子曰、子過矣、禹之治水、水之道也。三節 是故禹以四海為壑、今吾子以鄰國為壑。四節 水逆行、謂之洚水、洚水者、洪水也、仁人之所惡也、吾子過矣。

[十二] 孟子曰、君子不亮、惡乎執。

[十三] 一節 魯欲使樂正子為政、孟子曰、吾聞之、喜而不寐。二節 公孫丑

If we wish to make it heavier, we shall just have the great Këĕ and the small Këĕ."

CHAPTER XI. 1. Pih Kwei said, "My management of the waters is superior to that of Yu."

2. Mencius replied, "You are wrong, Sir. Yu's regulation of the waters was according to the laws of water.

3. "He therefore made the four seas their receptacle, while you make the neighbouring States their receptale.

4. "Water flowing out of its channels is called an inundation. Inundating waters are a vast *waste* of water, and what a benevolent man detests. You are wrong, my good Sir."

CHAPTER XII. Mencius said, "If a scholar have not faith, how shall he take a firm hold *of things?*"

CHAPTER XIII. 1. *The prince of* Loo wanting to commit the administration of his government to the disciple Yŏ-ching, Mencius said, "When I heard of it, I was so glad that I could not sleep."

CH. 11. PIH KWEI'S PRESUMPTUOUS IDEA THAT HE COULD REGULATE THE WATERS BETTER THAN YU DID. 1. There had been some partial inundations, where the services of Pih Kwei were called in, and he had reduced them by turning the waters into other States, saving one at the expense of injuring others. 2. 水之道=順水之性. 4. See III. Pt. II. ix. 3, but 洪水 has there a particular application.

CH. 12. FAITH IN PRINCIPLES NECESSARY TO FIRMNESS IN ACTION. 亮 used as 諒. Choo He explains it by 信.

CH. 13. OF WHAT IMPORTANCE TO A MINISTER—TO GOVERNMENT—IT IS TO LOVE WHAT IS GOOD. 1. 為政,—'to administer the

曰、樂正子强乎。曰、否。有知慮乎。曰、否。多聞識乎。曰、否。三節然則奚爲喜而不寐。四節曰、其爲人也、好善。五節好善足乎。六節曰、好善優於天下、而況魯國乎。七節夫苟好善、則四海之內、皆將輕千里而來、告之以善。八節夫苟不好善、則人將曰、訑訑、予既已知之矣、訑訑之聲音顏色、距人於千里之外、士止於千里之外、則

2. Kung-sun Ch'ow asked, "Is Yŏ-ching a man of vigour?" and was answered, "No." "Is he wise in council?" "No." "Is he possessed of much information?" "No."

3. "What then made you so glad that you could not sleep?"

4. "He is a man who loves what is good."

5. "Is the love of what is good sufficient?"

6. "The love of what is good is more than a sufficient qualification for the government of the empire;—how much more is it so for the state of Loo!

7. "If *a minister* love what is good, all within the four seas will count 1,000 le but a small distance, and will come and lay their good thoughts before him.

8. "If he do not love what is good, men will say, 'How self-conceited he looks? *He is saying to himself*, I know it.' The language and looks of that self-conceit will keep men off at a distance of 1,000 le. When good men stop 1,000 le off, calumniators, flatterers, and sycophants, will make their appearance. When a minister

government,' as in ch. vi. 3. 2. 有知慮乎,—知 is in the low. 3d tone;—'has he wisdom and deliberation?'—The three gifts mentioned here were those considered most important to government in that age, and Kung-sun Ch'ow knowing Yŏ-ching to be deficient in them, put his questions accordingly. 4. On this par. it is said in the 日講:—'In the administration of govt., the most excellent quality is without prejudice and dispassionately (虛中) to receive what is good. Now in regard to all good words and good actions, Yŏ-ching in his heart sincerely loves them.' 5. 足 is what is simply sufficient. 優 is what is sufficient and more. 8. 訑訑, as

讒諂面諛之人至矣、與讒諂面諛之人居、國欲治、可得乎。

〔十四〕〔一節〕陳子曰、古之君子、何如則仕。孟子曰、所就三、所去三。〔二節〕迎之致敬以有禮、言將行其言也、則就之、禮貌未衰、言弗行也、則去之。〔三節〕其次、雖未行其言也、迎之致敬以有禮、則就之、禮貌衰、則

lives among calumniators, flatterers, and sycophants, though he may wish the State to be well governed, is it possible for it to be so?"

Chapter XIV. 1. The disciple Ch'in said, "What were the principles on which superior men of old took office?" Mencius replied, "There were three cases in which they accepted office, and three in which they left it.

2. "If received with the utmost respect and all polite observances, and they could say *to themselves* that the prince would carry their words into practice, then they took office with him. *Afterwards*, although there might be no remission in the polite demeanour of the prince, if their words were not carried into practice, they would leave him.

3. "The second case was that in which, though *the prince could not be expected* at once to carry their words into practice, yet being received by him with the utmost respect, they took office with him. But afterwards, if there was a remission in his polite demeanour, they would leave him.

defined by Choo He, is—自足其智,不嗜善言之貌, 'the appearance of being satisfied with one's own knowledge, and having no relish for good words.' 士=善人.

Ch. 14. Grounds of taking and leaving office. Comp. V. Pt. II. iv. The three cases mentioned here are respectively the 行可之仕, the 際可, and the 公養, of that place. 1. The Ch'in is the Ch'in Tsin, II. Pt. II. iii. 2. 迎 is simply=接待, not 'to go out to meet.' 3 雖未行其言 is to be understood as thought in the scholar's mind, corresponding to 言將行其言 in the prec. par. In the 日講 indeed, the 言 there is made to be the language of the ruler, but see the gloss of the 備旨, *in loc.* 4.

（四節）去之其下、朝不食、夕不食、饑餓不能出門戶、君聞之、曰、吾大者、不能行其道、又不能從其言也、使饑餓於我土地、吾恥之、周之、亦可受也、免死而已矣。

十五章 一節 孟子曰、舜發於畎畝之中、傅說舉於版築之閒、膠鬲舉於魚鹽之中、管夷吾舉於士、孫叔敖、舉於海、百

4. "The last case was that of *the superior man* who had nothing to eat, either morning or evening, and was so famished that he could not move out of his door. If the prince, on hearing of his state, said, 'I must fail in the great point,—that of carrying his doctrines into practice, neither am I able to follow his words, but I am ashamed to allow him to die of want in my country.' The assistance offered in such a case might be received, but not beyond what was sufficient to avert death."

CHAPTER XV. 1. Mencius said, "Shun rose from among the channeled fields. Foo Yuĕ was called to office from the midst of his building frames; Kaou-kih from his fish and salt; Kwan E-woo from the hands of his gaoler; Sun-shuh Gaou from *his hiding by* the sea-shore; and Pih-le He from the market-place.

The assistance is in the shape of employment offered. If not, then 不可受 would not be a case of 就仕.

CH. 15. TRIALS AND HARDSHIPS THE WAY IN WHICH HEAVEN PREPARES MEN FOR GREAT SERVICES. 1. With Shun, Kwan E-woo, and Pih-le He, the student must be familiar. Foo Yuĕ, —see the Shoo-king, Pt. IV. Bk. vii., where it is related that the emperor Kaou-tsung having 'dreamt that God gave him a good assistant,' caused a picture of the man he had seen in his dream to be made, and 'search made for him through the empire, when he was found dwelling in the wilderness of Foo-yen (傅巖之野).' In the 'Historical Records,' it is said the surname was given in the dream as 傅, and the name as 悅. Kaou-kih is mentioned II. Pt. I. i. 8, where it is said in the notes that his worth, when living in retirement, was discovered by king Wăn. He was then selling fish and salt, and on Wăn's recommendation was raised to office by the last emperor of Yin, to whose fortunes he continued faithful. Sun-shuh Gaou was prime minister to Ch'wang of Ts'oo, the last of the five chiefs of the princes. So much is beyond dispute, but the circumstances of his elevation, and the family to which he belonged, are uncertain. See the 四書摭餘說, *in loc.* 版築,—'planks and building.' Most of the houses in China are built of earth and mortar beaten together within a moveable frame, in

里奚、舉於市。○二節故天將降大任於是人也、必先苦其心志、勞其筋骨、餓其體膚、空乏其身、行拂亂其所爲、所以動心忍性、曾益其所不能。○三節人恆過、然後能改、困於心、衡於慮、而後作、徵於色發於聲、而後喻。○四節入則無法家拂士、出則無敵國外患者、國恆亡。○五節然後知生於憂

2. "Thus, when Heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger, and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies.

3. "Men for the most part err, and are afterwards able to reform. They are distressed in mind and perplexed in their thoughts, and then they arise to vigorous reformation. When things have been evidenced in men's looks, and set forth in their words, then they understand them.

4. "If a prince have not about his court families attached to the laws and worthy counsellors, and if abroad there are not hostile States or other external calamities, his kingdom will generally come to ruin.

5. "From these things we see how life springs from sorrow and calamity, and death from ease and pleasure."

which the walls are formed. 舉士,—士 is the officer who was in charge of him. 2. 餓其體膚,—'hunger his members and skin.' 空乏其身,—'empty his person.' 行拂,云云,—'as to his doings, confound what he is doing.' 行 is taken as 行事, and 爲 as 心所謀爲. 曾,—used for 增. 3. The same thing holds true of ordinary men. They are improved by difficulties. 衡,—used for 横. 徵於色,云云,—the meaning is, that, though most men are not quick of apprehension, yet when things are clearly before them, they can lay hold of them. 4. The same thing is true of a State. 法家,—'law families,' *i.e.*, old families to whom the laws of the State are familiar and dear. 拂 is used for 弼. Such families and officers will stimulate

患、而死於安樂也。

〔十六〕孟子曰、教亦多術矣、予不屑之教誨也者、是亦教誨之而已矣。

CHAPTER. XVI. Mencius said, "There are many arts in teaching. I refuse, as inconsistent with my character, to teach a man, but I am only thereby still teaching him."

the prince's mind by their lessons and remonstrances, and foreign danger will rouse him to carefulness and exertion.

CH. 16. HOW A REFUSAL TO TEACH MAY BE TEACHING. The 亦 in 亦教 is not without its force, but we can hardly express it in a translation. 予不屑之教誨=予不屑教誨之. The 者 carries us on to the next clause for an explanation of what has been said.

BOOK VII.

TSIN SIN. PART I.

盡心章句上

〔第一章〕一節 孟子曰、盡其心者、知其性也、知其性、則知天矣。二節 存其

CHAPTER I. 1. Mencius said, "He who has exhausted all his mental constitution knows his nature. Knowing his nature, he knows Heaven.

TITLE OF THIS BOOK.—Like the previous books, this is named from the commencing words —盡心, 'The exhausting of all the mental constitution.' It contains many more chapters than any of them, being, for the most part, brief enigmatical sentences, conveying Mencius' views of human nature. It is more abstruse also, and the student will have much difficulty in satisfying himself that he has really hit the exact meaning of the philosopher. The author of the 四書味根錄 says:—'This book was made by Mencius in his old age. Its style is terse, and its meaning deep, and we cannot discover an order of subjects in its chapters. He had completed the previous six Books, and this grew up under his pencil, as his mind was affected, and he was prompted to give expression to his thoughts. The first chapter may be regarded, however, as a compendium of the whole.'

CH. 1. BY THE STUDY OF OURSELVES WE COME TO THE KNOWLEDGE OF HEAVEN, AND HEAVEN IS SERVED BY OUR OBEYING OUR NATURE.

1. 盡其心 is, I conceive, to make one's-self acquainted with all his mind, to arrest his consciousness, and ascertain what he is. This of course gives a man the knowledge of his nature, and as he is the creature of Heaven, its attributes must be corresponding. It is much to be wished that instead of the term Heaven, vague and indefinite, Mencius had simply said 'God.' I can get no other meaning from this par. Choo He, however, and all his school, say that there

心、養其性、所以事天也。三節殀壽不貳、修身以俟之、所以立命也。

二章 一節 孟子曰、莫非命也、順受其正。

2. "To preserve one's mental constitution, and nourish one's nature, is the way to serve Heaven.

3. "When neither a premature death nor long life causes a man any double-mindedness, but he waits in the cultivation of his personal character *for whatever issue*;—this is the way in which he establishes his *Heaven*-ordained being."

Chapter II. 1. Mencius said, "There is an appointment for every thing. A man should receive submissively what may be correctly ascribed thereto.

is no work or labour in 盡其心; that it is the 知至 of the Confucian chapter in the 'Superior Learning,' according to their view of it; that all the labour is in 知其性, which is the 物格 of that chapter. If this be correct, we should translate:—'He who completely developes his mental constitution, has known (come to know) his nature,' but I cannot construe the words so. 2. The 'preservation,' is the holding fast what we have from Heaven, and the 'nourishing,' is the acting in harmony therewith, so that the 'serving Heaven' is just being and doing what it has intimated in our constitution to be its will concerning us. 3. 命 is our nature, according to the opening words of the *Chung Yung*,—天命之謂性. 立 is to be a taken as an active verb. 不貳=不疑, 'causes no doubts,' *i.e.*, no doubts as to what is to be done. 俟之,—之 referring to 殀壽.—It may be well to give the views of Chaou K'e on this chapter. On the first paragraph he says:—'To the nature there belong the principles of benevolence, righteousness, propriety, and knowledge. The mind is designed to regulate them (心以制之), and having the distinction of being correct, a man can put forth all his mind to think of doing good, and then he may be said to know his nature. When he knows his nature, he knows that the way of Heaven considers what is good to be excellent.' On the second par. he says:—'When one is able to preserve his mind, and to nourish his correct nature, he may be called a man of perfect virtue (仁人). The way of Heaven loves life, and the perfect man also loves life. The way of Heaven is without partiality, and only approves of the virtuous. Thus the acting *of the perfect man* agrees with Heaven, and hence it is said,—this is the way by which he serves Heaven.' On the third par. he says:—'The perfect man in his conduct is guided by one law. Although he sees that some who have gone before him have been short-lived, and some long-lived, he never has two minds, or changes his way. Let life be short as that of Yen Yuen, or long as that of the duke of Shaou, he refers either case equally to the appointment of Heaven, and cultivates and rectifies his own person to wait for that. It is in this way he establishes the root *of Heaven's* appointments (此所以立命之本).' These explanations do not throw light upon the text, but they show how that may be treated independently of the school of Choo He. And the equal unsatisfactoriness of his interpretation may well lead the student—the foreign student especially—to put forth his strength on the study of the text more than on the commentaries.

Ch. 2. Man's duty as affected by the decrees or appointments of Heaven. What may be correctly ascribed thereto and what not. Choo He says this is a continuation of the last chapter, developing the meaning of the last paragraph. There is a connection between the chapters, but 命 is here taken more widely, as extending not only to man's nature, but all the events that befall him. 正命,—'the correct appointment,' *i.e.*, that which is directly the will of Heaven. No consequence flowing from evil or careless conduct is to be understood as being so. Choo He's definition is—莫之致而至者乃爲正命, 'that which comes without being brought on is the correct appointment.'—Chaou K'e says there are three ways of speaking about the

二節 是故知命者、不立乎巖牆之下。三節 盡其道而死者、正命也。四節 桎梏死者、非正命也。

第三章 一節 孟子曰、求、則得之、舍、則失之、是求有益於得也、求在我者也。二節 求之有道、得之有命、是求無益於得也、求在外者也。

第四章 一節 孟子曰、萬物皆備於

2. "Therefore, he who has the true idea of what is *Heaven's* appointment will not stand beneath a precipitous wall.

3. "Death sustained in the discharge of one's duties may correctly be ascribed to the appointment *of Heaven.*

4. "Death under handcuffs and fetters cannot correctly be so ascribed."

CHAPTER III. 1. Mencius said, "When we get by our seeking and lose by our neglecting;—in that case seeking is of use to getting, and the things sought for are those which are in ourselves.

2. "When the seeking is according to the proper course, and the getting is *only* as appointed;—in that case the seeking is of no use to getting, and the things sought are without ourselves."

CHAPTER IV. 1. Mencius said, "All things are already complete in us.

appointments or decrees of Heaven. Doing good and getting good is called 受命, 'receiving what is appointed.' Doing good and getting evil is called 遭命, 'encountering what is appointed.' Doing evil and getting evil is called 隨命, 'following after what is appointed.' It is only the first of these cases that is spoken of in the text. It must be borne in mind, however, that by 命 here Ch'aou understands death, and that only, and we should acquiesce in this, if there did not seem to be a connection between this chapter and the preceding. 2. 知命者,—he who knows, or has the true notion of, &c. 巖, 'precipitous' and likely to fall. 4. The fetters are understood to be those of an evil doer. 桎 are fetters for the hands, and 梏 those for the feet.

CH. 3. VIRTUE IS SURE TO BE GAINED BY SEEKING IT, BUT RICHES AND OTHER EXTERNAL THINGS NOT. This general sentiment is correct, but truth is sacrificed to the point of the antithesis, when it is said in the second case that seeking is of *no* use to getting. The things 'in ourselves' are benevolence, righteousness, propriety, and knowledge, the endowments proper of our nature. The things 'without ourselves' are riches and dignities. The 'proper course' to seek these is that ascribed to Confucius, *advancing according to propriety, and retiring according to righteousness*, but yet they are not at our command and control.

CH. 4. MAN IS FITTED FOR, AND HAPPY IN, DOING GOOD, AND MAY PERFECT HIMSELF THEREIN. 1. This par. is quite mystical. The all things are taken only as the *principles* of all things, which all things moreover are only the

我矣。二節反身而誠、樂莫大焉。三節彊恕而行、求仁莫近焉。

第五章孟子一節曰、行之而不著焉、習矣而不察焉、終身由之、而不知其道者、衆也。

第六章孟子一節曰、人不可以無恥、無恥之恥、無恥矣。

第七章孟子一節曰、恥之於人大

2. "There is no greater delight than to be conscious of sincerity on self-examination.

3. "If one acts with a vigorous effort at the law of reciprocity, when he seeks for *the realization of* perfect virtue, nothing can be closer than his approximation to it."

CHAPTER V. 1. Mencius said, "To act without understanding, and to do so habitually without examination, pursuing the proper path all the life without knowing its nature;—this is the way of multitudes."

CHAPTER VI. Mencius said, "A man may not be without shame. When one is ashamed of having been without shame, he will *afterwards* not have *occasion for* shame."

CHAPTER VII. 1. Mencius said, "The sense of shame is to a man of great importance.

relations of society. If we extend them farther, we only get embarrassed. 2. The 誠 here is that so largely treated of in the Chung Yung. 3. 恕 is the judging of others by ourselves, and acting accordingly. Comp. the Doctrine of the Mean, xiii. 3.

CH. 5. HOW MANY ACT WITHOUT THOUGHT. Comp. Conf. Ana., VIII. ix. 行之, 由之, —之 is to be understood of 道, but 其道 = 'its nature,' its propriety, which is the object of 著, and its grounds, which is the object of 察. Choo He defines 著 as 知之明, 'knowing clearly,' and 察 as 識之精, 'knowing minutely and exactly.' 'There is much activity,' says the 備旨, 'in the two verbs.' This use is of 著 is not common.

CH. 6. THE VALUE OF THE FEELING OF SHAME. The last 恥 = shameful conduct.

CH. 7. THE SAME SUBJECT. The former ch., it is said, was by way of exhortation (以勸); this is by way of warning (以戒). The sec. par. is aimed at the wandering scholars of Mencius' time, who were full of plots and schemes to unite and disunite the various princes. 機,—'springs of motion,' 'machinery.' The third par. may also be translated, 'If a man be not ashamed at his being not like other men,' &c.

矣。二節爲機變之巧者、無所用恥焉。三節不恥不若人、何若人有。

第八章 一節 孟子曰、古之賢王、好善而忘勢、古之賢士、何獨不然、樂其道、而忘人之勢、故王公不致敬盡禮、則不得亟見之、見且猶不得亟、而況得而臣之乎。

第九章 一節 孟子謂宋句踐曰、子好遊

2. "Those who form contrivances and versatile schemes distinguished for their artfulness, do not allow their sense of shame to come into action.

3. "When one differs from other men in not having this sense of shame, what will he have in common with them?"

CHAPTER VIII. 1. Mencius said, "The able and virtuous monarchs of antiquity loved virtue and forgot power. And shall an exception be made of the able and virtuous scholars of antiquity, that they did not do the same? They delighted in their own principles, and were oblivious of the power of princes. Therefore, if kings and dukes did not show the utmost respect, and observe all forms of ceremony, they were not permitted to come frequently and visit them. If they thus found it not in their power to pay them frequent visits, how much less could they get to employ them as ministers?"

CHAPTER IX. 1. Mencius said to Sung Kow-ts'een, "Are you fond, Sir, of travelling *to the different courts?* I will tell you about such travelling.

CH. 8. HOW THE ANCIENT SCHOLARS MAINTAINED THE DIGNITY OF THEIR CHARACTER AND PRINCIPLES. 善 is not virtue in the abstract, but the good which they saw in others, in the scholars namely. 勢 is their own 'power.' As applied to the scholars, however, these things have to be reversed. They loved their own virtue (其道), and forgot the power of men, *i.e.*, of the princes.

CH. 9. HOW A PROFESSIONAL ADVISER OF THE PRINCES MIGHT BE ALWAYS PERFECTLY SATISFIED. THE EXAMPLE OF ANTIQUITY. 1. Some make the party spoken to in this ch. to be Kow (句 read as 鉤)-ts'een of Sung.

乎、吾語子遊。○二節人知之、亦囂囂、人不知、亦囂囂。○三節曰、何如、斯可以囂囂矣。曰、尊德樂義、則可以囂囂矣。○四節故士窮不失義、達不離道。○五節窮不失義、故士得己焉、達不離道、故民不失望焉、○六節古之人、得志、澤加於民、不得志、修身見於世、窮、則獨善其身、達、則兼善天下。○

2. "If a prince acknowledge you and follow your counsels, be perfectly satisfied. If no one do so, be the same."

3. *Kow-ts'een* said, "What is to be done to secure this perfect satisfaction?" Mencius replied, "Honour virtue and delight in righteousness, and so you may *always* be perfectly satisfied.

4. "Therefore, a scholar, though poor, does not let go *his* righteousness; though prosperous, he does not leave *his own* path.

5. "Poor and not letting righteousness go;—it is thus that the scholar holds possession of himself. Prosperous and not leaving the *proper* path;—it is thus that the expectations of the people are not disappointed.

6. "When the men of antiquity realized their wishes, benefits were conferred by them on the people. If they did not realize their wishes, they cultivated their personal character, and became illustrious in the world. If poor, they attended to their own virtue in solitude; if advanced to dignity, they made the whole empire virtuous as well."

Nothing is known of him, but that he was one of the adventurers, who travelled about tendering their advice to the different princes. 2. To translate 知之 as I have done here, can hardly be called a paraphrase. Choo He, after Chaou K'e, explains 囂囂 as 'the appearance of self-possession and freedom from desire.' 'Perfectly satisfied,' conveys the idea of the phrase. 3. It is to be understood that the 'virtue' is that which the scholar has in himself, and the 'righteousness' is the course which he pursues. 4. 窮=人不知之; 達 is the reverse. 5. 'Holds possession of himself,'—*i.e.*, has what he chiefly loves and seeks. 6. 古之人,—人=士.—Choo He observes:—'This chapter shows how the scholar, attaching weight to what is internal, and holding what is external light, will approve himself good in all places and circumstances.'

第十章 孟子曰、待文王而後興者、凡民也、若夫豪傑之士、雖無文王猶興。

十一章 孟子曰、附之以韓魏之家、如其自視欿然、則過人遠矣。

十二章 孟子曰、以佚道使民、雖勞、不怨、以生道殺民、雖死、不怨殺者。

十三章 一節 孟子曰、霸者之民、驩

CHAPTER X. Mencius said, "The mass of men wait for a king Wăn, and then they will receive a rousing impulse. Scholars distinguished *from the mass*, without a king Wăn, rouse themselves."

CHAPTER XI. Mencius said, "Add to a man the families of Han and Wei. If he then look upon himself without being elated, he is far beyond *the mass of* men."

CHAPTER XII. Mencius said, "Let the people be employed in the way which is intended to secure their ease, and though they be toiled, they will not murmur. Let them be put to death in the way which is intended to preserve their lives, and though they die, they will not murmur at him who puts them to death."

CHAPTER XIII. 1. Mencius said, "Under a chief, leading all the princes, the people look brisk and cheerful. Under a true sovereign, they have an air of deep contentment.

CH. 10. HOW PEOPLE SHOULD GET THEIR INSPIRATION TO GOOD IN THEMSELVES. 凡民,—'all the people,' *i.e.*, ordinary people. 豪傑=俊傑, in II. Pt. I. v. 1. When a distinction is made between the characters, he who in wisdom is the first of 10,000 men, is called 英; the first of 1,000 is called 俊; the first of 100 is called 豪; the first of 10 is called 傑.

CH. 11. NOT TO BE ELATED BY RICHES IS A PROOF OF SUPERIORITY. Han and Wei,—see I. Pt. I. i. 1, notes. 'The families of Han and Wei,'—*i.e.*, the wealth and power of those families. 附, used for 益, 'to increase,' indicates the externality of the additions. 欿然 is defined —不自滿足意, 'not being full of and satisfied w th one's-self.'

CH. 12. WHEN A RULER'S AIM IS EVIDENTLY THE PEOPLE'S GOOD, THEY WILL NOT MURMUR AT HIS HARSHEST MEASURES. The first part is explained rightly of toils in agriculture, road-making, bridge-making &c., and the second of the administration of justice, where I should prefer thinking that Mencius had the idea of a just war before him. Comp. Ana., XX. ii. 2. 佚道,—'a way of ease;' 生道,—'a way of life.'

CH. 13. THE DIFFERENT INFLUENCE EXERCISED BY A CHIEF AMONG THE PRINCES, AND BY A TRUE SOVEREIGN. 1. 虞 is explained in the dict., with reference to this passage, by 樂. It is the same as 娛 and 驩虞=歡娛. 皞皞 is 廣大自得之貌 'the

虞如也、王者之民、皞皞如也。二節殺之而不怨、利之而不庸、民日遷善而不知爲之者。三節夫君子所過者化、所存者神、上下與天地同流、豈曰小補之哉。

十四章 一節孟子曰、仁言、不如仁聲之入人深也。二節善政、不如善教之得民也。三節善政、

2. "Though he slay them, they do not murmur. When he benefits them, they do not think of his merit. From day to day they make progress towards what is good, without knowing who makes them do so.

3. "Wherever the superior man passes through, transformation follows; wherever he abides, his influence is of a spiritual nature. It flows abroad above and beneath, like that of Heaven and Earth. How can it be said that he mends society but in a small way!"

Chapter XIV. 1. Mencius said, "Kindly words do not enter so deeply into men as a reputation for kindness.

2. "Good government does not lay hold of the people so much as good instructions.

appearance of enlargement and self-possession.' In illustration of the condition of the people under a true sovereign, commentators generally quote a tradition of their state in the golden age of Yaou, when 'entire harmony reigned under heaven, and the lives of the people passed easily away.' Then the old men smote the clods, and sang,—日出而作, 日入而息, 鑿井而飲, 耕田而食, 帝力於我何有哉, 'At sunrise we rise, and at sunset we rest. We dig our wells and drink; we cultivate our fields and eat.—What is the strength of the emperor to us?' 2. 庸 is used in the sense of 功, 'merit.' or meritorious work, and the analogy of the other clauses determines the meaning of 不庸, as in the translation. 3. 君子 has reference to the 王者, par. 1. It is used here in its highest application,=' the sage.' 所過, 所存,—the latter phrase is interpreted morally, being=' when he has fixed his mind to produce a result.' This is unnecessary. 神,—'spiritual,' 'mysterious:'—the effects are sure and visible, but the operation is hidden. In the influence of Shun in the time of his obscurity, when the ploughmen yielded the furrow, and the potters made their vessels all sound, we have an example, it is said, of the 所過者化. In what it is presumed would have been the influence of Confucius, had he been in the position of a ruler, as described, Ana. XIX. xxv., we have an example of the 所存者神. 補之,—as an object for 之, I supply 'society.' It is understood that a leader of the princes only helps the people in a small way.

Ch. 14. The value to a ruler of reputation and moral influences. Kindly words are but brief, and on an occasion. A reputation for kindness must be the growth of time

民畏之、善教、民愛之、善政、得民財、善教、得民心。

〔十五〕孟子曰、人之所不學而能者、其良能也、所不慮而知者、其良知也。孩提之童、無不知愛其親也、及其長也、無不知敬其兄也。親親、仁也、敬長、義也、無他、達之天下也。

〔十六〕孟子曰、舜之居深山之

3. "Good government is feared by the people, while good instructions are loved by them. Good government gets the people's wealth, while good instructions get their hearts."

CHAPTER XV. 1. Mencius said, "The ability possessed by men without having been acquired by learning is intuitive ability, and the knowledge possessed by them without the exercise of thought is their intuitive knowledge.

2. "Children carried in the arms all know to love their parents, and when they are grown *a little*, they all know to love their elder brothers.

3. "Filial affection for parents is *the working of* benevolence. Respect for elders is *the working of* righteousness. There is no other reason *for those feelings*;—they belong to all under heaven."

CHAPTER XVI. Mencius said, "When Shun was living amid the deep retired mountains, dwelling with the trees and rocks, and

and of many evidences. With the whole chapter, compare Ana., II. iii.

CH. 15. BENEVOLENCE AND RIGHTEOUSNESS ARE NATURAL TO MAN, PARTS OF HIS CONSTITUTION. 1. I translate 良 by 'intuitive,' but it serves also to denote the 'goodness' of the nature of man. Choo He so defines it:—良者本然之善也. 2. 孩 is defined in the dict. by 小兒笑, 'an infant smiling.' When an infant has reached to this, then it is 人所提挈, 'taken by people in their arms.' 3. 達之天下 must be supplemented by 無不同, 'extend them (carry the inquiry about them) to all under heaven, and they are the same.' This is just laying down universality as a test that those feelings are intuitive to us. Chaou K'e, however, explains differently:—'Those who wish to do good, have nothing else to do but to extend these ways of children to all under heaven.'

CH. 16. HOW WHAT SHUN WAS DISCOVERED ITSELF IN HIS GREATEST OBSCURITY. 決江河,—the 決 is the water itself bursting its banks; the agency of man in the matter is not to be supposed. So in the 備旨:—決江

中、與木石居、與鹿豕遊、其所以異於深山之野人者幾希、及其聞一善言、見一善行、若決江河、沛然莫之能禦也。

十七 孟子曰、無爲其所不爲、無欲其所不欲、如此而已矣。

十八 一節 孟子曰、人之有德慧術知者、恆存乎疢疾。二節 獨孤臣

wandering among the deer and swine, the difference between him and the rude inhabitants of those remote hills appeared very small. But when he heard a single good word, or saw a single good action, he was like a stream or a river bursting its banks, and flowing out in an irresistible flood."

Chapter XVII. Mencius said, "Let a man not do what *his own sense of righteousness tells him* not to do, and let him not desire what his *sense of righteousness tells him not* to desire;—to act thus is all he has to do."

Chapter XVIII. 1. Mencius said, "Men who are possessed of intelligent virtue and prudence in affairs will generally be found to have been in sickness and troubles.

2. "They are the friendless minister and concubine's son, who keep their hearts under a sense of peril, and use deep precautions against calamity. On this account they become distinguished for their intelligence."

河謂江之決也,非人決之也. 江 河 may be take generally, or with special reference to the Yang-tsze and Yellow river. I prefer the former.

Ch. 17. A man has but to obey the law in himself. The text is literally—'Not doing what he does not do,' &c. Much must be supplied to make it intelligible in a translation. Chaou K'e interprets and supplies quite differently :—'Let a man not make another do what he does not do himself,' &c.

Ch. 18. The benefits of trouble and affliction. Comp. VI. Pt. II. xv. 德 and 慧, 術 and 知 (up. 3d tone) go together,—'intelligence of virtue, and wisdom of arts.' 存 retains its proper meaning of 在, 'to be in.' 疢 means properly 'fever,' 'any feverish disease,' but here 疢 疾=distresses generally.

2. 惟,—not joined with 孤, but qualifying the whole sentence. 獨=孤, 'father-

孽子、其操心也危、其慮患也深、故達。

[十九章] 一節 孟子曰、有事君人者、事是君則爲容悅者也。二節 有安社稷臣者、以安社稷爲悅者也。三節 有天民者、達可行於天下、而後行之者也。四節 有大人者、正己而物正者也。

[二十章] 一節 孟子曰、君子有三樂

CHAPTER XIX. 1. Mencius said, "There are persons who serve the prince;—they serve the prince, that is, for the sake of his countenance and favour.

2. "There are ministers who seek the tranquillity of the State, and find their pleasure in securing that tranquillity.

3. "There are those who are the people of Heaven. They, *judging that*, if they were in office, they could carry out *their principles*, throughout the empire, proceed *so* to carry them out.

4. "There are those who are great men. They rectify themselves and others are rectified."

CHAPTER XX. 1. Mencius said, "The superior man has three

less,' friendless, not having favour with the sovereign. 孽子 is not the child of one who is a concubine merely, but a concubine in disgrace, or one of a very low rank. 孽 is taken as if it were 櫱, the shooting forth of a tree after it has been cut down.

CH. 19. FOUR DIFFERENT CLASSES OF MINISTERS. 1. 有事君人者,=the 人 is joined with 有, and not to be taken with 君. Mencius speaks of 人, 'persons,' and not 臣 'ministers,' to indicate his contempt. 爲容悅 is difficult. The common view is what I have given. 容是使君容我, 悅是使君悅我, '*yung* is to cause the prince to bear with—countenance—them;—*yuĕ* is to cause the prince to be pleased with them.' In this case, 爲 should be read in low. 3d tone. It is said, however, to have 專務意, 'the idea of aiming exclusively.' 2. 社稷臣, see Con. Ana., XVI. i. 2. 悅, it will be seen, is not used here, as in the last par. 3. 天民,—'Heaven's people,' those who seem dearer to Heaven and more favoured by it. Comp. V. I. Pt. I. vii. 5. 4. 'The great men' are the sages, the highest style of men. 物 is to be understood of persons=君民, 'the sovereign and the people.'—The first class of ministers may be styled the mercenary; the second, the loyal; the third have no selfishness, and they embrace the whole empire in their regards, but they have their defined aims to be attained by systematic effort, while the fourth, unconsciously but surely, produce the grandest results.

CH. 20. THE THINGS WHICH THE SUPERIOR MAN DELIGHTS IN. IMPERIAL SWAY IS NOT AMONG THEM. 1. 王天下 is to be

而王天下不與存焉。○二節父母俱存、兄弟無故、一樂也。○三節仰不愧於天、俯不怍於人、二樂也。○四節得天下英才而教育之、三樂也。○五節君子有三樂、而王天下不與存焉。

〔二十一章〕一節孟子曰、廣土衆民、君子欲之、所樂不存焉。○二節中天下而立、定四海之民、君子樂之、所性不存焉。○三節君子所性、

things in which he delights, and to be ruler over the empire is not one of them.

2. "That his father and mother are both alive, and that the condition of his brothers affords no cause for anxiety;—this is one delight.

3. "That, when looking up, he has no occasion for shame before Heaven, and, below, he has no occasion to blush before men;—this is a second delight.

4. "That he can get from the whole empire the most talented individuals, and teach and nourish them;—this is the third delight.

5. "The superior man has three things in which he delights, and to be ruler over the empire is not one of them."

Chapter XXI. 1. Mencius said, "Wide territory and a numerous people are desired by the superior man, but what he delights in is not here.

2. "To stand in the centre of the empire, and tranquillize the people within the four seas;—the superior man delights in this, but the highest enjoyment of his nature is not here.

taken as simply=有天下. The possession of the sovereign sway is indicated, and not the carrying out of the true imperial principles. 2. 兄弟無故 may be understood of every painful thing in the condition of his brothers, which would distress him. 3. We cannot but attach a personal meaning to 'Heaven' here.

Ch. 21. Man's own nature the most important thing to him, and the source of his true enjoyment. 1. This describes the condition of the prince of a large State, who has thereby many opportunities of doing good. 2. This advances on the meaning of the first par. The individual indicated is the emperor, who by his position can benefit the myriads of the people, and therein he feels delight. 所性—what belongs to him by

雖大行不加焉、雖窮居不損焉、分定故也。四節君子所性、仁、義、禮、智、根於心、其生色也、睟然見於面、盎於背、施於四體、四體不言而喻。

一節 二十二章 孟子曰、伯夷辟紂、居北海之濱、聞文王作、興曰、盍歸乎來、吾聞西伯善養老者、太公辟紂、居

3. "What belongs by his nature to the superior man cannot be increased by the largeness of his sphere of action, nor diminished by his dwelling in poverty and retirement;— for this reason that it is determinately apportioned to him *by Heaven.*

4. "What belongs by his nature to the superior man are benevolence, righteousness, propriety, and knowledge. These are rooted in his heart; their growth and manifestation are a mild harmony appearing in the countenance, a rich fulness in the back, and the character imparted to the four limbs. Those limbs understand *to arrange themselves*, without being told."

CHAPTER XXII. Mencius said, "Pih-e, that he might avoid Chow, was dwelling on the coast of the northern sea when he heard of the rise of king Wăn. He roused himself and said, 'Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old.' T'ae-kung, to avoid Chow, was dwelling on the coast of the eastern sea. When he heard of the rise of

nature. 3. 君子 is not to be interpreted only of the prince of a State or the emperor. Indeed in the two preceding paragraphs, though the individuals indicated are in those positions, the phrase, as well as here, has its moral significancy. 分 (low. 3d tone) 定故也,—the nature is complete as given by Heaven. It can only be developed from within. Nothing can be added to it from without. This seems to be the idea. 4. 其生色也 extend over all the rest of the par. 生 and 色 are in apposition; 色 is not to be taken as under the government of 生. The meaning is simply that moral and intellectual qualities indicate themselves in the general appearance and bearing. 睟然 is explained as 清和潤澤之貌, 'the appearance of what is pure, harmonious, moistening and rich,' and 盎 as 豐厚盈溢之意, 'meaning what is affluent, generous, full and overflowing.'—The whole description is rather strained.

CH. 22. THE GOVERNMENT OF KING WAN BY WHICH THE AGED WERE NOURISHED. 1. Comp. IV. Pt. I. xiii. 1. 2. This is to be

東海之濱、聞文王作、興曰、盍歸乎來、吾聞西伯善養老者、天下有善養老、則仁人以爲己歸矣。○二節五畝之宅、樹牆下以桑、匹婦蠶之、則老者足以衣帛矣、五母雞、二母彘、無失其時、老者足以無失肉矣、百畝之田、匹夫耕之、八口之家、可以無飢矣。○三節所謂西伯善養老者、制其田里、教之樹畜、導其

king Wăn, he said, 'Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old.' If there were a prince in the empire, who knew well how to nourish the old, all men of virtue would feel that he was the proper object for them to gather to.

2. "Around the homestead with its five mow, the space beneath the walls was planted with mulberry trees, with which the women nourished silkworms, and thus the old were able to have silk to wear. *Each family* had five brood hens and two brood sows, which were kept to their *breeding* seasons, and thus the old were able to have flesh to eat. The husbandmen cultivated their farms of 100 mow, and thus their families of eight mouths were secured against want.

3. "The expression, 'The chief of the West knows well how to nourish the old,' refers to his regulation of the fields and dwellings, his teaching them to plant *the mulberry* and nourish those animals, and his instructing the wives and children, so as to make them nourish

translated historically, as it describes king Wăn's government. Comp. I. Pt. I. iii. 4. 匹婦, corresponding to 匹夫, below;—'the private woman.' 'the private man.' 蠶之,—'silkwormed them,' *i.e.*, nourished silkworms with them. It is observed by 淮南子,—'The silkworm eats and does not drink, going through its transformations in 27 days. The wife of the Yellow emperor (B.C. 2697—2597), whose surname was Se-ling (西陵氏), first taught the people to keep silkworms, and to manage their silk, in order to provide clothes. Future ages sacrifice to her as the 先蠶.' Mencius has not mentioned before the number of brood sows and hens apportioned to a family.

3. 此之謂 responds to 所謂…者, at the beginning. The whole paragraph is the

妻子、使養其老、五十、非帛不煖、七十、非肉不飽、不煖不飽、謂之凍餒、文王之民、無凍餒之老者、此之謂也。

[二十三]孟子曰、易其田疇、薄其稅斂、民可使富也。○二節食之以時、用之以禮、財不可勝用也。○三節民非水火、不生活、昏暮叩人之門戶、求水火、無弗

their aged. At fifty, warmth cannot be maintained without silks, and at seventy flesh is necessary to satisfy the appetite. Persons not kept warm nor supplied with food are said to be starved and famished, but among the people of king Wăn, there were no aged who were starved or famished. This is the meaning of the expression in question."

CHAPTER XXIII. 1. Mencius said, "Let it be seen to that their fields of grain and hemp are well cultivated, and make the taxes on them light;—so the people may be made rich.

2. "Let it be seen to that the people use their resources of food seasonably, and expend their wealth only on the prescribed ceremonies:—so their wealth will be more than can be consumed.

3. "The people cannot live without water and fire, yet if you knock at a man's door in the dusk of the evening, and ask for water and fire, there is no man who will not give them, such is the abundance of these things. A sage governs the empire so as to cause pulse

explanation of that expression. 田里,—里 is the dwelling place, the 5 *mow* allotted for buildings.

CH. 23. TO PROMOTE THE VIRTUE OF THE PEOPLE, THE FIRST CARE OF A GOVERNMENT SHOULD BE TO CONSULT FOR THEIR BEING WELL OFF. 1. 易, *e*,—low. 3d tone, as I. Pt. I. v. 3, *et al.* 田,—'grain fields.' 疇,—'flax fields.' 易 and 薄 are both in the imper., indicating the work of the ruler or government. So 食 and 用 in par. 2, where 之 may be referred to 財, or the resources arising from the govt. just indicated. 以時 may be best explained from I. Pt. I. iii. 3, 4. 以禮,—the 禮 are the festive occasions of capping, marriage, &c., excepting on which a strict economy should be enforced. 3. Comp. I. Pt. I. vii. 19. 昏 properly denotes half an hour after sunset, or thereabouts 暮 is 日晚, 'the evening

與者、至足矣、聖人治天下、使有菽粟如水火、菽粟如水火、而民焉有不仁者乎。

〔盡〕一節孟子曰、孔子登東山而小魯、登太山而小天下、故觀於海者難爲水、遊於聖人之門者、難爲言。二節觀水有術、必觀其瀾、日月有明、容光必照焉。三節流水之爲物也、不盈科不行、君子之志於

and grain to be as abundant as water and fire. When pulse and grain are as abundant as water and fire, how shall the people be other than virtuous?"

Chapter XXIV. 1. Mencius said, "Confucius ascended the eastern hill, and Loo appeared to him small. He ascended the T'ae mountain, and all beneath the heavens appeared to him small. So, he who has contemplated the sea, finds it difficult to think anything of *other* waters, and he who has wandered in the gate of the sage, finds it difficult to think anything of the words of *others*.

2. "There is an art in the contemplation of water.—It is necessary to look at it as foaming in waves. The sun and moon being possessed of brilliancy, their light admitted *even* through an orifice illuminates.

3. "Flowing water is a thing which does not proceed till it has filled the hollows *in its course*. The student who has set his mind

of the day.' The time of the request is inopportune, and the manner of it not according to propriety;—and yet it is granted. 菽 is the general name for all kinds of peas and beans. 粟,—as in Ana., XII. xi. 3.

Ch. 24. How the great doctrines of the sages are to be advanced to by successive steps. 1. This par. illustrates the greatness of the sage's doctrines. The eastern hill was on the east of the capital of Loo. Some identify it with a small hill, called Fang (防), in the district of K'euh-fow (曲阜), at the foot of which Confucius' parents were buried; others with a hill named Mung (蒙), in the district of Pe in the department of E-chow. The T'ae mountain is the chief of the five great mountains of China. It lay on the extreme east of Ts'e, in the present district of T'ae-ngan, in the department of the same name. In 難爲水, 爲 is used as in 爲架, IV. Pt. I. vii. 5.

2. This illustrates how the very greatness of the sages' doctrines leads to the thought of their elementary principles. Who can look at the foaming waves and suppose they are fortuitous and sourceless? So light penetrating every cranny assures us of its source in the great luminaries.

3. 君子 is here the aspiring student.

道也、不成章不達。

〔二十五章〕一節 孟子曰、鷄鳴而起、孳孳爲善者、舜之徒也。〇二節 鷄鳴而起、孳孳爲利者、蹠之徒也。〇三節 欲知舜與蹠之分、無他、利與善之閒也。

〔二十六章〕一節 孟子曰、楊子取爲我、拔一毛而利天下不爲也。〇二節 墨子兼愛、摩

on the doctrines *of the sage*, does not advance to them but by completing one lesson after another."

CHAPTER XXV. 1. Mencius said, "He who rises at cock-crowing, and addresses himself earnestly to the practice of virtue, is a disciple of Shun.

2. "He who rises at cock-crowing, and addresses himself earnestly to the pursuit of gain, is a disciple of Chih.

3. "If you want to know what separates Shun from Chih, it is simply this,—the interval between *the thought of* gain and *the thought of* virtue."

CHAPTER XXVI. 1. Mencius said, "The principle of the philosopher Yang was—'Each one for himself.' Though he might have benefited the whole empire by plucking out a single hair, he would not have done it.

2. "The philosopher Mih loves all equally. If by rubbing *smooth* his whole body from the crown to the heel, he could have benefited the empire, he would have done it.

章,—'an elegant piece,' here for 'one lesson,' 'one truth.'

CH. 25. THE DIFFERENT RESULTS TO WHICH THE LOVE OF GOOD AND THE LOVE OF GAIN LEAD. 1. 'A disciple of Shun,'—*i.e.*, although such a man may not himself attain to be a sage, he is treading in the steps of one. 2. Chih, (蹠 being used for 跖), is the robber Chih; see III. Pt. II. x. 3. 爲利,—爲 is used here as in ch. xix. 1. I should prefer myself to read it in the low. 3d tone. It is observed by the scholar Ch'ing that 'by *good* and *gain*' are intended the public mind and the selfish mind 公私而已).' 3. 利與善之閒 is intended to represent the slightness of the separation between them, in its initial principles, and I therefore supply 'the thought of.'

CH. 26. THE ERRORS OF YANG, MIH, AND TSZE-MOH. OBSTINATE ADHERENCE TO A COURSE WHICH WE MAY DEEM ABSTRACTLY RIGHT IS PERILOUS. 1. 'The philosopher Yang.'—see III. Pt. II. ix. 9, 10, 14. Choo He says:—取者僅足之意, '取 conveys the idea of what is barely sufficient.' This is not correct. 楊子取=楊子所取, 'that which the philosopher Yang chose, was'...In the writings of the scholar Lee (列子), Bk. VII., we find Yang Choo speaking of Pih-shing Tsze-kaou (伯成子高) that 'he would not pull out one of his hairs to benefit others,' and when questioned himself 'if he would pull out a hair to help an age, declining to reply. 2. The

頂放踵、利天下爲之。○三節子莫執中、執中爲近之、執中無權、猶執一也。○四節所惡執一者、爲其賊道也、舉一而廢百也。○

〔二十七章〕一節孟子曰、飢者甘食、渴者甘飲、是未得飲食之正也、飢渴害之也、豈惟口腹有飢渴之害、人心亦皆有害。○二節人能無以飢

3. "Tsze-mŏh holds a medium *between these.* By holding that medium, he is nearer the right. But by holding it without leaving room for the exigency of circumstances, it becomes like their holding their one point.

4. "The reason why I hate that holding to one point is the injury it does to the way *of right principle.* It takes up one point and disregards a hundred others."

CHAPTER XXVII. 1. Mencius said, "The hungry think any food sweet, and the thirsty think the same of any drink, and thus they do not get the right taste of what they eat and drink. The hunger and thirst, in fact, injure *their palate.* And is it only the mouth and belly which are injured by hunger and thirst? Men's minds are also injured by them.

2. "If a man can prevent the evils of hunger and thirst from

philosopher Mih.—see III. Pt I. v. 1; Pt. II. ix. 9, 10, 14. We are not to understand the rubbing the body smooth as an isolated act which somehow would benefit the empire. The smoothness would arise from labours undergone for the empire, like those of the great Yu, who wrought and waded till he had worn away all the hair on his legs. See the 集證, *in loc.* 3. Of Tsze-moh nothing seems to be known, but that he belonged to Loo. 執中, must be clearly understood as referring to a Mean between the selfishness of Yang Choo and the transcendentalism of Mih Teih. 近之=近道, the 道 mentioned in par. 4. The necessity of attending to the exigency of circumstances is illustrated by saying that a case may be conceived when it would be duty to deny a single hair to save the empire, and a case when it would be duty to rub the whole body smooth to do so. The orthodox way (道) of China is to do what is right with reference to the whole circumstances of every case and time.

CH. 27. THE IMPORTANCE OF NOT ALLOWING THE MIND TO BE INJURED BY POVERTY AND A MEAN CONDITION. 1. 甘 perhaps is used adverbially,=' readily;' comp. II. Pt. I. i. 11. The two clauses 是未 and 飢渴 run parallel to each other, the latter being explanatory of the former. 害之,—之=口腹. With reference to the mind, hunger and thirst stand for poverty and a mean condition. 2. 能無以....爲=' can

渴之害、爲心害、則不及人不爲憂矣。

[二十八章] 一節 孟子曰、柳下惠不以三公易其介。

[二十九章] 一節 孟子曰、有爲者、辟若掘井、掘井九軔、而不及泉、猶爲棄井也。

[三十章] 一節 孟子曰、堯舜、性之也、湯武、身之也、五霸、假之也。二節 久假而不歸、

being any evils to his mind, he need not have any sorrow about not being up with other men."

CHAPTER XXVIII. Mencius said, "Hwuy of Lew-hea would not for the three highest offices of state have changed his firm purpose of life."

CHAPTER XXIX. Mencius said, "A man with definite aims to be accomplished may be compared to one digging a well. To dig the well to a depth of seventy-two cubits, *and stop* without reaching the spring, is after all throwing away the well."

CHAPTER XXX. 1. Mencius said, "*Benevolence and righteousness* were natural to Yaou and Shun. T'ang and Woo made them their own. The five chiefs of the princes feigned them.

2. "Having borrowed them long and not returned them, how could it be known they did not own them?"

prevent being,' 無 being emphatic. 不及人,—人 refers to great men, sages, and worthies. Such a man has himself really advanced far in the path of greatness.

CH. 28. HWUY OF LEW-HEA'S FIRMNESS. 1. 'Hwuy of Lew-hea,—see II. Pt. I. ix. 2, 3: IV. Pt. II. i. 3, 5: VI. Pt II. vi. 2. 和, 'mildness,' 'friendly impressibleness,' was a characteristic of Hwuy, and Mencius, therefore, notices how it was associated with firmness of mind. The 'three *kung*,' are the three highest officers about the imperial court, each equal in dignity to the highest rank of nobility.

CH. 29. THAT LABOUR ONLY IS TO BE PRIZED WHICH ACCOMPLISHES ITS OBJECT. 辟,—used for 譬. 軔=仞, 'eight cubits.' In the Ana., XIX. xxiii. 3, it is said, in the note, that the 仞 was seven cubits, while here its length is given as eight. Its exact length is a moot point. See the 集註, *in loc.* 有爲者,—'one who has that which he is doing.' The application may be very wide.

CH. 30. THE DIFFERENCE BETWEEN YAOU, SHUN, T'ANG AND WOO, ON THE ONE HAND, AND THE FIVE CHIEFS, ON THE OTHER, IN RELATION TO BENEVOLENCE AND RIGHTEOUSNESS. 1. 之 no doubt refers to 仁義, 'benevolence and righteousness,' and a translation can hardly be made without supplying those terms. Though Yaou and Shun stood on a higher platform than T'ang and Woo, they agreed in sincerity, which is the common point of contrast between them and the chiefs. 身之,—'incorporated them'=made them their own. 2. Choo He explains 歸 by 還, 'returned.' Admitting this, the meaning of 假 passes from 'feigning' to 'borrowing.' He seems to prefer viewing 惡知 as='how could they them-

惡知其非有也。

〔三十一〕一節 公孫丑曰、伊尹曰、予不狎于不順、放太甲于桐、民大悅、太甲賢、又反之、民大悅。二節 賢者之爲人臣也、其君不賢、則固可放與。三節 孟子曰、有伊尹之志、則可、無伊尹之志、則篡也。

〔三十二〕一節 公孫丑曰、詩曰、不素餐兮、君子之不耕而食、何也、

Chapter XXXI. 1. Kung-sun Ch'ow said, "E Yin said, 'I cannot be near *and see him so* disobedient *to reason*,' and therewith he banished T'ae-këă to T'ung. The people were much pleased. When T'ae-këă became virtuous, he brought him back, and the people were *again* much pleased.

2. "When worthies are ministers, may they indeed banish their sovereigns *in this way*, when they are not virtuous?"

3. Mencius replied, "If they have the same purpose as E Yin, they may. If they have not the same purpose, it would be usurpation."

Chapter XXXII. 1. Kung-sun Ch'ow said, "It is said, in the Book of Poetry,

'He will not eat the bread of idleness!'

How is it that *we see* superior men eating without labouring?" Mencius replied, "When a superior man resides in a country, if its

selves know?' but I much prefer the view in the translation.

Ch. 31. The end may justify the means, but the principle may not be easily applied. Comp. V. Pt. I. vi. 5. 伊尹曰,—see the Shoo-king, Pt. IV. v. Bk. I. 9. The words are taken somewhat differently in the comm. on the *king*, but I have followed what seems the most likely meaning of them. 志 is the purpose, not suddenly formed on an emergency, but the determination and object of the whole life. It is said—志以其素定者言.

Ch. 32. The services which a superior man renders to a country entitle him, without his doing official duty, to support. This is an instance of the oft-repeated insinuation against Mencius, that he was content to be supported by the princes, while he would not take office; comp. III. Pt. I. iv.; Pt. II. iv. 詩曰,—see the She-king, I. ix. Ode VIII. 素=空, 'empty,' without doing service. The old comm. and the new differ somewhat in their interpretations of the ode, but they agree in understanding its great lesson to be that people should not be receiving emolument, who do

孟子曰、君子居是國也、其君用之、則安、富、尊、榮、其子弟從之、則孝、悌、忠、信、不素餐兮.孰大於是。

〔三十三〕一節王子墊問曰、士何事。○二節孟子曰、尚志。○三節曰、何謂尚志。曰、仁義而已矣、殺一無罪、非仁也、非其有而取之、非義也、居惡在、仁是也、路惡在、義是也、居仁由義、大人之事備矣。

sovereign employ his counsels, he comes to tranquillity, wealth, honour, and glory. If the young in it follow his instructions, they become filial, obedient to their elders, true-hearted, and faithful.—What greater example can there be than this of not eating the bread of idleness?"

CHAPTER XXXIII. 1. The king's son, Teen, asked *Mencius*, saying, "What is the business of the *unemployed* scholar?"

2. Mencius replied, "To exalt his aim."

3. *Teen* asked *again*, "What do you mean by exalting the aim?" The answer was, "*Setting it* simply on benevolence and righteousness. *He thinks* how to put a single innocent person to death is contrary to benevolence; how to take what one has not *a right to* is contrary to righteousness; that one's dwelling should be benevolence; and one's path should be righteousness. When benevolence is the dwelling-place *of the heart*, and righteousness the path *of the life*, the business of a great man is complete."

not actively serve their country. 耕,—'ploughing' labouring. This term is suggested from the ode, where it occurs, 用之,—'use him,' *i.e.*, his counsels, not as a minister.

CH. 33. HOW A SCHOLAR PREPARES HIMSELF FOR THE DUTIES TO WHICH HE ASPIRES. 1. Teen was the son of the king of Ts'e. His question probably had reference to the wandering scholars of the time, whose ways he disliked. They were no favourites with Mencius, but he prefers to reply to the prince according to his ideal of the scholar. 3. 仁....義是也 represent the scholar's thoughts, his nursing his aim. 居惡在,—'the dwelling—what is it?' but in translating we are obliged to drop the direct interrogation. We can hardly take 大人 as in ch. xxx. 4, where it denotes the sages, the very highest style of men. Here it denotes rather the individuals in the various grades of official employment, to which 'the scholar' may attain.

【四章】孟子曰、仲子、不義、與之齊國而弗受、人皆信之、是舍簞食豆羹之義也、人莫大焉亡親戚君臣上下、以其小者、信其大者、奚可哉。

【五章】一節 桃應問曰、舜爲天子、皐陶爲士、瞽瞍殺人、則如之何。〇二節 孟子曰、執之而

Chapter XXXIV. Mencius said, "Supposing that the kingdom of Ts'e were offered, contrary to righteousness, to *Ch'in* Chung, he would not receive it, and all people believe in him, *as a man of the highest worth.* But this is *only* the righteousness which declines a dish of rice or a platter of soup. A man can have no greater *crimes* than to disown his parents and relatives, and the relations of sovereign and minister, superiors and inferiors. How can it be allowed to give a man credit for the great *excellencies* because he possesses a small one?"

Chapter XXXV. 1. T'aou Ying asked, saying, "Shun being emperor, and Kaou-yaou chief minister of justice, if Koo-sow had murdered a man, what would have been done in the case?"

2. Mencius said, "*Kaou-yaou* would simply have apprehended him."

Ch. 34. How men judge wrongly of character, overlooking, in their admiration of one striking excellence, great failures and deficiencies. 1. 仲子 is the Ch'in Chung of III. Pt. II. x., which see. I substitute the surname to avoid translating 子. In the translation of 人莫大焉, 焉 is taken as used for 乎, and what follows is under the regimen of 大, as if we were to complete the construction in this way:—人之罪莫大乎亡親,云云. Chaou K'e interprets quite differently:—'But what a man should exalt is the greatest virtues, the propriety and righteousness in the great relations of life. He, however, denies them, &c.' Perhaps the solecism of taking 焉 for 乎 is better than this. 亡,—used for 無, but as a verb.

Ch. 35. What Shun and his minister of crime would have done, if Shun's father had committed a murder. 1. T'aou Ying was a disciple of Mencius. This is all that is known of him. 士 is not to be understood here as merely=士師, Ana., XVIII. ii.; XIX. xix. The 士 of Shun's time was the same as the 大司寇 of the Chow dynasty, the officer of Crime, under whom were the 士師, and other subordinates. See the 集證, *in loc.* 2. We must understand Kaou-yaou as the nominative to 執. 之 must refer to Koo-sow though commen. now understand 法 as the antecedent. No doubt the

已矣。○三節然則舜不禁與。○四節曰、夫舜惡得而禁之、夫有所受之也。○五節然則舜如之何。○六節曰、舜視棄天下、猶棄敝蹝也、竊負而逃、遵海濱而處、終身訢然樂而忘天下。

【三十六章】一節孟子自范之齊、望見齊王之子、喟然歎曰、居移氣、養移體、大哉居乎、夫非盡人之子與。○二節孟子曰、王子宮

3. "But would not Shun have forbidden such a thing?"

4. "Indeed, how could Shun have forbidden it? *Kaou-yaou* had received *the law* from *a proper* source."

5. "In that case what would Shun have done?"

6. "Shun would have regarded abandoning the empire as throwing away a worn out sandal. He would privately have taken *his father* on his back, and retired into concealment, living somewhere along the sea-coast. There he would have been all his life, cheerful and happy, forgetting the empire."

CHAPTER XXXVI. 1. Mencius, going from Fan to Ts'e, saw the king of Ts'e's son at a distance, and said with a sigh, "One's position alters the air, *just as* the nurture affects the body. Great is the influence of position! Are not *we* all men's sons?"

meaning is, 'He would simply have observed the law, and dealt with Koo-sow accordingly.'

3. 有所受之,—comp. III. Pt. I. ii. 3. It is here implied that the law of death for murder was the will of Heaven, that being the source to which a reference is made. Kaou-yaou again must be understood as the nominative to 有. He, as minister of Crime, had to maintain its authority superior to the imperial will.

CH. 36. HOW ONE'S MATERIAL POSITION AFFECTS HIS AIR, AND MUCH MORE MAY MORAL CHARACTER BE EXPECTED TO DO SO. 1. Fan was a city of Ts'e, a considerable distance from the Capital, to which we must understand Mencius was proceeding. It still gives its name to a district of Puh-chow (濮州), in the department of Tung-ch'ang (東昌). Chaou K'e says that Fan was a city of Ts'e, the appanage of the king's sons by his concubines. On this view we should translate 王子 in the plural, but it proceeds from supposing that it was in Fan that Mencius saw the 王子, which the text does not at all necessitate. In 之齊, and 之宋 (p. 3), 之=往. 養=奉養, 'revenues.' 夫非盡人之子與,—some understand 王子 in the phrase between 夫 and 非, 'now, are not king's sons all,' &c. But I prefer to understand with Chaou K'e, 凡人與王子, and in English

室、車馬、衣服、多與人同、而王子若彼者、其居使之然也、況居天下之廣居者乎。三節魯君之宋、呼於垤澤之門、守者曰、此非吾君也、何其聲之似我君也、此無他、居相似也。

卅七章 孟子曰、一節食而弗愛、豕交之也、愛而不敬、獸畜之也。二節恭敬者、幣之未將者也。三節恭

2. Mencius said, "The residence, the carriages and horses, and the dress of the king's son, are mostly the same as those of other men. That he looks so is occasioned by his position. How much more *should* a *peculiar air distinguish* him whose position is in the wide house of the world!

3. "When the prince of Loo went to Sung, he called out at the T'ëĕ-chih gate, and the keeper said, 'This is not our prince. How is it that his voice is so like that of our prince?' This was occasioned by nothing but the correspondence of their positions."

Chapter XXXVII. 1. Mencius said, "To feed *a scholar* and not love him, is to treat him as a pig. To love him and not respect him, is to keep him as a domestic animal.

2. "Honouring and respecting are what exist before any offering of gifts.

3. "If there be honouring and respecting without the reality of them, a superior man may not be retained by such empty *demonstrations*."

to supply *we* rather than *they*. 2. 孟子曰 seem here to be superfluous. 天下之廣居,—see III. Pt. II. iii. 3. 垤澤, 'ant-hill marsh,' was simply the name of a gate in the capital of Sung.

Ch. 37. That he be respected is essential to a scholar's engaging in the service of a prince. 1. 豕交之,—'having pig intercourse with him.' 交=接 or 待. 獸, as distinguished from 豕, leads us to think of dogs or horses, animals to which we entertain a sentiment higher than to those which we keep and fatten merely for our eating. 2. 恭敬者=所謂恭敬者. The paragraph is an explanation of what is meant by those terms. 將=奉, 'presented,' 'offered.' 3. 拘=留.

敬而無實、君子不可虛拘。
〔卅八章〕孟子曰、形色、天性也、惟聖人、然後可以踐形。
〔卅九章〕一節 齊宣王欲短喪、公孫丑曰、爲朞之喪、猶愈於已乎。二節 孟子曰、是猶或紾其兄之臂、子謂之姑徐徐云爾、亦教之孝弟而已矣。三節 王子有其母死者、其傅爲之請數月之喪、公孫丑曰、若此者

CHAPTER XXXVIII. Mencius said, "The bodily organs with their functions belong to our Heaven-conferred nature. But a man must be a sage before he can satisfy the design of his bodily organization."

CHAPTER XXXIX. 1. The King Seuen of Ts'e wanted to shorten the period of mourning. Kung-sun Ch'ow said, "To have one whole year's mourning is better than doing away with it altogether."

2. Mencius said, "That is just as if there were one twisting the arm of his elder brother, and you were merely to say to him—'Gently, gently, if you please.' Your only course should be to teach such an one filial piety and fraternal duty."

3. *At that time*, the mother of one of the king's sons had died, and his tutor asked for him that he might be allowed to observe a

CH. 38. ONLY WITH A SAGE DOES THE BODY ACT ACCORDING TO ITS DESIGN. This is translated according to the consenting view of the modern commentators, but perhaps not correctly. 形 is taken for the bodily organs,—the ears, eyes, hands, feet, &c.; and 色 for their manifested operations,—hearing, seeing, handling, &c. 踐 is used as in the phrase 踐言, 'to tread upon the words,' that is, to fulfil them, to walk, act, according to them. The use of 色 in ch. xxi., 4, is analogous to this use of it here. One critic says;—形色天性、言形色皆天性所在、非指形色爲天性也, 'The bodily organs with their operations belong to our Heaven conferred nature; the meaning is that in these is our Heavenly nature, not that they are that nature.'

CH. 39. REPROOF OF KUNG-SUN CH'OW FOR ASSENTING TO THE PROPOSAL TO SHORTEN THE PERIOD OF MOURNING. Comp. Con. Ana. XVII. xxi.. 1. The mourning is to be understood as that of three years for a parent. 3. The king's son here must have been a son by a concubine. Choo He, after Chaou K'e, supposes that he was not permitted to mourn the three years, though the jealous or other opposition of the full queen. In this case the son was anxious to prolong his mourning as much as he could. This explanation, bringing in the opposition of the full queen or wife, seems to be incorrect. See the 集證, *in loc.* While the

何如也。四節曰、是欲終之而不可得也、雖加一日、愈於已、謂夫莫之禁而弗爲者也。

四十章 一節孟子曰、君子之所以教者五。二節有如時雨化之者。三節有成德者、有達財者。四節有答問者。五節有私淑艾者。六節此五者、君子之所以教也。

few months' mourning. Kung sun Ch'ow asked, "What do you say of this?"

4. *Mencius* replied, "This is a case where the party wishes to complete the whole period, but finds it impossible to do so. The addition of even a single day is better than not mourning at all. I spoke of the case where there was no hindrance, and the party neglected the thing himself."

Chapter XL. 1. Mencius said, "There are five ways in which the superior man effects his teaching.

2. "There are some on whom his influence descends like seasonable rain.

3. "There are some whose virtue he perfects, and some of whose talents he assists the development.

4. "There are some whose inquiries he answers.

5. "There are some who privately cultivate and correct themselves.

6. "These five ways are the methods in which the superior man effects his teaching."

father was alive, a son shortened the period of mourning for his mother. 4. 謂夫,—夫 has a pronominal force.

Ch. 40. How the lessons of the sage reach to all different classes. 1. The wish of the superior man is in all cases one and the same,—to teach. His methods are modified, however, by the different characters of men. 2. This class only want his influence, like plants which only need the dew of heaven. So was it, it is said, with Confucius and his disciples Yen Yuen and Tsăng Sin. 3. 成德者=成其德者. So a 其 is to be understood before 財 (=材), and 問. So was it with Confucius and the disciples Yen and Min. 4. So was it with Mencius and Wan Chang 5. This is a class, who never come into actual contact with their teacher, but hear of his doctrines, and learn them. His teachings though not delivered by himself in person, do notwithstanding reach to them.

〔四一章〕一節公孫丑曰、道則高矣、美矣、宜若登天然、似不可及也、何不使彼爲可幾及、而日孳孳也。二節孟子曰、大匠不爲拙工改廢繩墨、羿不爲拙射變其彀率。三節君子引而不發、躍如也、中道而立、能者從之。

〔四二章〕一節孟子曰、天下有道、以道殉身、天下無道、以身殉道。

CHAPTER XLI. 1. Kung-sun Ch'ow said, "Lofty are your principles and admirable, but *to learn them* may well be likened to ascending the heavens, something which cannot be reached. Why not *adapt your teaching so as to* cause learners to consider them attainable, and so daily exert themselves."

2. Mencius said, "A great artificer does not, for the sake of a stupid workman, alter or do away with the marking line. E did not, for the sake of a stupid archer, charge his rule for drawing the bow.

3. "The superior man draws the bow, but does not discharge the arrow. *The whole thing* seems to leap *before the learner*. Such is his standing exactly in the middle of the right path. Those who are able, follow him."

CHAPTER XLII. 1. Mencius said, "When right principles prevail thoughout the empire, one's principles must appear along with one's person. When right principles disappear from the empire, one's person must vanish along with one's principles.

CH. 41. THE TEACHER OF TRUTH MAY NOT LOWER HIS LESSONS TO SUIT HIS LEARNERS. 1. 何不使彼,—彼, 'those' refers to learners, which antecedent has been implied in the words 宜若,云云, 'it is right they should be considered,' &c. 爲可幾及,—爲=以爲, 'to consider,' 'regard.' 2. 繩墨,—'string and ink,' a carpenters' marking-line. 彀率 (read *leüh*),—'the limit to which a bow should be drawn.' 3. The difficulty here is with the words 躍如也, lit., 'leaping-like.' They belong, I think to the superior man in all the action which is represented. No man can be taught how to hit. That is his own act. He is taught to shoot, and that in so lively a manner that the hitting also is, as it were, set forth before him. So with the teacher and learner of truth. As the learner tries to do as he is taught, he will be found laying hold of what he thought unapproachable.

CH. 42. ONE MUST LIVE OR DIE WITH HIS PRINCIPLES, ACTING FROM HIMSELF, NOT WITH REGARD TO OTHER MEN. 殉 means 'to bury along with the dead,' to associate with in

（二節）未聞以道殉乎人者也。

〔四三〕（一節）公都子曰、滕更之在門也、若在所禮、而不答、何也。（二節）孟子曰、挾貴而問、挾賢而問、挾長而問、挾有勳勞而問、挾故而問、皆所不答也。滕更有二焉。

〔四四〕（一節）孟子曰、於不可已而已者、無所不已、於所厚者薄、無所不薄也。（二節）其進銳者其退速。

2. "I have not heard of one's principles being dependent for their manifestation on other men."

Chapter XLIII. 1. The disciple Kung-too said, "When Kăng of T'ăng made his appearance in your school, it seemed proper that a polite consideration should be paid to him, and yet you did not answer him. Why was that?"

2. Mencius replied, "I do not answer him who questions me presuming on his nobility, nor him who presumes on his talents, nor him who presumes on his age, nor him who presumes on services performed to me, nor him who presumes on old acquaintance. Two of those things were chargeable on Kăng of T'ăng."

Chapter XLIV. 1. Mencius said, "He who stops short where stopping is not allowable, will stop short in every thing. He who behaves shabbily to those whom he ought to treat well, will behave shabbily to all.

2. "He who advances with precipitation will retire with speed."

death as in life. Another meaning is 以身從物, 'with the person to follow after things,' =to pursue. The first 道 is right principles in general. The other 道 are those principles as held by individual men.

Ch. 43. How Mencius required the simple pursuit of truth in those whom he taught. Kăng was a younger brother of the prince of T'ăng. His rank made Kung-too think that more than ordinary respect should have been shown to him, and yet it was no doubt one of the things which made Mencius jealously watch his spirit. Comp. VI. Pt. II. ii. 6. 7.

Ch. 44. Where virtues are wanting, decencies may not be expected. Precipitate advances are followed by speedy retreats. The first par., it is said, has reference to errors of defect (不及者之弊), and the second to those of excess (有過).

四十五 孟子曰、君子之於物也、愛之而弗仁、於民也、仁之而弗親、親親而仁民、仁民而愛物。

四十六 一節 孟子曰、知者無不知也、當務之爲急、仁者無不愛也、急親賢之爲務、堯舜之知、而不徧物、急先務也、堯舜之仁、不徧愛人、急親賢

CHAPTER XLV. Mencius said, "In regard to *inferior* creatures, the superior man is kind to them, but not loving. In regard to people generally, he is loving to them, but not affectionate. He is affectionate to his parents, and lovingly disposed to people *generally*. He is lovingly disposed to people *generally*, and kind to creatures."

CHAPTER XLVI. 1. Mencius said, "The wise embrace all knowledge, but they are most earnest about what is of the greatest importance. The benevolent embrace all in their love, but what they consider of the greatest importance is to cultivate an earnest affection for the virtuous. Even the wisdom of Yaou Shun did not extend to every thing, but they attended earnestly to what was important. Their benevolence did not show itself in acts of kindness to every man, but they earnestly cultivated an affection for the virtuous.

CH. 45. THE SUPERIOR MAN IS KIND TO CREATURES, LOVING TO OTHER MEN, AND AFFECTIONATE TO HIS RELATIVES. This was intended, no doubt, against the Mihist doctrine of loving all equally. 物=animals, The second 親 is not to be understood only of parents. Compare 親親, D.M., xx. 12.

CH. 46. AGAINST THE PRINCES OF HIS TIME WHO OCCUPIED THEMSELVES WITH THE KNOWLEDGE OF, AND REGARD FOR, WHAT WAS OF LITTLE IMPORTANCE. 1. 無不知, 無不愛 are not our 'omniscient,' and 'all-loving,' but show the tendency and adaptation of the wise and the benevolent. The clauses that follow,—當務之爲急, 急親賢之爲務, show in what way truly great rulers come to an administration which appears to possess those characters. The use of the 之 in those clauses is idiomatic. To reduce it to the ordinary usages of the particle, we must take the first as=惟當務之事爲急, 'but only are they earnest about the things which it is most important *to know*,' and 惟急于親賢之當務, 'but only are they earnest about what is most important, the cultivating affection for the virtuous.' The teaching of the chapter is substantially the same as that of Confucius, Ana., XII. xxii.

也。二節不能三年之喪、而緦小功之察、放飯流歠、而問無齒決、是之謂不知務。

2. "Not to be able to keep the three years' mourning, and to be very particular about that of three months, or that of five months; to eat immoderately and swill down the soup, and at the same time to inquire about *the precept* not to tear the meat with the teeth;—such things show what I call an ignorance of what is most important."

2. 緦,—'coarse, unbleached, hempen cloth,' worn in mourning the period of three months for distant relatives. 小功 is the name applied in the case of mourning which extends for five months. 放飯云云,—see the Book of Rites, I. Pt. I. iii. 54, 55.—These are cases adduced in illustration of what is insisted on in the previous paragraph;—the folly of attending to what is comparatively trivial, while overlooking what is important.

BOOK VII.

TSIN SIN. PART II.

盡心章句下

第一章

孟子曰、一節不仁哉、梁惠王也、仁者、以其所愛、及其所不愛、不仁者、以其所不愛、及其

Chapter I. 1. Mencius said, "The opposite indeed of benevolent was the king Hwuy of Leang! The benevolent, beginning with what they care for, proceed to what they do not care for. Those who are the opposite of benevolent, beginning with what they do not care for, proceed to what they care for."

Ch. I. A strong condemnation of king Hwuy of Leang, for sacrificing to his ambition his people and even his son. Comp. I. Pt. I. v., and other conversations with king Hwuy. 1. 不仁 is more than 'unbenevolent' would mean, if we had such a term. It is nearly = 'cruel,' 'oppressive.' 仁者云云,—comp. Pt. I. 45. Only 愛, being there opposed to 仁, is used with reference to animals, while here it expresses the feeling towards children and people and animals, and I have rendered it by 'to care for.' In the first case in the text, the progress is from one degree of love to another; in the second, from one degree

所愛。○二節公孫丑曰、何謂也、梁惠王以土地之故、糜爛其民而戰之、大敗、將復之、恐不能勝、故驅其所愛子弟以殉之、是之謂以其所不愛、及其所愛也。

第二章 一節孟子曰、春秋、無義戰、彼善於此、則有之矣。○二節征者、上伐下也、敵國、不相征也。

2. Kung-sun Ch'ow said, "What do you mean?" *Mencius answered*, "The king Hwuy of Leang, for the matter of territory, tore and destroyed his people, leading them to battle. Sustaining a great defeat, he would engage again, and afraid lest they should not be able to secure the victory, urged his son whom he loved till he sacrificed him with them. This is what I call—'beginning with what they do not care for, and proceeding to what they care for.'"

CHAPTER II. 1. Mencius said, "In the 'Spring and Autumn' there are no righteous wars. Instances indeed there are of one war better than another.

2. "'Correction' is when the supreme authority punishes its subjects by force of arms. Hostile States do not correct one another."

of infliction to another. 2 糜, 'to boil rice till it is 糜爛, reduced to a pulpy mass.' So did Hwuy seem to deal with the bodies of his subjects. 所愛子弟 refers to Hwuy's eldest son (I. Pt. I. v. 1). He is called a 子弟, as being one of the youth of the kingdom. 殉之,—comp. Pt. I. 45.

CH. 2. HOW ALL THE FIGHTINGS RECORDED IN THE CH'UN-TS'EW WERE UNRIGHTEOUS:—A WARNING TO THE CONTENDING STATES OF MENCIUS' TIME. 1. 無義戰,—'no righteous battles.' Both Chaou K'e, and Choo He make 戰=戰伐之事, 'the affairs of fighting and smiting,' *i.e.*, all the operations of war detailed in the Ch'un Ts'ew. And rightly; for Mencius himself uses the term 伐 in the 3d par. In the Ch'un Ts'ew itself there are mentioned of 'fightings' (戰) only 23, while the 'smitings,' (伐) amount to 213. There are specified in it also 'invasions' (侵); 'sieges' (圍); 'carryings away' (遷); 'extinguishings' (滅); 'defeats' (敗); 'takings' (取); 'surprises' (襲); 'pursuits' (追); and 'defences' (戍); all of which may likewise be comprehended under the term 戰. 3. Explains the assertion in the first. In the wars recorded by Confucius, one State or chief was said to 征 another, which could not be according to the

第三章 一節 孟子曰、盡信書、則不如無書。二節 吾於武城、取二三策而已矣。三節 仁人無敵於天下、以至仁伐至不仁、而何其血之流杵也、

第四章 一節 孟子曰、有人曰、我善爲陳、我善爲戰、大罪也。二節 國君好仁、天下無敵焉。三節 南面而征、北

Chapter III. 1. Mencius said, "It would be better to be without the Book of History than to give entire credit to it.

2. "In the 'Completion of the War', I select two or three passages only, which I believe.

3. "The benevolent man has no enemy under heaven. When *the prince* the most benevolent was engaged against him who was the most the opposite, how could the blood *of the people* have flowed till it floated the pestles of the mortars?"

Chapter IV. 1. Mencius said, "There are men who say—'I am skilful at marshalling troops, I am skilful at conducting a battle!'—They are great criminals.

2. "If the sovereign of a state love benevolence, he will have no enemy in the empire.

3. "When *T'ang* was executing his work of correction in the

meaning of the term. By 上 is intended the emperor; by 下 the princes. Comp. VI. Pt. II. vii. 2.

Ch. 3. With what reservation Mencius read the Shoo-king. This is a difficult chapter for Chinese commentators. Chaou K'e takes 書 of the Shoo-king, which is the only fair interpretation. Others understand it of books in general. Thus Julien translates—'*Si omnino fidem adhibeas libris.*' Many say that Mencius had in view only the portion of the Shoo-king to which he refers in the next par., but such a restriction of his language is entirely arbitrary. The strangest view is that of the author of the 四書摭餘說, whose judgments generally are sound and sensible. But he says here that Mencius is anticipating the attempts that would be made in after ages to corrupt the Classics, and testifying against them. We can see how the remarks were directed against the propensity to warfare which characterized his contemporaries. 2. 武成 is the title of the third Book in the 5th Part of the Shoo-king, professing to be an account by king Woo of his enterprise against the tyrant Chow. The words quoted in the next par. are found in par. 8. For 杵 there are diff. readings; see the 集澄, *in loc.* Doubtless there is much exaggeration in the language, but Mencius misinterprets the whole passage. The bloodshed was not done by the troops of king Woo, but by the forces of the tyrant turning against one another.

Ch. 4. Counsel to princes not to allow themselves to be deceived by men who would advise them to war. 1. Comp. IV. Pt. I. xiv. 3. 2. Comp. I. Pt. II. xi. 2. It is spoken of T'ang. 3. 革車,—'leathern carriages, or chariots,' said by some to be baggage waggons, but, more probably, by

狄怨，東面而征，西夷怨，曰，奚爲後我。四節武王之伐殷也，革車三百兩，虎賁三千人。五節王曰，無畏，寧爾也，非敵百姓也，若崩厥角，稽首。六節征之爲言正也，各欲正己也，焉用戰。

第五章孟子曰，梓匠輪輿，能與人規矩，不能使人巧。

第六章孟子曰，舜之飯糗茹草

south, the rude tribes on the north murmured. When he was executing it in the east, the rude tribes on the west murmured. Their cry was—'Why does he make us last?'

4. "When king Woo punished Yin, he had *only* three hundred chariots of war, and three thousand life-guards.

5. "The king said, 'Do not fear. Let me give you repose. I am no enemy to the people!' *On this*, they bowed their heads to the earth, like the horns of animals falling off.'

6. "'Imperial correction' is but another word for rectifying. Each State wishing itself to be corrected, what need is there for fighting?"

CHAPTER V. Mencius said, "A carpenter or a carriage-maker may give a man the circle and square, but cannot make him skilful *in the use of them.*"

CHAPTER VI. Mencius said, "Shun's manner of eating *his* parched grain and herbs was as if he were to be doing so all his life.

others, chariots of war, each one of which had 72 foot soldiers attached to it, so that Woo's army would number 21,600, few as compared with the forces of his opponent. 兩 used for 輛, low. 2d tone, a numeral for carriages. 虎賁 (*pun*)—these appear to have been of the character of life-guards, named from their tiger-like courage and bearing. 4. See the Shoo-king, Pt. V. i. Sect. II. 9. But the text of the Classic is hardly recognizable in Mencius' version of it. The original is:—'Rouse ye, my heroes. Do not think that he is not to be feared, but rather hold that he cannot be withstood. The people are full of awe, as if their horns were falling from their heads.' 5. Perhaps it would be well to retain the sound of 征 in the translation, and say—'Now *ching* means to rectify.' 各欲正己, 'each people wishes the *ching-er* to correct itself.'

CH. 5. REAL ATTAINMENT MUST BE MADE BY THE LEARNER FOR HIMSELF. Comp. Pt. I. iv 41. 梓匠輪輿, see III, Pt. II. 3.

CH. 6. THE EQUANIMITY OF SHUN IN POVERTY AND AS EMPEROR. 草 must be taken as=菜.

也、若將終身焉、及其爲天子也、被袗衣、鼓琴、二女果、若固有之。

〔七章〕孟子曰、吾今而後知殺人親之重也。殺人之父、人亦殺其父、殺人之兄、人亦殺其兄、然則非自殺之也、一閒耳。

〔八章〕(一節)孟子曰、古之爲關也、將以禦暴。(二節)今之爲關也、將以爲暴。

When he became emperor, and had the embroidered robes to wear, the lute to play, and the two daughters *of Yaou* to wait on him, he was as if those things belonged to him as a matter of course."

Chapter VII. Mencius said, "From this time forth I know the heavy consequences of killing a man's near relations. When a man kills another's father, that other will kill his father; when a man kills another's elder brother, that other will kill his elder brother. So he does not himself indeed do the act, but there is only an interval *between him and it.*"

Chapter VIII. 1. Mencius said, "Anciently, the establishment of the frontier-gates was to guard against violence.

2. "Now-a-days, it is to exercise violence."

茹 is a word used for 食, applied to eating herbs. 飯=食, 'to eat.' The 'embroidered robes' are the imperial dress. On Shun's lute, see V. Pt. I. ii. 3. 果 used for 婐, *wo*, 'a female attendant.'

Ch. 7. How the thought of its consequences should make men careful of their conduct. Choo He observes that this remark must have been made with some special reference,—吾今而後. It is a maxim of Chinese society, that 'a man may not live under the same heaven with the slayer of his father, nor in the same State with the slayer of his elder brother,' but the remark does not seem to regard that so much as to take occasion from it to warn rulers to make their government firm in the attachment of their subjects, and not provoke their animosity by oppressive acts. —閒耳,—'there is only one interval;' that is, the death of a man's father or brother is the consequence of his previous conduct, the slayer only intervening.

Ch. 8. The benevolence and selfishness of ancient and modern rule contrasted. Comp. I. Pt. II. v. 3; II. Pt. I. v. 3. But one does not see exactly how the ancient rule of examining the person, and not taking the goods, guarded against violence. Here, as elsewhere, Mencius is led away by his fondness for antithesis.

【第九章】孟子曰、身不行道、不行於妻子、使人不以道、不能行於妻子。

【第十章】孟子曰、周于利者、凶年不能殺、周于德者、邪世不能亂。

【十一章】孟子曰、好名之人、能讓千乘之國、苟非其人、簞食豆羹見於色、

【十二章】一節 孟子曰、不信仁賢、則國

CHAPTER IX. Mencius said, "If a man himself do not walk in the *right* path, it will not be walked in *even* by his wife and children. If he do not order men according to the *right* way, he will not be able to get the obedience of *even* his wife and children."

CHAPTER X. Mencius said, "A bad year cannot prove the cause of death to him, whose stores of gain are large; an age of corruption cannot confound him whose equipment of virtue is complete."

CHAPTER XI. Mencius said, "A man who loves fame may be able to decline a kingdom of a thousand chariots, but if he be not *really* the man *to do such a thing*, it will appear in his countenance, in the matter of a dish of rice or a platter of soup."

CHAPTER XII. 1. Mencius said, "If men of virtue and ability be not confided in, a State will become empty and void.

CH. 9. A MAN'S INFLUENCE DEPENDS ON HIS PERSONAL EXAMPLE AND CONDUCT. To the second 行 we are to suppose 道 as the nominative, while the third is like a verb in the *hiphil* conjugation. The 人 is not so much 他人, 'other men.' The whole 使人不以道 simply=出令不當理, 'if his orders are not according to reason.'

CH. 10. CORRUPT TIMES ARE PROVIDED AGAINST BY ESTABLISHED VIRTUE. 不能殺, 不能亂, may be taken either actively or passively. 周于利者,—'he who is complete in gain,' *i.e.*, he who has gained much, and laid much by.

CH. 11. A MAN'S TRUE DISPOSITION WILL OFTEN APPEAR IN SMALL MATTERS, WHEN A LOVE OF FAME MAY HAVE CARRIED HIM OVER GREAT DIFFICULTIES. Choo He here expounds well:—觀人不於其所勉,而於其所忽,然後可以見其所安之實, 'A man is seen not so much in things which require an effort, as in things which he might easily despise. By bearing this in mind when we observe him, we can see what he really rests in.'

CH. 12. THREE THINGS IMPORTANT IN THE ADMINISTRATION OF A STATE. 1. 不信, 'be not confided *to*;' perhaps rather 'confided *in*.' 'Will become empty and void,'—Chaou K'e supplements thus, 'If the prince do not

空虛。二節無禮義、則上下亂、三節無政事、則財用不足。

十三章孟子曰、不仁而得國者、有之矣、不仁而得天下、未之有也。

十四章孟子曰、民爲貴、一節社稷次之、君爲輕。二節是故得乎丘民、而

2. "Without the rules of propriety and distinctions of right, the high and the low will be thrown into confusion.

3. "Without *the great principles of* government and their various business, there will not be wealth sufficient for the expenditure."

CHAPTER XIII. Mencius said, "There are instances of individuals without benevolence, who have got possession of a *single* State, but there has been no instance of the whole empire's being got possession of by one without benevolence."

CHAPTER XIV. 1. Mencius said, "The people are the most important element *in a nation;* the spirits of the land and grain are the next; the sovereign is the lightest.

2. "Therefore to gain the peasantry is the way to become em-

consort with and confide in the virtuous and able, then they will go away, and a country without such persons is said to be empty and void.' 2. 'The high and the low,'—that is, the distinction of ranks. 禮義 may be considered a hendiadys, and so 政事 in the next paragraph. 義 is the right, or *rightness*, on which the rules of propriety are founded, and 事 is the various business that flows from the right principles of government.

CH. 13. ONLY BY BENEVOLENCE CAN THE EMPIRE BE GOT. Many comm. put 有之 in the potential mood, as if it were 或有之. This is not allowable. Facts may be alleged that seem to be in opposition to the concluding statement. The commentator Tsow (鄒) says:—'From the dynasty of Ts'in downwards, there have been cases, when the empire was got by men without benevolence, but in such cases, it has been lost again after one or two reigns.'

CH. 14. THE DIFFERENT ELEMENTS OF A NATION—THE PEOPLE, TUTELARY SPIRITS, AND SOVEREIGN, IN RESPECT OF THEIR IMPORTANCE. 1. 社 is properly the altar, or resting place of the spirit or spirits of the ground, and then used for the sacrifice to that spirit or those spirits. 稷,—'pannicled millet,' and then generally the spirit or spirits presiding over grain. Together, the characters, 社稷 denote the 'tutelary spirits of a country,' on whom its prosperity depends, and to sacrifice to whom was the prerogative of its sovereign.—It is often said that the 社 was 'to sacrifice to the spirits of the five kinds of ground, and the 稷 to sacrifice to those of the five kinds of grain.' But this is merely one of the numerical fancies of which Chinese writers are fond. The five kinds of ground are mountains and forests (山林), rivers and marshes (川澤), mounds (丘陵), places of tombs (墳行), and plains (原濕). But it would be easy to make another division, just as we have six, eight, and other ways of speaking about the kinds of grain. The regular sacrifices to these tutelary spirits were three:—one in spring to pray for a good harvest; one in autumn, to give thanks for the harvest; and a third in the first month of winter. On occasions of calamity there were special services. 2. 丘民=田

爲天子、得乎天子、爲諸侯、得乎諸侯、爲大夫。三節 諸侯危社稷、則變置。四節 犧牲既成、粢盛既潔、祭祀以時、然而旱乾水溢、則變置社稷。

十五章 孟子曰、聖人、百世之師也、伯夷、柳下惠是也、故聞伯夷之風者、頑夫廉、懦夫有立志、聞柳下

peror; to gain the emperor is the way to become a prince of a State; to gain the prince of a State is the way to become a great officer.

3. "When a prince endangers the altars of the spirits of the land and grain, he is changed, and another appointed in his place.

4. "When the sacrificial victims have been perfect, the millet in its vessels all pure, and the sacrifices offered at their proper seasons, if yet there ensue drought, or the waters overflow, the spirits of the land and grain are changed, and others appointed in their place."

Chapter XV. Mencius said, "A sage is the teacher of a hundred generations:—this is true of Pih-e and Hwuy of Lew-hea. Therefore when men now hear the character of Pih-e, the corrupt become pure, and the weak acquire determination. When they hear the character of Hwuy of Lew-hea, the mean become generous, and the

野之民, 'the people of the fields and wilds,' the peasantry. According to the Chow Le, nine husbandmen, heads of families, formed a *tsing* (井); four *tsing* formed a *yih* (邑); and four *yih* formed a *k'ew* (丘), which would thus contain 144 families. But the phrase 丘人, signifying the peasantry, is yet equivalent to 'the people.' Mencius uses it, his discourse being of the spirits of the land and grain.

4. The change of the 社稷 is taken by most commentators as merely a destroying of the altars and building others. This is Choo He's interpretation:—土穀之神不能爲民禦災捍患,則毀其壇壝而更置之, 'when the spirits of the ground and grain cannot ward off calamities and evils from the people, then their altars and fences are thrown down and others in different places erected.' Chaou K'e is more brief. He simply says that in such a case 毀社稷而更置之, which may mean that they destroyed the altars or displaced the spirits themselves. A changing of the altars merely does not supply a parallel to the removal of the princes in the preceding paragraph. And there are traces of deposing the spirits in such a case, and appointing others in their places. See the 四書摭餘說, *in loc.*

Ch. 15. That Pih-e and Hwuy of Lew-hea were sages proved by the permanence of their influence. Comp. V. Pt. II. i: *et al.* 'A hundred generations' is spoken generally. Between the two worthies themselves, several hundred years intervened.

惠之風者、薄夫敦、鄙夫寬、奮乎百世之上、百世之下、聞者莫不興起也、非聖人而能若是乎、而況於親炙之者乎。

〔十六〕孟子曰、仁也者、人也、合而言之、道也。

〔十七〕孟子曰、孔子之去魯、曰、遲遲吾行也、去父母國之道也、去齊、接淅而行、去他國之道也、

niggardly become liberal. *Those two* made themselves distinguished a hundred generations ago, and after a hundred generations, those who hear of them, are all aroused *in this manner*. Could such effects be produced by them, if they had not been sages? And how much more did they affect those who were in contiguity with them, and were warmed by them!"

Chapter XVI. Mencius said, "Benevolence is *the distinguishing characteristic of* man. As embodied in man's conduct, it is called the path *of duty*."

Chapter XVII. Mencius said, "When Confucius was leaving Loo, he said, 'I will set out by-and-by;'—this was the way for him to leave the State of his parents. When he was leaving Ts'e, he strained off with his hand the water in which his rice was being rinsed, *took the rice*, and went away;—this was the way for him to leave a strange State."

Ch. 16. The relation of benevolence to man. This chapter is quite enigmatic. 合 is taken as=合仁于人身, 'unite benevolence with man's person,' and 道 as the 率性之道 of the Chung-yung. The glossarist of Chaou K'e refers to Con. Ana. XV. xxviii., which is very good. Choo He, however, mentions that in an edition of Mencius found in Corea, after 人也, there follow accounts of 'righteousness,' 'propriety,' and 'wisdom;'—義也者宜也,云云. If that was the original reading, the final clause would be:—'These, all united and named, are the path of reason.'

Ch. 17. How Confucius' leaving Loo and Ts'e was different. Comp. V. Pt. II. i. 4.

十八章 孟子曰、君子之戹於陳蔡之閒、無上下之交也。

十九章 貉一節稽曰、稽大不理於口。二節孟子曰、無傷也、士憎茲多口。三節詩云、憂心悄悄、慍于群小、孔子也、肆不殄厥慍、亦不隕厥問、文王也。

CHAPTER XVIII. Mencius said, "The reason why the su[peri]or man was reduced to straits between Ch'in and Ts'ae was be[cause] neither the princes *of the time* nor their ministers communic[ated] with him."

CHAPTER XIX. 1. Mih K'e said, "Greatly am I from anyth[ing] to depend upon from the mouths *of men*."

2. Mencius observed, "There is no harm in that. Scholars a[re] more exposed than others to suffer from the mouths *of men*.

3. "It is said, in the Book of Poetry,

'My heart is disquieted and grieved,
I am hated by the crowd of mean creatures.'

This might have been said by Confucius. And again,

'Though he did not remove their wrath,
He did not let fall his own fame.'

This might be said of king Wăn."

CH. 18. THE REASON OF CONFUCIUS' BEING IN STRAITS BETWEEN CH'IN AND TS'AE. See Con. Ana. XI. ii. The speaking of Confucius simply by the term 君子 is to be noted; comp. Ana. X. vi. 1, *et al.* Chaou K'e observes that Confucius, in his exceeding modesty, said that he was not equal to the three-fold way of the superior man (Ana. XIV. xxx.), and therefore he might be spoken of as a superior man. It is difficult to see the point of this observation, nor does it meet the difficulty which arises from the use of the designation in the text. 上=君, 'the sovereigns,' and 下=臣, 'their ministers.' The princes did not honour him and seek his services. Their ministers did not honour him, and recommend him to employment. This is the meaning of 無上下之交. The commentators, in their quest for profound meanings, make out the lesson to be that though a sage may be reduced to straits, the way of truth cannot be so reduced.

CH. 19. MENCIUS COMFORTS MIH K'E UNDER CALUMNY BY THE REFLECTION THAT IT WAS THE ORDINARY LOT OF DISTINGUISHED MEN. 1. Of Mih K'e, nothing is known beyond what is here intimated. 理 is used in the sense of 賴, 'to depend on.' This is given to it in the dict., with a reference to this passage. The meaning is that not only did he not have a good word from men, but was spoken ill of by them. 2. 憎, it is concluded, from the comment of Chaou K'e, is a mistake for 增, 'to increase,' and 茲 has substantially the same meaning. Retaining 憎, however, and taking 茲 in its sense of *this* or *these*, we get a tolerable meaning,—'The scholar hates those many mouths.' 3. For the first quotation, see the She-king, I. iii. Ode I. st. 4, a description of her condition by the ill-used wife of one of the dukes of Wei (according to Choo He), and which Mencius somewhat strangely would apply to Confucius. For the second, see III. i. Ode III.

〔二十〕孟子曰、賢者、以其昭昭、使人昭昭。今以其昏昏、使人昭昭。

〔二十一〕孟子謂高子曰、山徑之蹊間、介然用之而成路、爲間不用、則茅塞之矣、今茅塞子之心矣。

〔二十二〕一節高子曰、禹之聲、尙文王之聲。○二節孟子曰、何以言之。曰、以追蠡。○三節曰、是奚足

Chapter XX. Mencius said, "*Anciently*, men of virtue and talents by means of their own enlightenment made others enlightened. Now-a-days, it is tried, *while they are themselves in darkness*, and by means of that darkness, to make others enlightened."

Chapter XXI. Mencius said to the disciple Kaou, "There are the foot-paths along the hills;—if suddenly they be used, they become roads; and if, as suddenly they are not used, the wild grass fills them up. Now, the wild grass fills up your mind."

Chapter XXII. 1. The disciple Kaou said, "The music of Yu was better than that of king Wăn."

2. Mencius observed, "On what ground do you say so?" and the other replied, "Because at the pivot the knob of Yu's bells is nearly worn through."

st. 8. descriptive of the king T'ae, though applied to Wăn. 問 is in the sense of 聞, 'report,' 'reputation.'

Ch. 20. How the ancients led on men by their example, while the rulers of Mencius' time tried to urge men contrary to their example. In translating, I supply 古之 before 賢者, in contrast with the 今 below. To the two 使 a very different force is given. The former is the constraining influence of example; the latter is the application of pains and penalties.

Ch. 21. That the cultivation of the mind may not be intermitted. 蹊間,—'spaces for the foot.'=footpaths; 山徑之蹊間,—the 'footpaths of the hill-ways.' 介 (read *hëă*, according to Choo He, tho' the dict. does not give such a sound to the character, nor do we find in it the meaning which suits this passage) 然,—'suddenly;' nearly=爲間. The Kaou here must have been a disciple of Mencius, different from the old Kaou, VI. Pt. II. iii. Chaou K'e says that after studying with Mencius for some time, and before he fully understood his principles, he went off and addicted himself to some other teacher, and that the remark was made with reference to this course, and its consequences.

Ch. 22. An absurd remark of the disciple Kaou about the music of Yu and king Wan. 2. 追,—read *tuy*, 'the knob, or loop, of a bell,' the part by which it is suspended. 蠡,—low, 2d tone, an insect that bores through wood;' hence, metaphorically, anything having the appearance of being eaten or worn away.

哉、城門之軌、兩馬之力與。

〔二十三章〕齊饑、陳臻曰、國人皆以夫子將復爲發棠、殆不可復。孟子曰、是爲馮婦也、晉人有馮婦者、善搏虎、卒爲善士、則之野、有衆逐虎、虎負嵎、莫之敢攖、望見馮婦、趨而迎之、

3. *Mencius* said, "How can that be a sufficient proof? Are the ruts at the gate of a city made by a single two-horsed chariot?"

CHAPTER XXIII. 1. When Ts'e was suffering from famine, Ch'in Tsin said *to Mencius*, "The people are all thinking that you, Master, will again ask that the granary of T'ang be opened for them. I apprehend you will not do so a second time."

2. *Mencius* said, "To do it would be to act like Fung Foo. There was a man of that name in Tsin, famous for his skill in seizing tigers. Afterwards, he became a scholar of reputation, and going once out to the wild country, he found the people all in pursuit of a tiger. The tiger took refuge in a corner of a hill, where no one dared to attack him, but when they saw Fung Foo, they ran and met him. Fung Foo *immediately* bared his arms, and descended from

3. The meaning is that what Kaou noticed was only the effect of time or long use, Yu being anterior to king Wan, and did not necessarily imply any superiority of the music of the one over that of the other. The street contracts at the gate, and all the carriages that have been running over its breadth are obliged to run in the same ruts, which hence are deeper here than elsewhere.—There is much controversy about the phrase 兩馬之力. Chaou K'e understands 兩馬 as meaning 'two kinds of horses;'—the 國馬, levied from the State, and employed on what we may call the postal service, and the 公馬, or 'public horses,' principally used in military service. On this view the meaning would be that the ruts in question were not made by these two kinds of carriages only. Choo He, after the Commentator Fung (豐氏), takes the meaning as I have given it in the translation. Another view takes 兩 in the sense of 車, taking it in the low, 3d tone, as in ch. iv. 4. See the 四書摭餘說, *in loc.*

CH. 23. HOW MENCIUS KNEW WHERE TO STOP AND MAINTAIN HIS OWN DIGNITY IN HIS INTERCOURSE WITH THE PRINCES. 1. At T'ang, whose name is still preserved in the village of Kan-t'ang, in the district of Tseih-mih (卽墨), in the department of Lae-chow, the princes of Ts'e, it would appear, kept grain in store, and on some previous occurrence of famine, Mencius had advised the king to open the granary. In the meantime, however, some difference had occurred between him and the prince. He intended leaving Ts'e, and would not expose himself to a repulse by making an application which might be rejected. 2. 善士,—'a good scholar,' or 'officer,' but 善 is not to be taken at all emphatically. 之野,—之=往. It did not belong to

馮婦攘臂下車、衆皆悅之、其爲士者笑之。

廿四章 一節 孟子曰、口之於味也、目之於色也、耳之於聲也、鼻之於臭也、四肢之於安佚也、性也、有命焉、君子不謂性也。二節 仁之於父子也、義之於君臣也、禮之於賓主也、智之於賢者也、聖人之於

the carriage. The multitude were pleased with him, but those who were scholars laughed at him."

Chapter XXIV. 1. Mencius said, "For the mouth to desire *sweet* tastes, the eye to desire *beautiful* colours, the ear to desire *pleasant* sounds, the nose to desire *fragrant* odours, and the four limbs to desire ease and rest;—these things are natural. But there is the appointment *of Heaven in connection with them*, and the superior man does not say *of his pursuit of them*, 'It is my nature.'

2. "*The exercise of* love between father and son, *the observance of* righteousness between sovereign and minister, the rules of ceremony between guest and host, *the display* of knowledge *in* recognizing the talented, and *the fulfilling* the heavenly course by the sage;—these are the appointment *of Heaven.* But there is *an adaptation of our*

Fung Foo, now an officer, to be fighting with tigers, playing the part of a bravo.

Ch. 24. How the superior man subjects the gratification of his natural appetites to the will of Heaven, and pursues the doing of good without thinking that the amount which he can do may be limited by that will. 1. 口之於味,—'the mouth's to tastes;' that is, its constitution so as to be pleased with certain tastes. So, all the other clauses. 有命焉,—'there is the appointment *of Heaven*,' *i.e.*, every appetite naturally desires its unlimited gratification, but a limited amount or an entire denial may be the will of Heaven. 2. 智之於賢者 is not 'the possession of knowledge by the talented,' but the exercise of wisdom in reference to them, recognizing and appreciating their excellence. The sentiment is well illustrated by the case of An Ying, the minister of Ts'e, able and wise, and yet insensible to the superior excellence of Confucius and his principles.—Choo He says well upon this chapter:—'I have heard it observed by my master that the things mentioned in both of these paragraphs are in the constitution of our nature, and likewise ordained by Heaven. Mankind, however, consider that the first five are more especially natural, and, though they may be prevented from obtaining them, still desire them; and that the last five are more especially appointed by Heaven, so that if they do not come to them readily, they do not go on to put forth their strength to reach them. On this account, Mencius shows what is most important in each case, that he

天道也、命也、有性焉、君子不謂命也。

【二十五】一節 浩生不害問曰、樂正子、何人也、孟子曰、善人也、信人也。二節 何謂善、何謂信。三節 曰、可欲之謂善。四節 有諸己之謂信。五節 充實之謂美。六節 充實而有光輝之謂大。七節 大而化之之謂聖。八節 聖而不可知之之謂神。九節 樂正

nature *for them.* The superior man does not say, *in reference to them.* 'It is the appointment of Heaven.'"

CHAPTER XXV. 1. Haou-sang Puh-hae asked, saying, "What sort of man is Yŏ-ching?" Mencius replied, "He is a good man, a real man."

2. "What do you mean by 'A good man,' 'A real man?'"

3. The reply was, "A man who commands our liking, is what is called a good man.

4. "He whose *goodness* is part of himself, is what is called a real man.

5. "He whose *goodness* has been filled up, is what is called a beautiful man.

6. "He whose completed goodness is brightly displayed, is what is called a great man.

7. "When this great man exercises a transforming influence, he is what is called a sage.

8. "When the sage is beyond our knowledge, he is what is called a spirit-man.

may induce a broader way of thinking in regard to the second class, and repress the way of thinking in regard to the first.'

CH. 25. THE CHARACTER OF THE DISCIPLE YOH-CHING. DIFFERENT DEGREES OF ATTAINMENT IN CHARACTER, WHICH ARE TO BE AIMED AT. 1. Chaou K'e tells us that Haou-sang is the surname and Puh-hae the name and that the individual was a man of Ts'e. This is all we know of him. 3. It is assumed here that the general verdict of mankind will be on the side of goodness. Hence when a man is *desirable*, and command universal liking, he must be a *good* man. 4. 有諸己,—'having in himself;' *i.e.*, when a man has the goodness, without hypocrisy or pretence. Comp. VI. ii. 13. Goodness is an attribute entering into all the others, and I have therefore thrice expressed it in the translation. 8. 聖而不可知之之謂神,—with this we may compare what is said in the Doctrine of the Mean, 至誠如神, 'the individual possessed of the most complete sincerity is like a spirit.' In the critical remarks in the 四書合講, it is said, indeed, that the expression in the text

子二之中、四之下也。

[二十六章]孟子曰、逃墨、必歸於楊、逃楊、必歸於儒、歸、斯受之而已矣。

二節 今之與楊墨辯者、如追放豚、既入其苙、又從而招之。

[二十七章]孟子曰、有布縷之征、粟米之征、力役之征、君子用其一、緩其二、用其二、而民有殍、用其三、而父子離。

9. "Yŏ-ching is between the two *first* characters, and below the four last."

Chapter XXVI. 1. Mencius said, "Those who are fleeing from *the errors of* Mih naturally turn to Yang, and those who are fleeing from *the errors of* Yang naturally turn to orthodoxy. When they so turn, they should at once and simply be received.

2. "Those who now-a-days dispute with the followers of Yang and Mih, do so as if they were pursuing a stray pig, the leg of which after they have got it to enter the pen, they proceed to tie.

Chapter XXVII. Mencius said, "There are the exactions of hempen-cloth and silk, of grain, and of personal service. The prince requires but one of these *at once*, deferring the other two. If he require two of them *at once*, then the people die of hunger. If he require the three *at once*, then fathers and sons are separated."

is stronger than that there, but the two are substantially to the same effect. Some would translate 神 by 'divine,' a rendering which it never can admit of, and yet, in applying to man the term appropriate to the actings and influence of Him whose way is in the sea, and his judgments a great deep, Chinese writers are guilty of blasphemy, in the sense of derogating from the prerogatives of God.

Ch. 26. Recovered heretics should be received without casting their old errors in their teeth. 1. 歸於儒,—'they turn to the learned.' 'The learned' in Chinese phrase is equivalent to our 'the orthodox.' The name is still claimed in China by the followers of Confucius and other sages, in opposition to the Taouists and Buddhists. 2. The disputations are with those who *had been* Yangists and Mihists. This sense of 招, 'to tie the legs,' is found in the dict. with reference to this passage.

Ch. 27. The just exactions of the government are to be made discriminatingly and considerately. 布 is cloth, made from flax. 縷,—'silken fibres not spun,' but here, probably, silk, spun or unspun. 粟,—'grain unthreshed;' 米,—the same threshed:—here together, grain generally. The tax of cloth and silk was due in summer, that of grain after harvest, and personal service was for the leisure of winter. 君子=君. The prince might only require them, one at a time, and in their proper seasons.

[二十八章]孟子曰、諸侯之寶三、土地、人民、政事、寶珠玉者、殃必及身。

[二十九章]盆成括仕於齊、孟子曰、死矣、盆成括。盆成括見殺、門人問曰、夫子何以知其將見殺。曰、其爲人也、小有才、未聞君子之大道也、則足以殺其軀而已矣。一節

[三十章]孟子之滕、館於上宮、有業

CHAPTER XXVIII. Mencius said, "The precious things of a prince are three;—the territory, the people, the government and its business. If one value as most precious pearls and stones, calamity is sure to befall him."

CHAPTER XXIX. P'wan-shing Kwoh having obtained an official situation in Ts'e, Mencius said, "He is a dead man,—P'wan-shing Kwoh!" P'wan-shing Kwoh being put to death, the disciples asked, saying, "How did you know, Master, that he would meet with death?" Mencius replied, "He was a man, who had a little ability, but had not learned the great doctrines of the superior man.—He was just qualified to bring death upon himself, but for nothing more."

CHAPTER XXX. 1. When Mencius went to T'ăng, he was lodged in the upper palace. A sandal in the process of making had been

CH. 28. THE PRECIOUS THINGS OF A PRINCE, AND THE DANGER OF OVERLOOKING THEM FOR OTHER THINGS. 土,—'the productive ground,' and 地,—'land generally.' 人 as distinguished from 民='officers,' but the terms are not to be taken separately. So of 政事; see ch. xii.

CH. 29. HOW MENCIUS PREDICTED BEFOREHAND THE DEATH OF P'WAN-SHING KWOH. Comp. Conf. prediction of Tsze-loo's death, Con. Ana. XI. xi. Little is known of this Kwoh. He is said to have begun learning with Mencius, but to have soon gone away, disappointed by what he heard.

CH. 30. THE GENEROUS SPIRIT OF MENCIUS IN DISPENSING HIS INSTRUCTIONS. This, which is the lesson of the chapter, only comes out at the end, and has been commemorated, as being the remark of an individual, not of extraordinary character, and at first disposed to find fault with Mencius' disciples. 1. 之滕,—之=往. 宮,—comp. 雪宮, I. Pt. II. iv. This was evidently a palace appropriated by the duke of T'ăng for the lodging of honourable visitors. The first 館 is a verb, 'was

屨於牖上、館人求之弗得。二節或問之曰、若是乎從者之廋也。曰、子以是爲竊屨來與。曰、殆非也、夫子之設科也、往者不追、來者不拒、苟以是心至、斯受之而已矣。

卅一章 一節孟子曰、人皆有所不忍、達之於其所忍、仁也、人皆有所不爲、達之於其所爲、義也。二節人能充無欲害人之

placed there in a window, and when the keeper of the place *came to* look for it, he could not find it.

2. *On this*, some one asked *Mencius*, saying, "Is it thus that your followers pilfer?" Mencius replied, "Do you think that they came here to pilfer the sandal?" The man said, "I apprehend not. But you, Master, having arranged to give lessons, do not go back to inquire into the past, and you do not reject those who come to you. If they come with the mind to learn, you receive them without any more ado."

CHAPTER XXXI. Mencius said, "All men have some things which they cannot bear;—extend that feeling to what they can bear, and benevolence will be the result. All men have some things which they will not do;—extend that feeling to the things which they do, and righteousness will be the result."

lodged.' The second makes a compound noun with 人. 業屨,—the dict. has, with reference to this passage, 事物已爲而未成曰業, 'things being done, but not completed, are said to be 業.' 2. 廋,—*sow*, up. 1st tone, 'to hide,'=to steal and hide. 曰,子以是—是, 'these,' referring to 'followers.' 夫子之設科,云云,—according to Choo He, this is the observation of Mencius' questioner, suddenly awaking to an understanding of the philosopher. Anciently, 夫子 was read 夫予, 'now, I,' and Mencius was supposed to be himself the speaker. Choo He is probably correct. 設科 is better than 設教,科 conveying the idea of 'exercises' suited to different capacities. 是心=向道之心.

CH. 31. A MAN HAS ONLY TO GIVE DEVELOPMENT TO THE PRINCIPLES OF GOOD WHICH ARE IN HIM, AND SHOW THEMSELVES IN SOME THINGS, TO BE ENTIRELY GOOD AND CORRECT. This is a sentiment which we have found continually occurring in these analects. It supposes that man has much more power over himself than he really has. 2. 穿=穿穴, 'to make

心、而仁不可勝用也、人能充無穿踰之心、而義不可勝用也。三節人能充無受爾汝之實、無所往而不爲義也。四節士未可以言而言、是以言餂之也、可以言而不言、是以不言餂之也。是皆穿踰之類也。

三十二章一節孟子曰、言近而指遠者、善言也、守約而施博者、善

2. "If a man can give full development to the feeling which makes him shrink from injuring others, his benevolence will be more than can be called into practice. If he can give full development to the feeling which refuses to break through, or jump over, *a wall*, his righteousness will be more than can be called into practice.

3. "If he can give full development to the real feeling of dislike with which he receives the salutation, 'Thou,' 'Thou,' he will act righteously in all places and circumstances.

4. "When a scholar speaks what he ought not to speak, by *guile of* speech seeking to gain some end; and when he does not speak what he ought to speak, by *guile of* silence seeking to gain some end;—both these cases are of a piece with breaking through *a neighbour's wall*."

CHAPTER XXXII. 1. Mencius said, "Words which are simple, while their meaning is far-reaching, are good words. Principles which, as held, are compendious, while their application is extensive,

a hole through.' 踰=踰墻, 'to jump over a wall.' The two together are equivalent to 'to play the thief.' 3. 'Thou,' 'Thou,' is a style of address greatly at variance with Chinese notions of propriety. It can only be used to the very young and the very mean. A man will revolt from it as used to himself, and 'if he be careful to act so that men will not dare to speak to him in this style, he will go nowhere where he will not do righteousness.'—This is rather far fetched. 4. 餂,—'to lick with the tongue.' To find an antecedent to the 之. we must understand the person, who is spoken to, or before whom silence is kept; or, perhaps, 之 merely gives effect to the verb in the general sense of 'to gain some end.'

CH. 32. AGAINST AIMING AT WHAT IS REMOTE, AND NEGLECTING WHAT IS NEAR. WHAT ARE GOOD WORDS AND GOOD PRINCIPLES. 1. 不下帶,—see the Book of Rites, I. Pt. II. iii. 14. The ancients did not look at a person below the girdle, so that all above that might be considered as near, beneath the eyes. The phrase =近言, 'words which are near,' *i.e.*, on

道也、君子之言也、不下帶、而道存焉。○二節君子之守、修其身、而天下平。○三節人病舍其田、而芸人之田、所求於人者重、而所以自任者輕。

〔三十三〕一節孟子曰、堯舜、性者也、湯武、反之也。○二節動容周旋中禮者、盛德之至也、哭死而哀、非爲生者也、經德不回、非以干祿也、言語必信、非以

are good principles. The words of the superior man do not go below the girdle, but *great* principles are contained in them.

2. "The principle which the superior man holds is that of personal cultivation, but the empire is thereby tranquillized."

3. "The disease of men is this:—that they neglect their own fields, and go to weed the fields of others, and that what they require from others is great, while what they lay upon themselves is light."

CHAPTER XXXIII. 1. Mencius said, "Yaou and Shun were what they were by nature; T'ang and Woo were so by returning *to natural virtue*.

2. "When all the movements, in the countenance and every turn of *the body*, are exactly what is proper, that shows the extreme degree of the complete virtue. Weeping for the dead should be from *real* sorrow, and not because of the living. The regular path of virtue is to be pursued without any bend, and from no view to emolument. The words should all be necessarily sincere, not with any desire to do what is right.

common subjects, simple, plain. So, Choo He; but the passage in the Le-ke is not so general as his commentary. It gives the rule for looking at the emperor. A minister is not to raise his eyes above the emperor's collar, nor lower them below the girdle. Chaou K'e tries to explain the expression without reference to the ancient rule for regulating the looking at men. Acc. to him, 'words not below the girdle are all from near the heart.' 2. This is the explanation of 守約而施博. The paragraph is a good summary of the teaching of The Great Learning.

CH. 33. THE PERFECT VIRTUE OF THE HIGHEST SAGES, AND HOW OTHERS FOLLOW AFTER IT. 1. Comp. Pt. I. xxx., but 之 has not here a special reference to certain virtues as there. 2. This is an exhibition of the highest style of virtue—that of Yaou and Shun, which does every thing right, with no motive beyond the doing so. 'Weeping is from real sorrow, and not because of the living.'—*i.e.*, there is nothing of show in it, and no wish to make an

正行也。三節君子行法以俟命而已矣。

三十四章 一節 孟子曰、說大人則藐之、勿視其巍巍然。二節堂高數仞、榱題數尺、我得志、弗爲也。食前方丈、侍妾數百人、我得志、弗爲也。般樂飲酒、驅騁田獵、後車千乘、我得志、弗爲也。在彼者、皆我所不爲也。在我者、皆古之制也。吾何畏彼哉。

3. "The superior man performs the law *of right*, in order that he may wait simply for what has been appointed."

CHAPTER XXXIV. 1. Mencius said, "Those who give counsel to the great should despise them, and not look at their pomp and display.

2. "Halls several times eight cubits high, with beams projecting several cubits;—these, if my wishes were to be realized, I would not have. Food spread before me over ten cubits square, and attendant girls to the amount of hundreds;—these, though my wishes were realized, I would not have. Pleasure and wine, and the dash of hunting, with thousands of chariots following after me;—these, though my wishes were realized, I would not have. What they esteem are what I would have nothing to do with; what I esteem are the rules of the ancients.—Why should I stand in awe of them?"

impression on others. 3. Describes the virtue that is next in degree, equally observant of right, but by an intellectual constraint. 法=天理之當然, 'the proper course indicated by Heavenly principles.'

CH. 34. HE WHO UNDERTAKES TO COUNSEL THE GREAT, SHOULD BE MORALLY ABOVE THEM. 1. 大人,—'great men.' The phrase is to be understood not of the truly great, as in ch. xxv. 6, *et al.*, but of the socially great, with an especial reference to the princes of the time, dignified by their position, but without corresponding moral qualities. 2. 堂高云云, and all the corresponding clauses, are under the government of some words like 彼大人有,—'those great men have,' to which 我弗爲,—'I would not do,' respond. 榱題,—these may be seen in the more important temples and public buildings throughout China, projecting all round, beneath the eaves. 般樂,—see II. Pt. I. iv. 4. 驅騁田獵,—'spurring and galloping

三十五 孟子曰、養心、莫善於寡欲、其爲人也寡欲、雖有不存焉者、寡矣、其爲人也多欲、雖有存焉者寡矣。

三十六 一節 曾晳嗜羊棗、而曾子不忍食羊棗。二節 公孫丑問曰、膾炙與羊棗孰美。孟子曰、膾炙哉。公孫丑曰、然則曾子何爲食膾炙、而不食羊棗。曰、膾炙所同也、羊棗所獨也、諱名不諱姓、

Chapter XXXV. Mencius said, "To nourish the heart there is nothing better than to make the desires few. Here is a man whose desires are few:—in some things he may not be able to keep his heart, but they will be few. Here is a man whose desires are many:—in some things he may be able to keep his heart, but they will be few."

Chapter XXXVI. 1. Mencius said, "Tsăng Seih was fond of sheep dates, and *his son*, the philosopher Tsăng, could not bear to eat sheep-dates."

2. Kung-sun Ch'ow asked, saying, "Which is best,—minced meat and roasted meat, or sheep-dates?" Mencius said. "Mince adn roast-meat, to be sure." Kung-sun Ch'ow went on, "Then why did the philosopher Tsang eat mince and roast-meat, while he would not eat sheep-dates?" Mencius answered, "For mince and roast sheep-meat

in hunting.' 在彼者,—'what are in them,' the things which they esteem so. 在我者=the things which I esteem.

Ch. 35. The regulation of the desires is essential to the nourishment of the heart. 欲 must be taken in a bad, or, at least an inferior sense,=the appetites, while 心 is the heart naturally disposed to all virtue. 雖有不存焉,—'although there are'—virtues of the heart, that is,—'which are not preserved.'

Ch. 36. The filial feeling of Tsang-tsze seen in his not eating dates. 1. 羊棗,—'sheep-dates,' the small black northern date, so called from its resembling sheep's dirt. Such is Choo He's account of the fruit. The writer of the 四書摭餘說, *in loc.*, however, seems to make out a case for 羊棗 being a kind of persimmon. Still, why call it a *date?* 2. Seih's liking for the small dates was peculiar, and therefore the sight of them brought him vividly up to his son, and he could not bear to eat such dates. There are many

姓所同也、名所獨也。

【卅七章】（一節）萬章問曰、孔子在陳曰、盍歸乎來、吾黨之士、狂簡、進取、不忘其初、孔子在陳、何思魯之狂士。（二節）孟子曰、孔子不得中道而與之、必也狂獧乎、狂者進取、獧者有所不爲也、孔子豈不欲中道哉、不可必得、故思其次也。（三節）敢問何如、斯可謂

there is a common liking, while that for sheep-dates was peculiar. We avoid the name, but do not avoid the surname. The surname is common; the name is peculiar."

CHAPTER XXXVII. 1. Wan Chang asked, saying, "Confucius, when he was in Ch'in, said, 'Let me return. The scholars of my school are ambitious but hasty. They are for advancing and seizing their object, but cannot forget their early ways.' Why did Confucius, when he was in Ch'in, think of the ambitious scholars of Loo?"

2. Mencius replied, "Confucius not getting men pursuing the true medium, to whom he might communicate *his instructions*, determined to take the ardent and the cautiously-decided. The ardent would advance to seize their object; the cautiously-decided would keep themselves from certain things. It is not to be thought that Confucius did not wish to get men pursuing the true medium, but being unable to assure himself of finding such, he therefore thought of the next class."

3. "I venture to ask what sort of men they were who could be styled 'The ambitious?'"

rules for 諱名,—'avoiding the name,' of parents, ancestors, emperors, &c.; see the Le-ke, I. Pt. I. v. 15—20; *et al.*

CH. 37. TO CALL TO THE PURSUIT OF THE RIGHT MEDIUM WAS THE OBJECT OF CONFUCIUS AND MENCIUS. VARIOUS CHARACTERS WHO FAIL TO PURSUE THIS, OR ARE OPPOSED TO IT. 1. See Con. Ana. V. xxi. The differences between that text and what we have here will be noted. Perhaps Wan Chang was quoting from memory. 2. See Con. Ana. XIII. xxi. As Mencius quotes that chapter, some think that there should be a 曰 in the text after 孔子.

狂矣。○四節曰、如琴張、曾皙、牧皮者、
孔子之所謂狂矣。○五節何以謂之
狂也。○六節曰、其志嘐嘐然、曰、古之
人、古之人、夷考其行而不掩
焉者也。○七節狂者又不可得、欲得
不屑不潔之士而與之、是獧
也、是又其次也。○八節孔子曰、過我
門而不入我室、我不憾焉者、
其惟鄉原乎、鄉原、德之賊也、
曰、何如斯可謂之鄉原矣。○九節曰、

4. "Such," replied Mencius, "as K'in Chang, Tsang Seih, and Muh P'ei, were those whom Confucius styled 'ambitious?'"

5. "Why were they styled 'ambitious.'"

6. The reply was, "Their aim led them to talk magniloquently, saying, 'The ancients!' 'The ancients!' But their actions, compared with *their words*, did not come up to them."

7. "When he found also that he could not get such as were *thus* ambitious, he wanted to get scholars who would consider anything impure as beneath them. Those were the cautiously-decided,—a class next to the former."

8. *Chang pursued his questioning*, "Confucius said, 'They are only your good careful people of the villages at whom I feel no indignation, when they pass my door without entering my house. Your good careful people of the villages are the thieves of virtue?' What sort of people were they who could be styled 'Your good careful people of the villages?'"

4. K'in Chang is the Laou mentioned Con. Ana. IX. vi. 6. So acc. to Choo He, who quotes an instance from the Taouist philosopher Chwang, of the waywardness of Laou, but Chwang's accounts of Confucius and his disciples are not much to be trusted. The identification of the individual in the text with Laou, however, is no doubt correct, though Chaou K'e makes him to be the Sze of the Analects, referring to XI. xvii. 3, 'Sze is specious,' and adding that he played well on the *k'in*, and was therefore styled K'in. See the 四書摭餘說 *in loc.* Of Muh P'ei nothing is known. 夷,—in the sense of 平, 'even.' 夷考,—'evenly examining.' 掩,—'to cover,'=to make good. 8. The first part of the saying here attributed to Confucius is not found in the Analects. For the second, see XVII. xiii. 9.

何以是嘐嘐也、言不顧行、行不顧言、則曰、古之人、古之人、行何爲踽踽涼涼、生斯世也、爲斯世也、善斯可矣、閹然媚於世也者、是鄉原也。○十節萬章曰、一鄉皆稱原人焉、無所往而不爲原人、孔子以爲德之賊、何哉。○十一曰、非之無舉也、刺之無刺也、同乎流俗、合乎汙世、居之似忠信、行之似廉潔、衆皆悅之、自以爲是、而不可與

9. *Mencius replied*, "They are those who say, 'Why are they so magniloquent? Their words have not respect to their actions, and their actions have not respect to their words, but they say,—*The ancients! The ancients!* Why do they act so peculiarly, and are so cold and distant? Born in this age, we should be of this age, to be good is all that is needed.' Eunuch-like, flattering their generation;—such are your good careful men of the villages."

10. Wan Chang said, "Their whole village styles those men good and careful. In all their conduct they are so. How was it that Confucius considered them the thieves of virtue?"

11. Mencius replied, "If you would blame them, you find nothing to allege. If you would criticize them, you have nothing to criticize. They agree with the current customs. They consent with an impure age. Their principles have a semblance of right-heartedness and truth. Their conduct has a semblance of disinterestedness and purity. All men are pleased with them, and they think themselves right, so that it is impossible to proceed with them to

Before this par. we must understand 孟子曰. The 曰 in the text has for its subject 鄉原, or we may take it in the infinitive, making the whole par. down to 也者 the nominative to the 是 that follows. 善斯可矣,—'to be good is enough,' *i.e.*, to be accounted good by the age in which they live is enough for them. 踽踽,—'the appearance of walking alone,' *i.e.*, acting peculiarly. 11. 流俗

入堯舜之道、故曰、德之賊也。

十二節 孔子曰、惡似而非者、惡莠、恐其亂苗也、惡佞、恐其亂義也、惡利口、恐其亂信也、惡鄭聲、恐其亂樂也、惡紫、恐其亂朱也、惡鄉原、恐其亂德也。

十三節 君子反經而已矣、經正、則庶民興、庶民興、斯無邪慝矣。

【三十八】一節 孟子曰、由堯舜至於湯、五百有餘歲、若禹、皋陶、則見而

the principles of Yaou and Shun. On this account they are called 'The thieves of virtue.'

12. "Confucius said, 'I hate a semblance which is not the reality. I hate the darnel, lest it be confounded with the corn. I hate glib-tonguedness, lest it be confounded with righteousness. I hate sharpness of tongue, lest it be confounded with sincerity. I hate the music of Ch'ing, lest it be confounded with *the true* music. I hate the reddish blue, lest it be confounded with vermilion. I hate your good careful men of the villages, lest they be confounded with the *truly* virtuous.'

13. "The superior man seeks simply to bring back the unchanging standard, and that being rectified, the masses are roused to virtue. When they are so aroused, forthwith perversities and glossed wickedness disappear."

CHAPTER XXXVIII. 1. Mencius said, "From Yaou and Shun down to T'ang were 500 years and more. As to Yu and Kaou-yaou,

is literally our 'current customs,' but 流, at the same time, stigmatizes the customs as bad. 居之=居之於心者; 行之=行之於身者. 12. These are sayings of Confucius which are only found here. Such a string of them is not in the sage's style. 恐其亂苗,—'lest it confound the corn,'=be confounded with it. So in the other phrases. 鄭聲,—see Con. Ana. XV. x. 紫,—see Con. Ana. X. vi. 2. 13. This par. explains the rest of the chap. The 經 or 'unchanging standard,' is the 中道, 'the right medium,' which the sage himself pursues, and to which he seeks to recall others.

CH. 38. ON THE TRANSMISSION OF THE LINE OF DOCTRINE FROM YAOU TO MENCIUS' OWN TIME. Compare II. Pt. II. xiii; III. Pt.

知之、若湯、則聞而知之。○二節 由湯至於文王、五百有餘歲、若伊尹、萊朱、則見而知之、若文王、則聞而知之。○三節 由文王至於孔子、五百有餘歲、若太公望、散宜生、則見而知之、若孔子、則聞而知之。○四節 由孔子而來至於今、百有餘歲、去聖人之世、若此其未遠也、近聖人之居、若此其甚也、然而無有乎爾、則亦無有乎爾。

they saw *those earliest sages*, and *so* knew their doctrines, while T'ang heard their doctrines *as transmitted*, and *so* knew them.

2. "From T'ang to king Wăn were 500 years and more. As to E Yin, and Lae Choo, they saw *T'ang* and knew his doctrines, while king Wăn heard them *as transmitted*, and so knew them.

3. "From king Wăn to Confucius were 500 years and more. As to T'ae-kung Wang and San E-sang, they saw *Wăn*, and so knew his doctrines, while Confucius heard them *as transmitted*, and so knew them.

4. "From Confucius downwards until now, there are *only* 100 years and *somewhat* more. The distance in time from the sage is so far from being remote, and so very near at hand was the sage's residence. In these circumstances, is there no one *to transmit his doctrines?* Yea, is there no one *to do so?*"

II. x.: *et al.* 1. From the commencement of Shun's reign to that of T'ang's were 489 years, while from T'ang to the rise of the Chow dynasty were 644 years. Here, as before, II. Pt. II. xiii, Mencius uses 500 as a round number. In 知之, the 之 refers to the doctrines of the sages. 2. Lae Choo is not exactly identified. Most make him the same with T'ang's minister, Chung-hwuy; see the Shoo-king, IV. ii. 3. T'ae-kung Wang,—see IV. Pt. I. xiii. Of San E-sang more can hardly be said to be known than that he was an able minister of king Wăn. Choo He seems to be wrong, however, in making San, instead of San-e, to be the surname. See the 四書摭餘說, *in loc.* 4. The concluding sentences here wonderfully vex commentators. In the 'Supplemental Commentary' (翼註), are found five different interpretations of them. But all agree that Mencius somehow takes upon himself the duty and responsibility of handing down the doctrines of the sage.

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Chow, a city on the southern border of Ts'e, II. 下. xi.; xii.
Chow, the last emperor of the Yin dynasty, I. 下. viii.: II. 上. i.: III. 下. ix.: IV. 上. i.; ix.; xiii.: V. 上. vi.; 下. i.: VI. 上. vi.: VII. 上. xxii.
Chow-kung, or the duke of Chow, II. 上. i.; 下. ix.: III. 上. i.; iv.; 下. ix.: IV. 下. xx.: V. 上. vi.: VI. 下. viii.
Chow, the prince of Ch'in in Confucius' time, V. 上. viii.
Chow Seaou, a scholar of Wei, III. 下. iii.
Chuen-foo, a hill on the north of Ts'e, I. 下. iv.
Chung-jin, a son of the emperor T'ang, V. 上. vi.
Chung-ne, *Confucius*, I. 上. iv.; vii.: III. 上. iv.: IV. 下. xviii.

Ch'ung Yu, a disciple of Mencius, II. 下. vii.; xiii.
Chuy-keih, a place in Tsin, famous for gems, V. 上. ix.
Chwang, a street in the capital of Ts'e, III. 下. vi.
Chwang Paou, a minister at the court of Ts'e, I. 下. i.
Confucius, II. 上. i.—iv.; III. 上. iv.; 下. i.; iii.; vii.; ix.: IV. 上. ii.; vii.; xiv.: 下. xviii.; xxi.; xxii.; xxix.: V. 上. iv.: vi.: viii.; 下. i.; iv.; vii.: VI. 上. vi.; viii.: 下. iii.; vi.: VII. 上. xxiv.; 下. xvii.: xix.; xxxvii.; xxxviii.

E

E, a famous archer, B.C. 2150, IV. 下. xxiv.: VI. 上. xx.: VII. 上. xli.
E Che, a follower of Mih, III. 上. v.
E Yin, a minister of T'ang, II. 上. ii.; 下 ii.: V. 上. vi.; vii.; 下. i.: VI. 下. vi.: VII. 上. xxxi.; 下. xxxviii.

F

Fan, a city of Ts'e, VII. 上. xxxvi.
Fei-leen, a favourite minister of the tyrant Chow, III. 下. ix.
Foo-hea, a place where Shun dwelt, IV. 下. i.
Foo Yuĕ, the minister of the Emperor Kaou-tsung, VI. 下. xv.
Fung-foo, a scholar of Tsin, famous for seizing tigers, VII. 下. xxiii.

G

Gan, or Ngan, the principal minister of Ts'e, I. 下. iv.: II. 上. i.
Gŏ-ching or Yŏ-ching, the double surname of K'ih, a disciple of Mencius, I. 下. xvi.: IV. 上. xxiv.; xxv.: VI. 下. xiii.: VII. 下. xxv.

H

Hae T'ang, a famous worthy of Tsin, V. 下. iii.
Han, one of the three families which governed the State of Tsin, VII. 上. xi.
Han, the name of a stream, III. 上. iv.
Haou-sang Puh-hae, a man of Ts'e, VII. 下. xxv.
He, a favourite of Chaou Keen, III. 下. i.
Hea dynasty, I. 下. iv.: II. 上. i.: III. 上. iii.: IV. 上. ii.: V. 上. vi.; vii.; 下. iv.
Heaou, the duke of Wei, V. 下. iv.
Heen-k'ew Mung, a disciple of Mencius, V. 上. iv.
Heu Hing, a heresiarch, III. 上. iv.
Heun-yuh, a tribe of barbarians, I. 下. iii.
Hew, a place in the district of T'ang, in the department of Yen-chow, II. 下. xiv.
Ho, the name of a river, *Yellow river*, III. 下. ix.
Hoo Heih, a man, name, I. 上. vii.
Hwa Chow, an officer of Ts'e, slain in battle, VI. 下. vi.
Hwae, the name of a stream, III. 上. iv.; 下. ix.
Hwan, Hwan T'uy, a high officer of Sung, V. 上. viii.
Hwan, the duke of Ts'e, B.C. 683—642., I. 上. vii.; 下. ii.: IV. 下. xxi.: VI. 下. vii.
Hwan-taou, Yaou's minister of instruction, V. 上. iii.
Hwuy, the posthumous epithet of Yung, king of Leang, a State in Tsin, I. 上. i.—v.; VII. 下. i.
Hwuy of Lew-hea, posthumous title of Chen Hwŏ, an officer of Loo, II. 上. ix.: V. 下 i.: VI. 下. vi.: VII. 上. xxxviii.: 下. xv.
Hwuy, the duke of Pe, V. 下. iii.

J

Jin, a small State, VI. 下. i.; v.
Joo, the name of a stream, III. 上. iv.

K and K'

Kă, or Kŏ, a city in Ts'e, II. 下. vi.: III. 下. x.
Kăng, younger brother of the prince of T'ăng, VII. 上. xliii.
K'ang, hon. ep. of Fung, brother of king Woo, V. 下. iv.

Kaou, the philosopher, named Puh-hae, II. 上. ii.: VI. 上. i.—iv.; vi.

Kaou, a disciple of Mencius, II. 下. xii.: VII. 下. xxi.; xxii.

Kaou. a disciple of Tsze-hea, VI. 下. iii.

Kaou-kih, a distinguished minister of the tyrant Chow, II. 上. i.: VI. 下. xv.

Kaou-t'ang, a place in the west of Ts'e, VI. 下. vi.

Kaou-yaou, a minister of Shun, III. 上. iv.: VII. 上. xxxv.; 下. xxxviii.

Ke, a small State in Shan-se, II. 上. i.

Ke, a mountain in Ho-nan, V. 上. vi.

K'e, the viscount of Wei in Shan-se, VI. 上. vi.

K'e, the son of the emperor Yu, V. 上. vi.

K'e, the name of a mountain, and also of the old State of Chow, I. 下. v.; xiv.; xv.: IV. 下. i.

K-e, the name of a stream, VI. 下. vi.

Ke family, the family of Ke K'ang of Loo, IV. 上. xiv.

Ke Hwan, the head of the *Ke family* in the latter days of Confucius. V. 下. iv.

Ke Leang, an officer of Ts'e, slain in battle, VI. 下. vi.

Keang, the Yang-tsze river, III. 上. iv.; 下. ix.

Keang, the lady of, I. 下. v.

Keaou, a brother of the prince of T'saou, VI. 下. ii.

Këĕ, the tyrant, I. 上. ii.; 下 viii.: IV. 上. ix.: V. 上. vi.; vii.: VI. 下. ii.; vi.; ix.; x.

Këŏ-shaou, the name of a piece of music, I. 下. iv.

Keu, the name of an ancient State, I. 下. iii.

Keu-sin, the governor of P'ing-luh, II. 下. iv.

Keuĕ, a place in Tsin, famous for horses, V. 上. ix.

K'ew, the name of Yen Yew, a disciple of Confucius, IV. 上. xiv.

Kih, a small State adjoining to Tsin, V. 上. xi.

K'in Chang, named Laou, a disciple of Confucius, VII. 下. xxxvii.

King, a place punished by the duke He of Loo, III. 上. iv.; 下. ix.

King, the duke of Ts'e, B.C. 546-488., I. 下. iv.: III. 上. i.; 下. i.: IV. 上. vii.: V. 下. vii.

King Ch'ow, an officer of Ts'e, II. 下. ii.

King Ch'un, a man who plumed himself on his versatility, III. 下. ii.

Kŏ, the name of a State in Ho-nan, I. 下. iii.; xi.: III. 下. v.

Kŏ, or Kă, a city in Ts'e, II. 下. vi.: III. 下. x.

Koo-sow, Shun's father, IV. 上. xxviii.: V. 上. ii.; iv.: VI. 上. vi.: VII. 上. xxxv.

Kow-ts'een, the name of a prince in the Lëĕ Kwŏ, I. 下. iii.

Kung, *Keu-sin*, II. 下. iv.

Kung Che-ke, an officer of the State of Yu, V. 上. ix.

Kung-e, prime minister of Loo, VI. 下. vi.

Kung-hang, an officer of Ts'e, IV. 下. xxvii.

Kung-lew, the duke of Lew, an ancestor of the Chow family, I. 下. v.

Kung-ming E, a disciple, first of Tsze-chang, and then of Tsăng Sin, III. 上. i.; 下. iii.; ix.: IV. 下. xxiv.

Kung-ming Kaou, a disciple of Tsăng Sin, V. 上. i.

Kung-shoo, a celebrated mechanist of Loo, named Pan, now the god of carpenters, IV. 上. i.

Kung-sun Ch'ow, a disciple of Mencius. II. 上. i.; ii.; 下. ii.; vi.; xiv.: III. 下. vii.: IV. 上. xviii.: VI. 下. iii.; xiii.: VII. 上. xxxi.; xxxii.; xxxix.; xli.; 下. i.; xxxvi.

Kung-sun Yen, a celebrated scholar of Wei, III. 下. ii.

Kung-too, a disciple of Mencius, II. 下. v.: III. 下. ix.: IV. 下. xxx.: VI. 上. v.; vi.; xv.: VII. 上. xliii.

Kwăn barbarians, I. 下. iii.

K'wăn, the father of the emperor Yu, V. 上. iii.

Kwan Chung, by name E-woo, minister of Hwan, duke of Ts'e, II. 上. i.; 下. ii.: VI. 下. xv.

Kwan-shŭh, the elder brother of the duke of Chow, II. 下. ix.

K'wang, music-master and wise counsellor of Tsin, IV. 上. i.: VI. 上. vii.

K'wang *Chang*, a minister of Ts'e, III. 下. x.: IV. 下. xxx.

K'wei-k'ew, the place where the duke Hwan assembled the princes, VI. 下. vii.

L

Lae Choo, the minister of T'ang, VII. 下. xxxviii.

Lang-yay, a mountain and city in Ts'e, I. 下. iv.

Le, a cruel emperor of the Chow dynasty, VI. 上. vi.

Le Low, a man of Hwang-te's time, of very acute vision, IV, 上. i.

Leang, the state of Wei in Tsin, so called from its capital, I. 上. i.—vi.: VII. 下. i.

Ling, the duke of Wei, V. 下. iv.

Ling-k'ew, a city on the border of Ts'e, II. 下. v.

Loo, the native State of Confucius, I. 下. xii.: xvi.: II. 下. vii.: III. 上. ii.: IV. 下. xxi.: V. 上. viii.; 下. i.; iv.: VI. 下. vi.; viii.; xiii.: VII. 上. xxiv.; xxxvi.; 下. xvii. : xxxvii.

Lung, an ancient worthy, III. 上. iii.: VI. 上 vii.

M

Măng, Măng K'o, Mencius, I. 下. xvi.

Măng Chung, a nephew, or perhaps a son, of Mencius, II. 下. ii.

Măng Hëen, a worthy minister of Loo, V. 下. iii.

Măng Ke, a younger brother of Mang Chung, VI. 上. v.

Măng Pun, a celebrated bravo of Ts'e, II. 上. ii.

Măng She-shay, a man of valour, II. 上. ii.

Me, an unworthy favourite of the duke Ling, V. 上. viii.

Meën K'eu, a man of Ts'e, who taught a slow style of singing, VI. 下. vi.

Mih Teih, a heresiarch, III. 上. v.; 下. ix.: VII. 上. xxvi.

Mih, barbarous tribes of the North, VI. 下. x.

Mih K'e, a person whose words are quoted, VII. 下. xix.

Min Tsze-k'een, a disciple of Confucius, II. 上. ii.

Ming-teaou, the place where Shun died, IV. 下. i.

Mŭh, the residence of the tyrant Këĕ, V. 上. vii.

Mŭh, the posthumous epithet of the duke of Loo, I. 下. xii.: II. 下. xi.: V. 下. vi.; vii.: VI. 下. vi.

Mŭh, the duke of Ts'in, B.C. 659–620, V. 上. ix.: VI. 下. vi.

Mŭh Chung, a friend of Măng Hëen, V. 下. iii.

Mŭh P'ei, an ambitious man, VII. 下. xxxvii.

N

Nan-yang, the name of a place, VI. 下. viii.

New mountain, the, VI. 上. viii.

Ngan, or Gan, the principal minister of Ts'e, I. 下. iv.: II. 上. i.

North Sea, the, V. 下. i.

P

P'ang Kăng, a disciple of Mencius, III, 下. iv.

P'ang Mung, the pupil and murderer of the archer E, IV. 下. xxiv.

Pe, a place in the State of Loo, V. 下. iii.

Pe-kan, an uncle of the tyrant Chow, II. 上. i.: VI. 上. vi.

Peih Chen, a minister of the State of P'ang, III. 上. iii.

Peih-ying, the place where king Wăn died, IV. 下. i.

Pih-e, hon. epithet of a worthy of the Shang dynasty, II. 上. ii.; ix.: III. 下. x.: IV. 上. xiii.: V. 下. i.: VI. 下. vi.: VII. 上. xxii.; 下. xv.

Pih Kwei, styled Tan, an ascetic of Chow, VI. 下. x.; xi.

Pih-kung E, an officer of Wei, V. 下. ii.

Pih-kung Yew, a bravo of Wei, II. 上. ii.

Pih-le He, a chief minister of the duke Mŭh of Ts'in, V. 上. ix.: VI. 下. vi.; xv.

Pin, a settlement founded by Kung-lew, I. 下. xiv.

P'ing, the duke of Loo, I. 下. xvi.

P'ing, the duke of Tsin, B.C. 556–531, V. 下. iii.

P'ing-luh, a city on the southern border of Ts'e, II. 下. iv.: VI. 下. v.

Pŏ, a city in Ho-nan, T'ang's capital, III. 下. v.: V. 上. vi.; vii.

P'wan-shing Kwoh, an officer of Ts'e, VII. 下. xxix.

S

San E-sang, an able minister of King Wăn, VII. 下. xxxviii.

San Meaou, the State of, V. 上. iii.

San-wei, a region in the West, V. 上. iii.

Se, the lady, a celebrated beauty of Confucius' time, IV. 下. xxv.

Sëang, the half brother of Shun, V. 上. ii.; iii.: VI. 上. vi.

Seang, hon. epithet of Hih, king of Lëang, I. 上. vi.

Sëĕ, the name of an ancient principality adjoining T'ang, I. 下. xiv.: II. 下. iv.

Sëĕ, Shun's minister of instruction, III. 上. iv.

Sëĕ Keu-chow, a minister of Sung, III. 下. vi.

Sëĕ Lew, *Tsze-lew*, a disciple of the Confucian school, II. 下. xi.: III. 下. viii.

Seu, a place punished by the duke He of Loo, III. 上. iv.; 下. ix.

Seu Peih, a disciple of Mencius, III. 上. v.: IV. 下. xviii.

Seuen, the king of Ts'e, B.C. 332, I. 上. vii.; 下. i.—xi.: IV. 下. iii.: V. 下. ix.: VII. 上. xxxix.

Shang, the dynasty, III. 下. v.: IV. 上. vii.

She, an officer of Ts'e, II. 下. x.

Shih-k'ew, a place in Sung, VI. 下. iv.

Shin-ming, the second of the Five emperors, III. 上. iv.

Shin Kuh-le, minister of the prince of Loo, VI. 下. viii.

Shin Ts'eang, a son of Tsze-chang, Confucius' disciples, II. 下. xi.

Shin T'ung, a high minister of Ts'e, II. 下. viii.

Shin-yew, a friend of the philosopher Tsăng, IV. 下. xxxi.

Shin-yew Hing, a disciple of Tsăng, IV. 下. xxxi.

Shing Kan, a person whose words are quoted, III. 上. i.

Shun, the emperor, II. 上. ii.; viii.; 下. ii.: III. 上. i., iv.; 下. iv.; ix.: IV. 上. i.; ii.; xxvi.; xxviii.; 下. i.; xix.; xxviii.; xxxii.: V. 上. i.—vii. 下. i.; iii., vi.: VI. 上. vi.: 下. ii.; iii.; viii.; x.; xv.: VII. 上. xvi.; xxv.: xxx.; xxxv.; xlvi.; 下. vi.; xxxiii.; xxxvii.; xxxvii.

Shun-yu K'wăn, a famous sophist of Ts'e, IV. 上. xvii.: VI. 下. vi.

Sin, the native place of E Yin, in Ho-nan, V. 上. vii.

Sin, younger brother of Ch'in Seang, III. 上. iv.

South river, V. 上. v.

Sun-shuh Gaou, prime minister of Ch'wang of Ts'oo, VI. xv.

Sung, the State of, II. 上. ii.; 下. iv.: III. 上. i.; iv.; 下. v.: V. 上. viii.: VII. 上. xxxvi.

Sung K'ang, a travelling scholar, VI. 下. iv.

Sung Kow-ts'een, a travelling scholar, VII. 上. ix.

Sze, the name of a stream, III. 上. iv.

T

Tae, elder brother of Ch'in Chung, III, 下. x.

T'ae an ancestor of the Chow family, the duke *T'an-foo*, who received from Woo the title of king, I. 下. v.: xiv.; xv. 下. viii.

T'ae mountain, on the border between Loo and Ts'e, I. 上. vii.: II. 上. ii.: VII. 上. xxiv.

T'ae-këă, son and successor of T'ang, II. 上. iv.: IV. 上. viii.: V. 上. vi.: VII. 上. xxxi.

T'ae-kung, a great counsellor of Wăn and Woo, IV. 上. xiii.: VII. 上. xxii.; 下. xxxviii.

Tae Puh-shing, a minister of Sung, III. 下. vi.

Tae-ting, eldest son of the emperor T'ang, V. 上. vi.

Tae Ying-che, a great officer of Sung, III. 下. viii.

T'ăh, the name of a stream III. 上. iv.

T'an-foo, *Tae*, the duke of Ts'e, I. 下. v.

Tan Choo, the son of Yaou, V. 上. vi.

T'ang, the founder of the Shang dynasty, I. ii.; 下. iii.; viii.: xi.; II. 上. i.; iii.; 下. ii.: xii.: III. 下. v.: IV. 上. ix.; 下. xx.: V.

上. vi.; vii.: VI. 下. ii.; vi.: VII. 上. xxx.; 下. iv.; xxxiii.; xxxviii.

T'ang, the State of, I, 下. xiii.; xiv.; xv.: II. 下. vi.: III. 上. i.—iv.: VII. 上. xliii.; 下. xxx.

T'ang, a place where grain was stored in Ts'e, VII. 下. xxiii.

T'aou Ying, a disciple of Mencius, VII. 上. xxxv.

Tëen, the son of the king of Ts'e, VII. 上. xxxiii.

Ting, the duke of T'ăng, III. 上. ii.

Ts'ae, the State of, VII 下. xviii.

Tsae Go, a disciple of Confucius, III. 上. ii.

Ts'ang-leang, a stream in Shan-tung, IV. 上. viii.

Tsăng Seih, Tsăng Sin's father, IV. 上. xix.: VII. 下. xxxvi.; xxxvii.

Tsăng Se, the grandson of Tsăng Sin, the disciple of Confucius, and philosopher, II. 上. i.

Tsăng Sin, the philosopher, I. 下. xii.: 上. ii.; 下. ii.: III 上. ii.; iv.; 下. vii.: IV. 上. xix.; xxxi.: VII. 下. xxxvi.

Tsang Ts'ang, a favourite of the duke P'ing of Loo, I. 下. xvi.

Tsăng Yuen, the son of the philosopher Tsăng, IV. 上. xix.

Ts'aou, the principality of, VI. 下. ii.

Tse, the name of a stream, III. 上. iv.

Ts'e, the State of, I. 上. v.; vii.; 下. i.—xi.; xiii.; xiv.: II. 上. i.; ii.; 下. ii.—xiv.: III. 上. i.; 下. i.; v.; vi.; x.: IV. 上. vii.; xxiv.; 下. iii.; xxi.; xxxi.; xxxiii.: V. 上. iv.; viii.; 下. i.; vii.; viii.: VI. 下. v.; vi.; viii.: VII. 上. xxxiv.; xxxvi.; xxxix.; 下. xvii.: xxiii.: xxix.

Tseih, How-tseih, the minister of agriculture of Yaou and Shun, IV. 下. xxix.

Tseih Hwan, a favourite of the prince of Ts'e, V. 上. viii.

Ts'ew, Chess Ts'ew, a famous Chess-player, VI. 上. ix.

Tsin, a river in the State of Ch'ing, IV. 下. ii.

Tsin, the State of. I 上. i. *note*; v.; vii.: III. 下. iii.: IV. 下. xxi : V. 上. ix.; 下. iii.: VII. 下. xxiii.

Ts'in, the State of, I. 上. v.; vii.: II. 下. ii.: V. 上. ix.: VI. 上. iv.; xii.; 下. iv.; vi.

Ts'oo, the State of, I. 上. v.; vii.; 下. vi.; xiii.: II. 下. ii.: III. 上. i.; iv.; 下. v.; vi.: IV. 下. xxi.: VI. 上. iv.; xii.; 下. iv.

Tsow, the native State of Mencius, I. 上. vii.; 下. xii.: II. 下. xii.: III. 上. ii.: VI. 下. i.; ii.; v.

Ts'ung, a place in Ts'e, II. 下. xiv.

Ts'ung, the mountain, V. 上. iii.

Tsze-ch'an, named Kung-sun Keaou, the chief minister of the State of Ch'ing, IV. 下. ii.: V. 上. ii.

Tsze-chang, a disciple of Confucius, II. 上. ii.; iv.

Tsze-che, prime minister of Tsze-k'wae of Yen, II. 下. viii.

Tsze-chŏ Yu, an archer of Ch'ing, IV. 下. xxiv.

Tsze-gaou, *Wang Hwan*, the governor of K'ŏ in Ts'e, IV. 上. xxiv.; xxv.; 下. xxvii.

Tsze-hea, a disciple of Confucius, II. 上. ii.; iv.

Tsze-kung, a disciple of Confucius, II. 上. ii.: III. 上. iv.

Tsze-k'wae, a king of Yen, II. 下. viii.

Tsze-lew, *See Lew*, VI. 下. vi.

Tsze-loo, the designation of Chung Yew, a disciple of Confucius, II. 上. i.; viii.: III. 下. vii.: V. 上. viii.

Tsze-moh, a philosopher of Loo, VII. 上. xxvi.

Tsze-sëang, a disciple of Tsăng, II. 上. ii.

Tsze-shuh E, a person who pushed himself into the service of government, II. 下. x.

Tsze-sze, the grandson of Confucius, II. 下. xi.: IV. 下. xxxi.: V. 下. iii.; vi.; vii.: VI. 下. vi.

Tsze-too, an officer of Ch'ing, B.C. 700, distinguished for his beauty, VI. 上. vii.

Tsze-yew, a disciple of Confucius, II. 上. ii.; iv.

T'ung the place where the emperor T'ang was buried, V. 上. vi.: VII. 上. xxxi.

Tung-kwŏh family, a branch of the family of Hwan, duke of Ts'e, II. 下. ii.

Twan Kan-muh, a scholar of Wei, III. 下. vii.

U

Uh-loo, a disciple of Mencius, VI. 下. i.; v.

W

Wae-ping, a son of the Emperor T'ang, V. 上. vi.

Wăn, the king, I. 上. ii.; vii.; 下. ii.; iii.; v.; x.: II. 上. i.; iii.: III. 上. i.; iii.; 下. v.; ix.: IV. 上. vii.; xiii.; 下. i.; xx.: VI. 上. vi.; 下. ii.: VII. 上. x.; xxii.; 下. xix.; xxii.; xxxviii.

Wăn, the duke of T'ăng, I. 下. xiii.; xiv.: III. 上. i.; iii.; iv.

Wăn, the duke of Tsin, B.C. 635—627, I. 上. vii.: IV. 下. xxi.

Wan Chang, a disciple of Mencius, III. 下. v.: V. 上. i.; ii.; iii.; v.—ix. 下. iii.; iv. vi.; viii. VII. 下. xxxvii.

Wang Hwan, *Tsze-gaou*, the governor of K'ŏ, in Ts'e, II. 下. vi.

Wang Leang, charioteer to Chaou Këen, III. 下. i.

Wang P'aou. a man of Wei, teacher of an abrupt style of singing, VI. 下. vi.

Wang Shun, an officer of the duke of Pe, V. 下. iii.

Wei, the State of, IV. 下. xxiv.: V. 上. viii.; 下. iv.

Wei, one of the three families which governed the state of Tsin, VII. 上. xi.

Wei, a small State in Shan-se, II, 上. i.: VI. 上. vi.

Wei, a river in the state of Ch'ing, IV. 下. ii.

Woo, the State of, I. 下. iii.: IV. 上. vii.; xxxi.

Woo, the founder of the Chow dynasty, I. 下. II. iii.; viii.: x.: II. 上. i.; 下. vii.: III. 下. ix.: IV. 上. ix.; 下. xx. VI. 上. vi.; VII. 上. xxx.; 下. iv.; xxxiii.

Woo Hwŏ, a man noted for his strength, VI. 下. ii.

Woo-ling, a wild place in the department of Tse-nan, III. 下. x.

Woo-shing, a city in Loo. IV. 下. xxxi.

Woo-ting, an emperor of the Shang dynasty, B.C. 1323. II. 上. i.

Y

Yang Choo, a heresiarch of the time of Confucius, III. 下. ix.: VII. 上. xxvi.: 下. xxvi.

Yang Hoo, the principal minister of the Ke family, of Loo, III. 上. iii.: 下. vii.

Yang-shing, a city in Ho-nan, V. 上. vi.

Yaou, the emperor, II. 上. ii.; 下. ii.: III. 上. i. iv.; 下. iv. ix.: IV. 上. i.; ii.; 下. xxxii.; V. 上. iii.—vii.; 下. i.; vi.; VI. 上. vi.; 下. vi; viii.; x.: VII. 上. xxx.; xlvi.; 下. vi.; xxxii.; xxxvii.; xxxviii.

Yellow River, VI. 下. vi.

Yen, the kingdom of, III. 下. ix.

Yen, the State of, I. 下. x.; xi.: II. 下. viii.; ix.

Yen, Yen Hwuy, a disciple of Conf, IV. 下. xxix.

Yen Ch'ow-yew, a worthy officer of Wei, V. 上. viii.

Yen New, a disciple of Confucius, II. 上. ii.

Yen Pan, a son of Yen Hwuy, V. 下. iii.

Yen Yew, the Grand-tutor of the prince of T'ăng, III. 上. ii.

Yeo Yuen, a disciple of Confucius, II. 上. ii.: III. 上. i.

Yew, a cruel emperor of the Chow dynasty, VI. 上. vi.

Yew Chow, the name of a place on the northern border, V. 上. iii.

Yew Jŏ, a disciple of Confucius, II. 上. ii.; iv.

Yih, a minister of Shun, and of Yu, III. 上. iv.: V. 上. vi.

Yih-ya, the cook of the duke Hwan of Ts'e, VI. 上. vii.

Yin, State and dynasty, II. 上. i.; 下. ix. III. 上. iii.: IV. 上. ii.; vii.: V. 下. iv. VII. 下. iv.

Yin-kung T'o, a famous archer, IV. 下. xxiv.

Yin Sze, a man of Ts'e, II. 下. xii.

Ying, the name of a place between Ts'e and Loo, II. 下. vii.

Yŏ-ching, a disciple of Mencius I. 下. xvi.: IV. 上. xxiv.; xxv.: VI. 下. xiii.: VII. 下. xxv.

Yŏ-ching K'ew, a friend of Mang Hëen. V. 下. ii.

Yŏh, a quarter in the capital of Ts'e, III. 下. vi.

Yu, the emperor, II. 上. viii.: III. 上. iv.; ix.: IV. 下. xx.; xxvi.; xxix.: V. 上. vi.: VI. 下. xi.: VII. 下. xxii.; xxxviii.

Yu, a small State adjoining Tsin, V. 上. ix.: VI. 下. vi.

Yu, the mountain, V. 上. iii.

Yu-kung Sze, an archer of Wei, IV. 下. xxiv.

Yuĕ, the State of, IV. 下. xxxi.: VI. 下. iii.

INDEX III.

OF CHINESE CHARACTERS AND PHRASES;

INTENDED ALSO TO HELP TOWARDS THE FORMATION OF A DICTIONARY AND CONCORDANCE FOR THE CLASSICS.

In the references, Books are separated by a colon; Parts of the same Book, and Chapters, by a Semicolon.

THE 1st RADICAL. 一.

一 *yih* yi — (1) One; sometimes =*a*., I. 上. vii. 6, 10, 17; 下. iii. 5; iv. 5: *et alibi, sæpe.* 一民, every single individual of all the people. II. 上. i. 8. 一國, any one State, and a whole State. IV. 上. vi. 1. 一心, all the heart. VII. 下. xxxvii. 10. 一鄉, VII. 下. xxxvii. 19. 一人, once with a reference to the Emperor. I. 下. iii. 7. 九一, a ninth. 什一, a tenth, 二十一, a twentieth. III. 上. iii. 6, 15; 下. v. 4; viii. 1: VI. 下. x. 1, 4. 執一, to hold to one point, be obstinate. VII. 上. xxvi. 3, 4. (2) One and the same, exactly similar. VI. 上. xiv. 4; 下. ix. 3: VII. 上. xx. 2: *et al.* (3) To unite, to be united. I. 上. vi. 2, 3, 4. (4) As an adv. and conj. Once, once for all, as soon as. I. 上. v. 1; 下. iii. 6, 8; xi. 2: III. 下. i. 1; ii. 1: IV. 上. xx. 1: VII. 上. xvi.; xxx. 2: *et al.* (5) 一......一, one another, now...now. II. 下. xiii. 2: III. 下. ix. 2.

丁 *ting* — 太丁. A son of the emperor T'ang. V. 上. vi. 5. 武丁. An emperor of the Yin dynasty. II. 上. i. 8.

七 *ts'eih* ch'i — Seven. I. 上 iii. 4; vii. 24; 下. ii. 1, 2; xi. 1: *et al.* May be used for the seventh. I. 上. vi. 6.

丈 *chang* — (1) Ten cubits. VII. 下. xxxiv. 2. (2) 丈夫, a man. 賤丈夫, II. 下. iii. 4; vi. 6. 大丈夫, III 上. i. 4; 下. ii. 1, 2. 3. =a son. III. 下. iii. 6.

三 *san* — (1) Three. I. 下. xii. 1; xvi. 2: II. 下. i. 2; ii. 6: III. 上. ii. 2, 3: *et al., sæpe.* 三軍, the armies of a great State. I. 下. xv. 1: II. 上. ii. 5: *et al.* 三代, the three dynasties of Hea, Shang, and Chow. III. 上. iii. 10: *et al.* 三王, the founders of the three dynasties. IV. 下. xx. 5. 三聖, the three sages, Yu, Chow-kung, and Confucius. III. 下. ix. 13. 三子, the three worthies, Pih-e, E Yin, and Hwuy of Lew-hea. 三卿, the three highest officers of a State. VI. 下. vi. 1. 三公, the three highest dignitaries at the imperial court. VII. 上. xxviii. 三樂. VII. 上. xx. 三寶. VII. 下. xxviii. May be used for *the third.* VI. 下. vii. 3: *et al.* (2) Adverbially, thrice. II. 下. iv. 1; xii. 1, 4: *et al.* (3) 二三子, my children. I. 下. xv. 1. (4) 三苗. The name of a State. V. 下. iii. 2. 三危. The name of a place. *Ib.*

上 *shang* chang — (1) He, she, it, this, that, which is above, with the corresponding plurals.—spoken of place, time, and rank. *Passim.* 上下, constantly appear as correlates, =superiors and inferiors; high and low; above and below. 上者. 下者. on the high grounds on the low grounds, or they who were above, they who were below. III. 下. ix. 3. 上世, the highest antiquity. III. 上. v. 4. 上刑, the severest punishment. IV. 上. xiv. 3. 上士. V. 下. ii. 3, 6.7,8. 上農.

V. 下. ii. 9. 上位. V. 下. vi. 6. (2) A preposition, following the noun, sometimes with 之 between them, and the noun sometimes preceded by 於, and 乎 upon, above, by. I. 上. vii. 4 : II. 上. vi. 2 : III. 下. x. 1 : VII. 下. xv.; xxx. 1. (3) 上帝, God, the most High God. I. 下. iii. 7 : IV. 上. vii 5; 下. xxv. 2. (4) 上宮. Name of a palace. VII. 下. xxx. 1.

上 *shang* chang. Up. 2d tone. To ascend. I. 下. iv. 7.

下 *hea* hsia. (1) Anciently, up. 2d tone. He, she, it, this, that, which is below, with the corresponding plurals, spoken of place, time, and rank. *Passim*. On 上 下, as correlates, see 上. 其 下, the lowest case. VI. 下. xiv. 4. Without 其. V. 下. ii. 9. 下士. V. 下. ii. 3, 6, 7, 8. (2) A preposition, used like 上, above. (3) 下帶, to go below the girdle. 爲下, to dig to a great depth. IV. 上. i. 6. (4) 天下, the world, =the Empire. I. 上. iii. 5; v. 1; vi. 2, 6 : V. 上. i. 3, 4; iii. 2; iv. 1, 3; v. 1, 2, 5, 6 : *et al., sæpissime*. 普天之下. V. 上. iv. 2. (5). In the name 柳下惠. II. 上. ix. 2, 3 : *et al.*

下 *hea* hsia. A verb, to descend. VII. 下. iii. 3, 4. 下雨, to rain. I. 上. vi. 6. 下車, to descend from a carriage. VII. 下. xliii. 2. So, 下木, III. 上. iv. 15. ? 以下, III. 上. iii. 16; and I. 下. iv. 7.

不 *puh* pu. (1) Not. *Passim*. With other negatives,—莫, 無, 非, 罔, it makes a strong affirmative. (2) 不勝, a name. III. 下. vi. 1. 不害, also a name. VII. 下. xxv. 1.

丑 *ch'ow* ch'ou. (1) The name of one of Mencius' disciples, Kung-sun Ch'ow. II. 上. i. 1; ii. 1 : 下. ii. 2; vi. 2; xiv. 1 : *et al.* (2). The name of an officer of Ts'e, King Ch'ow. II. 下. ii. 4.

丙 *ping*. 外丙, a son of the emperor T'ang, said, acc. to the interpretation of some, to have reigned two years. V. 上. vi. 5.

且 *ts'eay* ch'ieh. (1) And, and moreover. II. 上. i. 11; ii. 19; 下. vii. 4; ix. 2, 4 : *et al., sæpe*. 且夫, *ib.* III. 下. i. 3. (2) And =and if, and even if, carrying the mind on to anticipate a reply, which is often given by 況 or 而況...乎. I. 上. iv. 4 : II. 下. ix. 3 : III. 下. i. 5 : VI. 下. x. 6. With this meaning, we find 且猶. II. 上. i. 7; 下. ii. 10 : VII. 上. viii. 然且. II. 下. xii. 1 : VI, 上. viii. 3, 8. Obs. 方且. III. 上. iv. 16. (3) = will, or let me. III. 上. v. 1, 2.

丕 *p'ei*. Great. III. 下. ix. 6.

世 *she* shih. (1) An age, a generation; ages. May often be translated by—the world. I. 上. vii. 2; 下. xiv. 3 : II. 下. ii. 6 : IV. 上. i. 2; 下. i. 3; xxii. 1 : *et al., sæpe*. 世俗, the manners of the age. I. 下. i. 2 : *et al.* 名世者, famous in their generation. II. 下. xiii. 3; comp. VII. 上. ix. 6. 其世, =their history and character. V. 下. viii. 2. (2) Hereditary; from age to age. I. 下. v. 3; vii. 1; xv. 2 : III. 上. iii. 8; 下. x. 5. 繼世以有天下, to possess the empire by hereditary succession. IV. 上. vi. 4.

丘 *k'ew,* ch'iu. (1) A hillock. 丘垤. II. 上. ii. 28. 丘陵. III. 下. i. 5. 丘民, the peasantry, VII. 下. xiv. 2. (2) The name of Confucius. IV. 下. xxi. 3. (3) 咸丘, a double surname. V. 上. iv. 1, 2. (4) 靈丘, a city of Ts'e. II. 下. v. 1. 右丘, a place in Sung. VI. 下. iv. i, 2. 葵丘, the place of a famous meeting of princes. VI. 下. vii. 3.

竝 Together. III. 上. iv. 3.

THE 2D RADICAL. 丨.

中 *chung*. The middle. (1) Used as a preposition, after the noun, often with 於 or some

other preposition before the noun. 之 also is often between the noun and 中. I. 下. ii. 3; xi. 3: II. 下. x. 6: III. 上. iv. 5; 下. v. 5; ix. 4: *et al., sæpe.* (2) 中心, in the heart's core. II. 上. iii. 2.: III. 上. v. 4. 中國 and 國中, in the middle of the kingdom. II. 下. x. 3: III. 上. iii. 15; iv. 17: IV. 下. xxxiii. 1. 其中, the central one. III. 上. iii. 19. 熱中, to burn at heart. V. 上. i. 5. 中士, an officer of the middle class. V. 下. ii. In the same chapter 中 simply, of the middle quality (3) A mean, average. III. 上. iii. 7. (4) The Mean. IV. 下. xx. 2. To keep the Mean. IV. 下. vii. (5) 中天下而立, to stand in the centre of the empire. VII. 上. xxi 2. Comp. xli. 3; xxvi. 3; 下. xxxvii. 2. (6) 中國. The middle kingdom, III. 上. iv. 7, 12; 下. ix. 3: VI. 下. x. 5.

中 *chung* Up. 3d tone. To hit the mark. II. 上. vii. 5. V. 下. i. 7. 中禮. VII. 下. xxxiii. 2.

THE 3D RADICAL. 丶.

丹 *tan* (1) 丹朱, the name of Yaou's son. V. 上. vi. 2. (2) The name of 白圭. VI. 下. xi. 1.

主 *choo* chu (1). To count—be counted—as the principal thing. II. 下. ii. 4. (2) To preside over. V. 上. v. 6. (3) A host. V. 下. iii. 5.: VII. 下. xxiv. 2. (4) To make one's host, *i.e.*, to lodge with. V. 上. viii. 1, 2. Obs. parr. 3, 4, 其所爲主 and 其所主.

THE 4TH RADICAL. 丿.

乃 *nae* nai (1) To be. I. 上. vii. 8. 9; 下. iv. 6: V. 上. iv. i. (2) An initial particle, of varying power,—seeing this, but, now. &c. I. 下, xv. i: II. 上. ii. 22. IV. 下. xxviii. 7: VI. 上. vi. 5; 下. vi. 6. Obs. 乃...乃, I. 下. iv. 6, where we can hardly translate it.

久 *kew* chiu A long time, for a long time; to be a long time. II. 上. i. 3, 8; ii. 22; 下. xiv. 3: III. 下. ix. 2: V. 上. vi. 2; 下. i. 4. VII. 上. xxx. 2.

之 *che* chih (1) Of, = the sign of the possessive case. But it would often be very harsh to translate it by *of*. I. 上. i. 4; iii. 1, 3, 4: *et al., sæpissime.* The regent follows the 之, and the regimen precedes it. They may be respectively a noun, a phrase, or a larger clause. 之 followed by 於 is very common in Mencius; *e.g.*, VII. 下. xxiv. (2). Him, her, it. them. *Passim.* (3) It is often difficult to determine the antecedent to 之. It has to be gathered from the context; and sometimes 之 merges in the verb; making it an emphatic neuter, or =a passive. *E.G.*, I. 上. iii. 2; v. 3; vi. 6; vii. 4: IV. 下. xiv.; xv.: VII. 上. iii. 1; v.; xiii. 3; xxx. 1. (3). 有之, as in (2), but also impersonally, = there is...... I. 下. iii. 1; viii. i: *et sæpe.* So, the negative 未之有, where the 未 attracts the 之 to itself. The same is to be observed of 莫. (4) We have 作之君, I. 下. iii. 7; 爲之辭, II. 下. ix. 4; 與之處, III. 上. iv. 1; and other similar expressions, where we may suppose two objectives, the 之 being = to, for, &c., him, it, them. Obs. esp. 莫之死, I. 下. xii. 1. and 與之,示之, V. 下. v. (5) 之謂, is called, or is what is called. 此之謂. II. 上 iv. 6. We might reduce this to (1), ... is the saying *of* this. But this cannot be done where 謂 is followed by an adjective or other words. *E.G.*, VII. 下. xxv. 謂之 comes under (2) Compare 名之, IV. 上. ii. 4; 何服之有, IV. 下. iii. 4; 何卿之問. V. 下. ix. 1; and 是之取爾, IV. 下. xviii. 2. (6, 如之何, how I. 下. vi.

1; xiv. 1: *et sæpe.* (7) Obs. 草尙之風, III. 上. ii. 4. (8) In names. 之奇, V. 上. ix. 2; 之師 and 之他, IV. 下. xxiv. 2; 盈之, III. 下. viii. 1; 子之, II. 下. viii. 1; and 夷之, III. 上. v. 1, 2. (9) As a verb. To go, or come, to. V. 上. v. 6; vi. 1; ix. 3: *et al., sæpe.*

乍 *cha* Suddenly. II. 上. vi. 3.

乎 *hoo* hu (1) A particle of interrogation. Found alone; preceded by another interrog., as 焉, 惡, 惡乎, by 不亦, and by 況. I. 上. i. 2; ii. 1: VI. 下. i. 3, 8: III. 上. ii. 2: IV. 下. xxvii. 3: V. 下. v. 3: II. 下. ix. 2: V. 上. vii. 7: *et al., sæpe.* Also in indirect interrogation. II. 下. ii. 3: IV. 下. xxxii. 1. (2) A particle of exclamation. I. 上. vii. 7; 下. v. 4: III. 上. iv. 11: *et al.* Prec. by 哉. VII. 上. xxxvi. 1; foll. by 哉. I. 上. viii. 4; prec. by 何 and foll. by 哉. II. 下. ii. 6. (3) Partly interrogative and partly exclamatory. Alone; preceded by 其, 固, and 必也. I. 下. i. 1, 3; ii. 2; xvi. 1: III. 下. ix. 8: VI. 下. vi. 1: VII. 下. xxxvii. 2, 7, *et al.* Immediately preceded by 矣. II. 上. ii. 18, 19. ? by 也 III. 下. x. 6. (4) A preposition,—after verbs, and adjectives, =in, of, to, from, &c. I. 下. xii. 2; xv. 1: II. 上. i. 3, 10; ii. 28: 下. xi. 3; III. 上. iii. 3, 7: *et al., sæpe.* Obs. 在乎. VI. 上. xix. 1. (5) Than, in comparisons. II. 下. ii. 4; 上. viii. 5. ? IV. 下. xxiv. 1. (6) Observe 有時乎. V. 下. v. 1; 云乎. V. 下. vii. 4; 盍歸乎來. IV. 上. xiii. 1; 有乎爾. VII. 下. xxxviii. 4.

乏 *fa* fa, Needy. 窮乏者. VI. 上. x. 7, 8. 空乏, to impoverish. VI. 下. xv. 2.

乘 *shing* shing To mount upon. III. 上. iii. 2. To take advantage of II. 上. i. 9.

乘 *shing* shĕng Low. 3d tone. (1) A carriage. I. 下. xvi. 1. 萬乘, 千乘, 百乘, 之國, the empire, a great State, the possessions of the chief of a large clan. I. 上. i. 4: *et al.* The classifier of carriages. III. 下. iv. 1: IV. 下. ii. 1: VII. 下. xxxiv. 2. (2) To drive a carriage. III. 下. i. 4. (3). A team of four horses. V. 上. ix. 2. (4) A set of four arrows. IV. 下. xxiv. 2. (5). Name of a Book. IV. 下. xxi. 2. (6) 乘田, name of Confucius' office, when in charge of the public fields. V. 下. v. 4

THE 5TH RADICAL. 乙.

九 *kew* chiu Nine. VII. 上. xxix: VI. 下. ii. 2: *et al.* 九一, a ninth. I. 下. v. 3. But in III. 上. iii. 15, 九—refers to a mode of territorial division.

乞 *k'eih* ch'i To beg IV. 下. xxxiii. 1. 乞人, a beggar. VI. 上. x. 6.

也 *ya* yah (1) A final particle, used both at the end of sentences, and of clauses, or separate members of a sentence. Sometimes we miss it, where it might be; and sometimes it might be dispensed with. I. 上. ii. 2, 3: iii. i, 2, 3, 4: *et passim.* (2) After the adverb 今; after proper names (though rarely in Mencius); and very often after a clause in the first member of a sentence: it =*quoad, now*, or may often be left untranslated. In these cases, it is often, but far from always, followed by other particles. I. 上. iii. 1; vii. 8, 21, 22. IV. 上. xiv 1: *et passim.* (3) As correlate of 者, concluding the explanation of the character or sentiment which precedes 者. The 者, however, is often wanting. I. 下. iv. 2. 9; x. 2; xi. 1,: II. 上. ii. 9: III. 上. iii, 6, 10: *et sæpe.* (4) 者也 is found at the end of sentences, sometimes preceded by 者 and sometimes not. 者, however, may generally be explained independent of the 也. I.

上. i. 5; 下. iii. 2, 5: *et sæpe.* (5) 也者 in the first member of a sentence resumes a word or subject, and the explanation or account of it follows. V. 上. ix. 1. VII. 下. xxxvii. 9: *et al.* We find 也 者 however at the commencement of a chapter, where no discourse is resumed. VII. 下. xvi. obs VI. 上. viii. 2. (6) It is often interrogative, following 何, 惡在, &c. I. 上. iii. 1.; iv. 5: 下. i. 6, 7; iv. 4: *et sæpe.*

乾 *kan* 旱乾, dry, drought. VII. 下. xiv. 4.

亂, *lwan* tuan To confound III. 上. iv. 18: VI. 下. xv. 2.: VI. 下. x. =to be confounded with. VII. 下. xxxvii. 12. Rebellions. III. 下. ix. 11. To be in confusion; a state of confusion. II. 上. ii. 22: III. 下. ix. 2, 5: IV. 下. xxix. 2: V. 下. 1, 1, 2: VII. 2. 下. xii.

THE 6TH RADICAL. 亅.

予 *yu* yü I, me, we, my. I. 上. ii. 4; vii. 9; 下. xvi. 3: II. 上. i. 3, 11, 16. 26; iv. 3: *et al., sæpe.*

事 *eze* shih (1) Affairs; doings, achievements; business. I. 上. vii. 1, 2.: VII. 上. xxxiii. 1, 3; 下. xxviii 1: *et al., sæpe.* 無非事者,...were for special business. I. 下. iv. 5. 必有事焉, there must be the practice of...II. 上. ii. 16. 無事, without doing service. III. 下. iv. 2.: without difficulty. IV. 下. xxvi. 2. 以爲...事, to make—the business. V. 上. iii. 1. 好事者, one who is fond of strange things. V. 上. viii 1.; ix. 1. compare 事 and 功 in III. 下. iv. 2, and VI. 下. vi. 5. (2). To serve—parents, a sovereign, a teacher, a greater State, &c. I. 上. v. 3; vii. 20, 22: *et al., sæpe.* 以大事小, I. 下. iii. 1, 2.

THE 7TH RADICAL. 二.

二 *urh* Two; the second. III. 上. iii. 7; v. 3: *et al.* (2). 二三子, see 三, (3). But 二三策 = two or three passages. VII. 下. iii. 2.

于 *yu* yü A preposition = by, to, in, on, for: *sæpe.* It occurs commonly in quotations from the older classics. Mencius himself prefers 於, though he does also use 于.

云 *yun* yün (1) Says. In a quotation, V. 上. iv. 1. Obs. V. 下. iii. 4. (2) 云爾, closing a sentence, or the member of a sentence. It is difficult to translate, and =*so, just, so. only.* II. 下. ii. 4: III. 下. v. 7: IV. 下. xxiv. 1: VII. 上. xxxix. 2. So 云乎, V. 下. vii. 4.

五 *woo* wu Five. *Sæpe.* =the fifth. IV. 下. xxx. 2. Adverbially, =five times. IV. 下. vi. 2.

井 *tsing* ching (1) A well. II. 上. vi. 3: III. 上. v. 3: V. 上. ii. 3: VII. 上. xxix. 市井之臣, a scholar living unemployed in a city or market-place. (2) A system of dividing the ground on a plan of nine squares. III. 上. iii. 13, 18, 19.

亟 *keih* chi In haste, quickly; to be in haste. I. 上. ii. 3: III. 上. iii. 2.

亟 *k'e* ch'i Up. 3d tone. Frequently. IV. 下. xviii. 1: V. 下. vi. 4, 5; vii. 4: VII. 上. viii. 1.

THE 8TH RADICAL. 亠.

亡 *wang* (1) To expire, die. I. 上. ii. 4: VI. 下. vi. 4. 死亡, I. 上. vii. 21, 22: IV. 上. iii. 4. To be utterly lost; to perish. I. 下. iv. 6, 7, 8: IV. 上. ii. 4; iii. 2; VII. 1; viii. 1; ix. 5; 下. xxi. 1: V. 上. ix. 2: VI. 上. viii. 4; xvi. 3: xviii. 2. 下. xv. 4. =not to be found, gone away. I. 下. vii. 1. (2) To cause to die or perish. VI. 上. viii 2. (3) Not at home. III 下. vii. 1.

亡 *woo* wu — Used for 無, not being, not having. IV. 上. xix. 3; 下. xxviii. 7. Used actively, and = to disown. VII. 上. xxxiv.

交 *keaou* chiao — (1) Intercourse; to have intercourse with. I. 下. iii. 1; V. 下. iv. 3, 4: VI. 上. xv. 2; 下. v. 1: VII. 下. xviii. = mutually. I. 上. i. 4. 交易, to deal with and exchange. III. 上. iv. 5. 交際, intercourse, and its expression by presents. V. 下. iv. 1. To be intermingled, to cross one another. III. 上. iv. 7. 內交於 ...., to seek the favour of.... II. 上. vi. 3. = to treat as. VII. 上. xxxvii. 1. (2) A man's name. VI. 下. ii. 1, 2, 6.

亦 *yih* yi — Also. *Saepe.* It is difficult sometimes to bring out the *also* in another language;—as in I. 上. i. 2, 3; vii. 17. II. 下. x. 6: *et. al.* 不亦...乎, 亦...而已 are common phraseologies. I. 下. ii. 2, 3: II. 下. ix. 3: VI. 下. vi. 2: VII. 上. xxxix. 2. Obs. 抑亦, II. 下. iv. 3: III. 下. x. 3; 亦不, where 亦 = still, III. 下. vi. 1: VII. 下. xix. 3; and 則亦 = yea, VII. 下. xxxviii. 4.

亥 *hae* hai — A surname. V. 下. iii. 4.

享 *heang* hsiang — (1) To present an offering; an offering. VI. 下. v. 4, 5. (2) To accept an offering,—as a sacrifice. V. 上. v. 6.

京 *king* ching — A capital. IV. 上. vii. 5.

亮 *leang* liang — To have faith. VI. 下. xii.

亳 *pŏ* po — The name of T'ang's capital, referred to the present department of Kwei-tih in Ho-nan. III. 下. v. 2: V. 上. vi. 5; vii. 9.

亶 *t'an* — The name of king T'ae, one of the ancestors of king Wăn. I. 下. v. 5.

THE 9TH RADICAL. 人.

人 *jin* jên — (1) A man, men; other men. *Passim.* = humanity, man's nature. VI. 上. i. 2; ii. 3: VII. 下. xvi. 人人, all men, IV. 下. ii. 4: *et al.* (2) It indicates officers and rulers, in distinction from 民, the people. I. 上. ii. 3: II. 上. i. 13: *et al.* So, perhaps, VII. 下. xxviii. 一人, with reference to the emperor. I. 下. iii. 7. (3) Following names of States it = native, natives, people. So 齊人, 魯人, &c., &c. But 殷人 and 周人, III. 上. iii. 6. are difft., meaning the founders of the Yin and Chow dynasties. So 國人, the people of the State, or merely a common man. I. 下. vii. 4, 5: II. 下. viii. 2; x. 3: IV. 上. xi.; 下. iii. 3; xxiv. 2: *et al.* (4) With other characters, it forms concrete substantives, especially nouns expressing office or profession. We have 匠人. and 玉人. I. 下. ix; 矢人 and 函人, II. 上. vii; 廩人, V. 下. vi. 5; 虞人, V. 下. vii. 7; 館人, VII. 下. xxx.; 校人, V. 上. ii. 4. (5) Observe also 罪人; 狄人; 嬖人; 窮人; 鄉人; 族人; 野人, which means both country people, and uncultivated people; 良人, = husband, IV. 下. xxxiii. 1; 侍人; 聖人, II. 上. ii. 17, 20, 22, 25, 28; 下. ix. 3: III. 上. iv. 2, 8, 13; 下. ix. 5, 10, 14: IV. 上. i. 5; ii. 1: V. 上. vii. 7: VI. 上. vii. 3, 8: VII. 上. xxiii. 3; xxiv.; xxxviii.; 下. xv.; xxiv. 2; xxxviii. 4; 寡人, the humble 'I' of the prince of a State. I. 上. iii. 1; iv. 1; v. 1; vii. 4: *et al.*; 夫人, the wife of a prince. III. 下. iii. 3; 大人, III. 上. iv. 6: IV. 上. xx. 1; 下. vi.; xi.; xii.: VII. 上. xix. 4; xxxiii. 3; 下. xxxiv.; 小人, II. 下. xii. 7: III. 上. ii. 4; iv. 6: *et al.*; 庶人, the masses, the people, I 上. i. 4: II. 下. vii. 2: V. 下. ii. 5, 6, 7, 8: *et al*; 門人, disciples, III. 上. iv. 13: VII. 下. xxix.; 人牧, 人君, 人臣, 人子, 人弟, but the characters here are perhaps not in

apposition, but in regimen. (6) 爲人, VII. 下. xxxv.

什 *shih* 什一, a tenth part, a tithe. III. 上. iii. 6, 15: 下. viii. 1.

仁 *jin* jên Benevolence, benevolent, to be benevolent, *Passim.* Mencius does not use the term for 'perfect virtue,' as Confucius does, though it may sometimes have that meaning In VII. 下. xxiv. 2, *love* seems the proper rendering.

仇 *k'ew* ch'ou To show one's-self an enemy to. III. 下. v. 2.

今 *kin* chin Now, the present, modern time: also, in the same way as our logical use of *now*, in discoursing. *Passim.* We find 今也, and 今夫; 今日, 今時, 當今之時, and 當今之世. 今而後, from this time forth. I. 下. xii. 2: *et al.*

介 *keae* chieh (1) Firm purpose. VII. 上. xxviii. (2) Used for 芥, a stalk of the mustard plant, a straw. V. 上. vii. 2.

介 *kĕă* chieh Up 4th tone. 介然, suddenly. VII. 上. xxi

仕 *sze* shih To take—be in—office. II. 上. ii. 22; 下. xiv. 1: III. 下. iii. 1, 5, 6: *et al.* Obs. 當仕, V. 下. vii 9. 仕者, officers. I. 上. vii. 18; 下. v. 3. So 仕 alone. II. 下. viii. 1.

他 *t'a* (1) Other, another. I. 上. vii. 9: V. 上. iii. 2; 下. iv. 3: VII. 下. xvii. 他日, another day, other days. It may mean formerly, next day, and afterwards. I. 下. i. 2; xvi 1: II. 下. iv. 4. x. 3: III. 上. ii. 4; iv. 13; v. 2, 4; 下. x. 5: IV. 上. xiv. 1: VI. 下. vi. 2. 無他, nothing else, for no other reason. I. 上 vii. 12; 下. i. 6, 7: II. 下. ii. 9: VI. 上. xi. 4; 下. iii. 2: VII. 上. xv. 3; xxv. 3; xxxvi. 3. So, 豈有他哉. I. 下. x. 4: VI. 上. xiv. 1. 言他, spoke of something else. I. 下. vi. 3. 之他, went elsewhere. IV. 下. xxviii. 1. (2) Read *t'o*, a name IV. 下 xxiv. 2.

仞 *jin* jên A measure of eight cubits. VII. 下. xxxiv. 2.

代 *tae* tai (1) Alternate, one after another. III. 下. ix. 5. For, instead of. V. 下. ii. 6, 7, 8. (2) 三代, the three dynasties; —Hea, Shang, and Chow. III. 上. ii. 2; iii. 10: IV. 上. iii. 1. (3) A name. 陳代, III. 下. i. 1.

令 *ling* To employ. 使令, to be employed. I. 上. vii. 1, 6.

令 *ling* Low, 3d tone. (1) An order; to order. I. 下. xi. 4: IV. 上. vii. 2. (2) Good. VI. 上. xvii. 3.

以 *e* i (1) To take, to use. But our idiom requires for the most part, that it be translated as a preposition,—*by, at, with, because of, according to,* &c. It precedes the principal verb of the sentence, as in I. 上 ii. 2, 文王以民力爲臺, 'king Wan used the people's strength to make his tower,' or 'made his tower with the people's strength;' or in V. 上. v. 1, 堯以天下與舜, 'Yaou took the empire and gave it to Shun,' or simply, 'Yaou gave the empire to Shun.' It follows the principal verb, and then its prepositional force is more apparent. *E.G.*, I. 上. iv. 2, 殺人以梃, 'to kill a man with a stick.' We might indeed translate, 'to kill a man, using a stick.' Its regimen sometimes precedes it. *E G.*, V. 上. vii. 2, 一介不以與人, 一介不以取諸人. 'one straw he would not have taken and given to men, or taken and received from men,' or simply, 'he would neither have given nor taken a single straw.' This position of the regimen is for the sake of emphasis. Examples, of the first two usages especially, occur very frequently. Julien argues (See the 'Treatise on four Chinese Characters,' appended to his Translation of Mencius) that in many cases it is merely = a sign of the accusative case. And it is difficult sometimes to give any other force to the 以, as in II. 上. i. 5: III. 上. iv. 10: IV. 下. xxviii.: *et al.*; yet a peculiar significancy may be traced in it. Obs. 所以, that by, for, from, which,—a force sometimes sustained by 以 alone: 是以 hence: and 何以, whereby, or

wherefore. 以 is found without any regimen, joined to 告. I. 下. xii. 2: *et al., sæpe.* 有以 and 無以 are abbreviations for 有所以, 無所以. I. 上. v. 2, 3: *et al.* In a sentence which has no accessory, 以 = to use, to act, according to, &c. *E.G.* V. 下. i. 3. 以爲, and often with a regimen of 以 intervening, frequently means to take to be, to consider, to be considered. But by no means always. Sometimes also the 以 is omitted. (2) It often = the conjunction because. II. 上. ii. 15: *et al.* (3) To, so as to;—often forming with a verb following our infinitive. Sometimes the 以 = 'wherewith to,' 'and thereby.' I. 上. i. 2; vii. 12, 15, 16, 21, 22: *et al., sæpe.* To this belong 以來, 以下, and 以至. (4) It is often used after 可, forming our potential mood, and = the *to*, which is suppressed after our auxiliaries. *Passim.* (5) Used as = 已 'to stop., I. 上. vii. 2. (6) Observe 明以教我, I. 上. vii. 19; 樂以天下, I. 下. iv. 3; 以美然, II. 下. vii. 1· 以寸, IV. 下. vii.; and some other sporadic cases.

仲 *chung* — The second of brothers. It is used in designations. V. 上. vi. 5.—I. 上. iv. 6; vii. 2: *et al.* It follows the surname, or what is equivalent to it, without any other character, and then may be taken as = the name. II. 下. ii. 3.—II. 上. i. 8.—II. 上. i. 1, 2, 3, 4, 5; 下. ii. 8, 10.—V. 下. iii 2.—III. 下. x. 1, 2, 3, 5, 6; VII. 上. xxxiv.

仰 *yang* — To look up to. II. 上. v. 6; 下. ix. 4: IV. 下. xxv. 仰望. IV. 下. xxxiii. Used adverbially with the correlate 俯. = above, below. I. 上. vii. 20, 21: VII. 上. xx. 3.

任 *jin* jên — (1) A charge, office. VI. 下. xxxiii. 1. = business, purpose. I. 下. ix. 1. A burden. VI. 下. ii. 3. (2) As a verb. To charge, to burden. V. 上. vii. 6; 下. i. 3. Obs. IV. 上. xiv 3, and 聖之任者, V. 下. i. 5.

任 *jin* jên — Low. 1st tone. (1) A burden, = baggage. III. 下. iv. 13. (2) The name of a small State. VI. 下. i. 1; v. 季任. the younger brother of the chief of Jin. VI. 下. v. 1.

伊 *e* i — A surname. 伊尹. the minister of T'ang. II. 上. ii. 22, 23; 下. ii. 8, 10: *et al.* 伊訓, the name of a Book in the Shoo-king. V. 上. vii. 9.

伋 *k'eih* chí — The name of Confucius' grandson. IV. 下. xxxi. 2: V. 下. vi. 4.

伍 *woo* wu — Five men in rank or file. = ranks. II. 下. iv. 1, 2.

伏 *fuh* fu — To be lying down. I. 上. ii. 3.

伐 *fă* fa — (1) To smite, to attack; = to punish. I. 下. viii. 1; x. 1, 4; xi. 1: II. 下. viii. 1, 2: III. 下. v. 1, 6; ix. 6: IV. 上. viii. 4: V. 上. vii. 6; ix. 2: VII. 上. ii. 2; iii. 3; iv. 4. 討而不伐 VI. 下. vii. 2. (2) To hew down, to lop,—applied to trees, and to the mind. VI. 上. viii. 1, 2.

休 *hew* hsiu — (1) Happiness; to be happy. I. 下. iv. 5: III. 下. v. 5. (2) The name of a place. II. 下. xiv. 1.

伯 *pih* po — (1) The eldest of brothers. 伯兄, VI. 下. v. 3. (2) A title of nobility. V. 下. ii. 3. 4. So, 葛伯, I. 下. iii. 1; xi. 2: III. 下. v. 2; and 西伯, IV. 上. xiii. 1: VII. 上. xxii. 1, 3. (3) In the designation 伯夷 II. 上. ii. 22, 23; ix. 1, 3: *et al, sæpe.* (4) Must be used for 佰, a hundred. III. 上. iv. 18.

似 *sze* szû shih — As; to be like to. I. 上. vi. 2: II. 上. ii. 6: VII. 上. xxvi. 3; xli. 1; 下. xxxvii. 11. 相似, like one another, similar. II. 下. ii. 5: VI. 上. vii. 3, 4, 5, 6. To be like what is right. II. 下. v. 1. 似者, a semblance. VII. 下. xxxvii. 12.

位 *wei* (1) Position, status, *i.e.*, of dignity. I. 上. vii. 19: V. 上. v. 6: IV. 上. i. 7; xii. 1: *et al.*, *sæpe*. 在位 is frequent. 正位, the correct place, *i.e.*, propriety. III. 下. ii. 3. 天位, all dignities. V. 下. iii. 4. 易位 = to dethrone. V. 下. ix. 1. (2) Position, place. III. 上. ii. 4: IV. 下. xxvii. 1, 2.

佑 *yew* yu To assist. III. 下. ix. 6.

何 *ho* (1) What, why, what kind of. I. 上. i. 1. 6: *et al.*, *sæpe*. 何也, 何與, 何哉, at the end of sentences, generally = why is this? how is it? I. 上. iii. 1, 10: 下. xvi. 1. But sometimes 何也 simply = was what? VI. 上. vii. 8; 下. vi. 2: *et al.* In VI. 上. ix. 2. 何哉 = is of what avail? Other characters sometimes come between 何 and the particles, and with the same difference of usage. 何以, whereby, what to. I. 上. i. 4: *et al.*, *sæpe*. 何由, what from, how. I. 上. vii. 4. 何爲, what do, why. I. 下. v. 4: VII. 下. xxxvi. 2. But observe 何爲也哉, V. 下. vii. 3. 何之, where are you going? VI. 下. iv. 2. (2) 如何, generally with 之 between, = what, what is to be done. Difficulty, surprise, or indignation is generally implied, but not always. The phrase 如之何則可, = how is the exigency to be met, is very common. I. 上. iv. 6; v. 1; 下. vi. 1, 2, 3: V. 下. ii. 1: *et al.*, *sæpe*. Other words are found also between 如 and 何, and then the phrase = what has ... to do with—? I. 下. xiv. 3: *et al.* (3) 何如, what sort of, of what nature, in what manner. At the end of a sentence, 何如 = what do you think of? What shall be said? I. 上. iii. 2; vii.; 3; vi. 1: VII. 下. xxxvii. 3, 8: *et al.*, *sæpe*. (4) 何有, what difficulty is there. I. 下. v 5; VI. 下, i. 4: *et al.*

余 *yu* yü Me. III. 下. ix. 3.

佚 *yih* yi (1) Ease, enjoyment. VIII. 下. xii.; xxiv. (2) To be without office, in obscurity. 遺佚, II. 上. ix. 2: V. 下. i. 3.

作 *tsŏh* tso (1) To rise up, arise. II. 上. i, 8, 11: III. 下. ix. 1, 5, 7, 9, 10: *et al.* To be aroused, to rise, to act. VI. 下. xv. 3. 我疾作, I have become ill. IV. 下. xxiv. 2. (2) To make, to form; to cause to be. I. 上. iv. 6; 下. iii. 7; iv. 6, 9,: II. 上. iv. 6: IV. 上. viii. 5. To be made. IV. 下. xxi. 1.

佞 *ning* Glib-tonguedness. VII. 下. xxxvii. 12.

使 *sze* chih (1) To cause, to make to; to make to be. I. 上. iii. 3; iv. 6; v. 3, 4; vii. 18, 21: *et al.*, *sæpe*. Obs. 行或使之, I. 下. xvi. 3. = to send, (once, we have the addition of 來.) II. 下. 1, 3; vi. 1: *et al.*, *sæpe*. (2) To employ, to command; no other verb following. II. 上. ii. 22; v. 1. *et al.* (3) 如使=if, supposing that. II. 下. x. 5: V. 下. vi. 5: VI. 上. vii. 5; x. 5. Without the 如. VI. 上. ix. 3. ? VI. 下. x. iv. 4.

使 *sze* Up. 3d tone. To be commissioned. ? I. 上. vii. 16. 使者, a messenger. V. 下. vi. 4.

來 *lae* lai (1) To come. I. 上. i. 2; ii. 3: *et al.* *sæpe*. 以來 and 而來, downwards. II. 上. ii. 23, 27, 28; v. 6; 下. xiii. 4: VII. 下. xxxvi. 4. Obs. 盍歸乎來, IV. 上. xiii. 1.: *et al.* (2) The coming, next. III. 下. viii. 1, 2, 3.

來 *lae* lai Low. 3d tone. To lead on. III. 上. iv. 8.

侈 *ch'e* ch'ih Extravagant; wild license. I. 上. vii. 20.

侍 *she* shih To be by, in attendance on. II. 下. x. 2. 侍人, an attendant, with a bad meaning. V. 上. viii. 1, 2, 3 侍妾,

attendant girls, concubines. VII. 下. iv. 6.

供 *kung* — To supply, to furnish. I. 上. vii. 16: III. 下. iii. 3; v. 2: V. 下. iv. 6.

侮 *woo* wu — To despise, insult. II. 上. iv. 3: IV. 上. viii. 4; xvi.

侯 *how* hou — (1) A title of nobility. V. 下. ii. 3, 4. A prince,—following the name of the State. I. 下. xvi. 3;—V. 上. viii. 3. 諸侯, the princes of the empire. *Saepe.* It often =one of the princes, a prince. II. 上. ii. 4: III. 上. ii: *et al.* Obs. I. 下. iv. 6. (2) An introductory particle, *i. q.* 惟, IV. 上. vii. 5.

侵 *ts'in* ch'in — To make incursions on; to attack stealthily. II. 下. xiv. 2; xv. 1: III. 下. v. 6: IV. 下. xxiv. 2.

便 *p'een* p'ien — 便嬖, attendants and favourites, I. 上. vii. 16.

係 *he* hsi — To bind. 係累, I. 下. xi. 3.

俊 *tseun* tsun — A man of distinction. 俊傑, II. 上. v. 1. VI. 下. viii. 2.

俑 *yung* — Wooden images of the dead. I. 上. iv. 6.

俗 *suh* su — Manners, practices, customs. II. 上. i. 8: VI. 下. vi. 6; ix. 3. 流俗 current customs (with a bad meaning). VII. 下. xxxvii. 11. 世俗, the manners of the age. I. 下. i. 2: IV. 下. xxx. 2.

保 *paou* pao — (1) To protect and love. I. 上. vii. 3, 4, 10, 12; 下. iii. 2, 3: II. 上. vi. 7: III. 上. v. 3. (2) To preserve. IV. 上. iii. 3.

俟 *sze* szû — To wait for. II. 下. ii. 5: V. 下. vii. 9: VII. 上. i. 3; 下. xxxiii. 3.

信 *sin* hsin — (1) Truthfulness, fidelity. I. 上. v. 3: III. 上. iv. 8: VI. 上. xvi. 1: VII. 上. xxxii; 下. xxvii. 11, 12. True, real. V. 上. ix. 1: VII. 下. xxv. 1, 2, 4; xxxiii. 2. (2) To believe; have confidence in (it may be to obey or follow, as principles; or to employ, as officers). I. 下 xi. 2: IV. 上. i. 8: V. 上. ii. 4; VII. 上. xxxiv.; 下. iii. 1; xii. 1. To be believed; to obtain the confidence of. IV. 上. xii. 1; 下. xi. (3) As an adverb, really, truly. II. 上. v. 6; III. 上. v. 3: V. 上. ii. 1; vi. 2: VI. 上. ii. 3.

信 *shin* shên — Up. 1st tone. To stretch out straight, to straighten. VI. 上. xii. 1.

修 — See 脩

俯 *foo* fu — To stoop, used adverbially, with the correlate 仰, = below. I. 上. vii. 21, 22: VII. 上. xx. 3.

俱 *keu* chü — Together; = both. VI. 上. ix. 3: VII. 上. xx. 2.

倉 *ts'ang* — A granary; a storehouse for grain generally. Commonly found along with 廩, a granary for rice. I. 下. xii. 2: III. 上. iv. 3: V. 上. i. 3; ii. 3; 下. vi. 6. Used as a verb. I. 下. v. 4. (2) A name 臧倉, I. 下. xvi. 1, 3.

倍 *pei* — (1) To rebel against, revolt from. III. 上. iv. 12, 14. (2) Double, as much again as. I. 下. xi. 3: III. 上. iv. 18: IV. 上. xiv. 1: V. 下. ii. 6, 7, 8: VI. 下. vi. 7. In this second sense, the char. is aspirated, and low. 2d tone, in the Canton dialect.

倒 *taou* tao — Inverted, upside down. II. 上. i. 13.

倦 *keuen* chüan — To be tired, weary. II. 上. ii. 19: VI. 上. xvi. 1.

倪 *e* yi — Children and youths. I. 下. xi. 4.

倫 *lun* — Always used with reference to 人倫, the relationships of human society. II. 下. ii. 4: III. 上. iii. 10; iv. 8: IV. 上. ii. 1; 下. xix. 2: V. 上. ii. 1: VI. 下. x. 5.

偃 *yen* — To bend. III. 上. ii. 4.

假 *kea* chia — (1) To feign, pretend to. II. 上. iii. 1: VII. 上. xxx. 1. (2) To borrow. V. 上. ix. 2: VI. 下. ii. 6: VII. 上. xxx. 1.

偕 *keae* chieh — Together with. I. 上. ii. 3, 4. As a verb. II. 上. ix. 2.

偪 *peih* pi — To press upon. III. 上. iv. 7.

側 *tsih* tsê — Side, the side. II. 上. ix. 2; 下. ix. 3: V. 下. i. 3.

傑 *këë* chieh — A heroic character. 俊傑, II. 上. v. 1: VI. 下. vii. 2. 豪傑, III. 上. iv. 12: VII. 上. x. 1.

傅 *foo* fu — (1) A tutor (an official title). VII. 上. xxxix. 3. To act as tutor, to teach. III. 下. vi. 1. (2) 傅說, an ancient statesman. VI. 下. xv. 1.

備 *pei* — All-complete; to be prepared, ready. III. 上. iv. 6; 下. iii. 3: V. 上. i. 3; 下. vi. 6: VII. 上. iv. 1; xxxiii. 3.

傳 *ch'uen* ch'uan — (1) To transmit, hand down (used both actively and passively). I. 上. vii. 2: IV. 下. xxviii. 7: V. 上. vi. 1; ix. 3. (2) To communicate, deliver, as an order, a pledge. II. 上. i. 12: V. 下. vii. 1.

傳 *chuen* chuan — Low. 3d tone. Records, a Record. I. 下. ii. 1; viii. 1: III. 下. iii. 1. Obs. 以傳食於諸侯, III. 下. iv. 1.

傷 *shang* — To hurt, wound. II. 上. vii. 1: IV. 下. xxxi. 1. Wounded. IV. 下. xx. 3. = to be contrary to. IV. 下. xxiii. 無傷, there is no harm, it does not matter. I. 上. vii. 8: VII. 下. xix. 2. So, 何傷哉. III. 下. 4.

僕 *puh* p'o — (1) A charioteer, driver. IV. 下. xxiv. 2. (2) 僕僕爾, an adverb, in a troubled manner. V. 下. vi. 5.

僞 *wei* — Deceit; deceitfully. III. 上. iv. 17, 18: V. 上. ii. 4.

儀 *e* i — (1) Ceremonies, demonstrations of respect. VI. 下. v. 4. (2) A name. 張儀, III. 下. ii. 1.—公明儀, III. 上. i. 4; 下. iii. 1; ix. 9: IV. 下. xxiv. 1. (3) 公儀, a double surname, VI. 下. vi. 3.

億 *yih* yi — A hundred thousand. IV. 上. vii. 5.

儉 *keen* chien — Economical. III. 上. iii. 4: IV. 上. xvi. Niggardly to. II. 下. vii. 5. To be limited to, only to amount to. VI. 下. viii. 6.

儛 *woo* wu — 朝儛, the name of a place. I. 下. iv. 4.

儒 *yu* yü — 儒 and 儒者, the learned, the followers of Confucius, the orthodox. III. 上. v. 3: VII. 下. xxvi. 1.

優 *yew* yu — More than sufficient. VI. 下. xiii. 6.

儲 *ch'oo* ch'u — The surname of a minister of Ts'e. IV. 下. xxxii.: VI. 下. v. 1, 2, 3, 6.

THE 10TH RADICAL. 儿.

元 *yuen* yüan — (1) Used for the head. III. 下. i. 2: V. 下. vii. 5. 元士 head officers, a name appropriate to scholars of the first class in the imperial domains, V. 下. ii. 5. (2) A name. 曾元, IV. 上. xix. 3.

允 *yun* jun — To believe, accord with. V. 上. iv. 4.

兄 *heung* hsiung — An elder brother. II. 下. ix 3: III. 上. v. 3: *et al., sæpe.* 伯兄, the eldest brother. VI. 上. v. 3. 父兄, fathers and elder brothers; elder relatives. I. 上. v. 3; 下. xi. 3: *et al., sæpe.* 兄弟, brothers. I. 上. vii 12; 下. i. 6: *et al., sæpe.* Embracing cousins. V. 下. iii. 1. = Sisters. V. 上. viii. 2.

充 *ch'ung* — (1) To fill; to fill up, develope, carry out. II. 上. vi. 7: III. 下. x. 3, 6: V. 下. iv. 5: VI. 下. ix. 1: VII. 下. xxv. 5, 6; xxxi. 2, 3. 充塞, to stop up. III. 下. ix. 9. Full. I. 下. xii. 2. The filling up. II. 上. ii. 9. (2) A surname. II. 下. viii. 1; xiii. 1.

兆 *chaou* chao — A prognostic, = a trial. V 下. iv. 6.

先 *sëen* hsien — (1) First (adv. and adj.); before (prep.); former. V. 上. ix. 3; 下. iv. 6; VI. 上. v. 3; vii. 5, 8; xv. 2; 下. xv. 2: VII. 上. xlvi. 1: II. 上. ii. 3. 先君, former princes. III. 上. ii. 3. 先王, the former (ancient) sovereigns. I. 下.

i. 2; iv. 4, 8: *et al.* 先生, our master, you, master. IV. 上. xxiv. 2; 下. xxxi. 1: VI. 下. iv. 2, 4, 5, 6. 先子, my grandfather. II. 上. i. 3. 先知, first knowing; 先覺, first apprehending. V. 上. vii. 5; 下. i. 2. 先聖, the former sages. III. 下. ix. 4. (2) To make first or chief. I. 上. i. 4: *et al.* 後 generally appears as correlate. To take the initiative. I. 下. xvi. 1: III. 下. vii. 3; IV. 下. iii. 3. (3) 先之, to set the example. III. 上. ii. 4. 之先 = to excel him. III. 上. iv. 12. Perhaps these examples, and those also under (2) should be read 先, up. 3d tone.

先 *seen* hsien Up. 3d tone. To precede. VI. 下. ii. 4.

光 *kwang* kuang Light. VII. 上. xxiv. 2. = glory, glorious. III. 下. v. 6: VII. 下. xxv. 6. Obs. 用光, I. 下. v. 4.

克 *k'ih* k'o (1) To conquer. VI. 下. ix. 2. 掊克 = grasping able ministers. VI. 下. vii. 2. (2) The name of 樂正子. I. 下. xvi. 3: IV. 下. xxiv. 3.

免 *meen* mien To escape from, avoid. Followed by 於. I. 上. iv. 5; vii. 21, 22. Used absolutely, or actively. I. 下. xv. 1: IV. 下. xxviii. 7: VI. 下. xiv. 4.

兎 *t'oo* t'u A rabbit, a hare. 兎者, hare-catchers. I. 下. ii. 2.

兜 *tow* tou 驩兜, a minister of Shun, banished by him. V. 上. iii. 2.

THE 11TH RADICAL. 入.

入 *juh* ju To enter. I. 上. iii. 3; 下. ii. 3; xvi. 2: *et al., sæpe.* Used metaphorically, 入道, to go in and on to principles. VII. 下. xxxvii. 11. Used in correlation with 出, = at home, at court, and abroad. I. 上. v. 3: III. 下. iv. 3: VI. 下. xv. 4. But in III. 上. iii. 18, 出入 = going out and coming in; and in VI. 上. viii. 4, they are spoken of the mind.

內 *nuy* nei (1) Within. A preposition, following the noun. I. 上. iii. 1; vii. 17. When the noun has an adjective joined to it, a 之 precedes 內. I. 下. ii. 3; vi. 3: III. 下. v. 3, 7: *et al.* (2) With 外, as correlate. The seclusion of the house, the harem. I. 下. v. 5. The family, generally. II. 下. ii. 4. Internal, what is internal, within. VI. 上. iv. 1, 2, 4; v. 1, 2, 3, 5; 下. vi. 5.

內 *nă* na Used for 納. (1) To receive. III. 下. vii. 2. = to push. V. 上. vii. 6; 下. i. 2. (2) 內交, to form a friendship with, gain the favour of. II. 上. vi. 3.

全 *ts'euen* ch'üan To be complete, perfect. IV. 上. xxi.

兩 *lëang* liang Two. VII. 下. xxii. 3.

兩 *lëang* liang Low. 3d tone. A numeral for carriages. VII. 下. iv. 4.

THE 12TH RADICAL. 八.

八 *pă* pa Eight. I. 上. vii. 17, 24: *et al., sæpe.* The eighth. I. 上. vi. 6: IV. 下. xviii. 3.

公 *kung* (1) Public. III. 上. iii. 9, 19. 公養之仕, to take office sustained by the State. V. 上. iv. 7. (2) A title of nobility, translated by *duke.* V. 上. ii. 2, 4; iii. 4; vi. 6: *et al.* 三公, the three highest officers at the imperial court. VII. 上. xxviii.—It often follows the names of States, and honorary titles of the dukes. 周公, II. 上. i. 7: *et al., sæpe.*—齊景公, I. 下. iv. 4, 9: *et al.*—桓公, II. 下. ii. 8, 10: *et al.*—晉平公, V. 下. iii. 4.—秦穆公, V. 上. ix. 1, 3: *et al.*—魯繆公, II. 下. xi. 3: *et al.*—魯平公, II. 下. xvi. 1.—滕定公, III. 上. ii. 1.—滕文公, I. 下. xiii. 1: *et al.*—穆公, I. 下. xii. 1.—衞靈公,

V. 下. iv. 7.—衞孝公, V. 下. iv. 7.—費惠公, V. 下. iii. 3.—虞公, V. 上. ix. 3. (3) Used in double surnames. 公明, V. 上. i. 2.—III. 上. i. 4: *et al.* 公孫, II. 上. i. 1: *et al.*—III. 下. ii. 1. 公都, II. 下. v. 4: III. 下. ix. 1: *et al.* 公儀, VI. 下. vi. 3. 公輸, IV. 上. i. 1. 公行, IV. 下. xxvii. 1. Compare 庾公, and 尹公, IV. 下. xxiv. 2. (4) 公劉, and 古公亶父, ancestors of the Chow family. I. 下. v. 4, 5. 太公 and 太公望, a minister of the kings Wăn and Woo. IV. vi. xiii. 1: VI. 下. viii. 6: VII. 上. xxii. 1; 下. xxxviii. 3.

六 *luh* liu — Six. II. 上. i. 8. 六律, the pitch-pipes, IV. 上. i. 1, 6. 六等, the six degrees of dignity. V. 下. ii. 3. 六師, the imperial forces. VI. 下. vii. 2.

兮 *he* hsi — A particle, much used in poetry. IV. 上. viii. 2: VII. 上. xxxii. 1.

共 *kung* — To have in common. III. 上. ii. 2; iii. 10. To share. V. 下. iii. 4.

共 *kung* — Up. 1st tone. 共工, a name of office;—the superintendent of Works. V. 上. i. 2.

兵 *ping* — Sharp weapons of war. I. 上. iii. 2, 5; v. 3; vii. 14; 下. xi. 3: II. 下. i. 3, 4; iii. 4: IV. 上. i. 9: VI. 下. iv. 3.

其 *k'e* ch'i — The third personal pronoun; the possessive pronoun of the third person; the, that. Both singular and plural. *Passim.*

具 *keu* chü — Completely provided with. II. 上. ii. 20.

典 *t'ëen* tien — (1) A rule, a statute. 典刑, V. 上. vi. 5. 典籍, VI. 下. viii. 5. (2) A canon. 堯典, name of a Book of the Shoo-king. V. 上. iv. 1.

兼 *k'ëen* ch'ien — To unite, comprehend, embrace together; together. II. 上. ii. 18: IV. 下. xxiv.: VI. 上. x. 1; xiv. 1: VII. 上. ix. 6. Obs. III. 下. ix. 11. 兼金 'fine silver.' II. 下. iii. 1. 兼愛, Mih's principle of loving all equally. III. 下. ix. 9: VII. 上. xxvi. 2.

THE 13TH RADICAL. 冂.

冉 *yen* — A surname. 冉牛, a disciple of Confucius. II. 上. ii. 18, 20.

再 *tsae* tsai — Twice, again. V. 下. vi. 4, 5: VI. 下. vii. 2, 3.

冕 *mëen* mien — A cap of full dress or ceremony. VI. 下. vi. 6.

THE 14TH RADICAL. 冖.

冠 *kwan* kuan — A cap, a bonnet. II. 上. ix. 1: IV. 下. xxix. 6. 7: V. 下. i. 1. To wear a cap. III. 上. iv. 4.

冠 *kwan* kuan — Up. 3d tone. To cap; the ceremony of capping. III. 下. ii. 2.

冢 *ch'ung* — 冢宰, a prime minister. III. 上. ii. 4.

THE 15TH RADICAL. 冫.

冬 *tung* — Winter. VI. 上. v. 5.

况 *hwang* h'uang — More properly 況. How much more,—in the concluding member of a sentence. IV. 上. xiv. 2. It is generally followed by 乎 at the end of the clause. V. 上. vii. 7: VII. 上. xxxvi. 2. 况 is sometimes immediately preceded by 而, and in the previous clause we have the particles 且猶, 猶, 然且, and 且. II. 下. ii. 10; ix. 2. V. 下. iv. 5; vii. 3, 4. (與 for 乎), 8 (况乎...乎): VI. 下. viii. 8; x. 6: VII 下. xv.

冶 *yay* yeh — To melt, fuse. = a founder. III. 上. iv. 5.

凍 *tung* — To freeze. = to suffer from cold. I. 上. v. 4; 下. vi. 1: VII. 上. xxii. 3.

THE 16TH RADICAL. 几.

几 *ke* chi — A stool. II. 下. xi. 2.

凡 *fan* All,—preceding the noun or clause to which it belongs. II. 上. vi. 7: V. 下. ii. 2, 3; iv. 4: VI. 上. vii. 3; x. 3; 下. vii. 3: VII. 上. x.

凰 *hwang* huang The female of the phœnix. 鳳凰, the phœnix. II. 上. ii. 28.

凱 *k'ae* k'ai 凱風, the name of an ode. VI. 下. viii. 3, 4.

THE 17TH RADICAL. 凵.

凶 *heung* hsiung Bad, calamitous. Spoken of seasons, and joined to 年 or 歲. I. 上. vii. 21, 22; 下. xii. 2: II. 下. iv. 2: III. 上. iii. 7: V. 上. vii. 1: VII. 下. x. Without 年 or 歲. I. 上. iii. 1.

出 *ch'uh* ch'u (1) To go, or come, out. I. 上. vi. 2; 下. iv. 9; xvi. 1: *et al., sæpe.* 出乎, and 出於, to come out from. I. 下. xii. 2: II. 上. ii. 28; but 出於 = to travel on. I. 上. vii. 18: *et al.* (2) To send out, to issue. I. 下. xi. 4: IV. 上. xxiv. 2. = to put away, to divorce. IV. 下. xxxv. (3) To quit, leave. II. 下. xii. 1, 4. 5: *et al.* (4) As correlate with 入, abroad, in opp. to at home, I. 上. v. 3: III. 下. iv. 3; in opp. to at court. VI. 下. xv. 4. See 入.

函 *han* A cuirass, defensive armour. II. 上. vii. 1.

THE 18TH RADICAL. 刀.

刃 *jin* jên A sharp weapon. I. 上. iii. 2; iv. 2, 3.

分 *fun* fên (1) To divide. III. 上. iii. 13. = to divide, impart, to. III. 上. iv. 4. (2) To distinguish. 無分於, indifferent to. VI. 上. ii. 1, 2. Difference. VII. 上. xxv. 3.

分 *fun* fên Low. 3d tone. The lot, apportionment. VII. 上. xxi. 3.

刑 *hing* hsing (1) To punish; punishments. I. 上. v. 3; vii. 20: III. 上. vii. 3: IV. 上. xiv. 3. Penal laws. II. 上. iv. 2: IV. 上. i. 8: V. 上. vi. 5. (2) To give an example to. I. 上. vii. 12.

初 *ch'oo* ch'u First. VI. 下. vii. 3. Early ways. VII. 下. xxxvii. 1.

別 *pëe* pieh Up. 4th tone. To distinguish. III. 上. iii. 19. 有別, to have separate functions. III. 上. iv. 8.

利 *le* li (1) Sharp. I. 上. v. 3. 利口, sharpness of tongue. VII. 下. xxxvii. 11. (2) Gain, profit; to profit. I. 上. i. 2, 3, 4, 6: *et al., sæpe.* 利達, advancement IV. 下. xxxiii. 2. 地利, advantages of situation. II. 下. i. 1, 2, 3, 4. To count profitable. IV. 上. viii. 1. (3) Naturalness, being unconstrained. IV. 下. xxvi. 1.

制 *che* chih To make; to regulate. I. 上. v. 3; vii. 21, 22: III. 上. iii. 13: VII. 上. xxii. 3. Regulations, rules. VII. 下. xxxiv. 2. 有制, to keep within certain rules. III. 上. iii. 4. = an allotment. V. 下. ii. 3.

刺 *ts'ze* ts'zû To stab. II. 上. ii. 4. To criticize. VII. 下. xxxvii. 10. In I. 上. iii. 5, where it means to *wound*, it is read *ts'eih*, in the up. 4th tone.

削 *sëŏ* hsiao To cut, to pare, = to dismember; to deprive of territory. IV. 上. ii. 4: VI. 下. vi. 3, 4; vii. 2.

前 *ts'ëen* ch'ien (1) Before, in front of. 食前, food spread before me. VII. 下. xxxiv. 2. 於前, before you. I. 上. vii. 16. 於王前, before your Majesty. II. 下. ii. 4. (2) Former. I. 下. xvi. 1, 2. 前日, formerly. II. 下. iii. 1; vii. 1; x. 2; xiii. 1.

則 *tsih* tsê (1) Then; denoting either a logical sequence or a sequence of time, but generally the former. The sequence is often in the course of the thought, and we find it difficult to translate the character in English. *Passim.* 然則, well then, so then, is very common. So is 如之何 (or 如何) 則可. (2) A rule, a pattern; an example. VI. 上. vi. 8: V. 上. iv. 3. (3) To make a pattern of,

to correspond to. III. 上. iv. 11. These two usages are in quotations from the older classics. In Mencius himself, 則 is simply the particle.'

剛 *kang* Strong. II. 上. ii. 13.

割 *kŏ* ko To cut. 割烹 = cookery. V. 上. vii. 1, 8.

創 *ch'wang* ch'uang To begin, to found. I. 下. xiv. 3.

劍 *këen* chien A sword. I. 下. iii. 5: III. 上. ii. 4.

劉 *lew* liu 公劉, an ancestor of the Chow dynasty. I. 下. v. 4.

THE 19TH RADICAL. 力.

力 *leih* li Strength, force; vigorously. I. 上. ii. 3; vii. 10: III. 上. iii. 12; *et al.* 竭力, to do one's utmost. I. 下. xv. 1: V. 上. i. 2. 心力, I. 上. vii. 18. 目力, IV. 上. i. 5. 勞力, to labour with the strength, = the sweat of the brow. III. 上. iv. 6. 力役, personal service. VII. 下. xxvii. 1. 竆日之力, to exert one's strength a whole day. II. 下. xii. 6. 兩馬之力, caused by a two-horsed carriage. VII. 下. xxii. 3.

功 *kung* (1) Achievement, work done. I. 下. xiv. 3: II. 上. i. 3, 13; VI. 下. vi. 5. = benefits, merit. I. 上. vii. 10, 12: III. 下. iv. 4, 5. 通功, an interchange of the productions of labour. III. 下. iv. 3. (2) 小功, a period of mourning. VII. 上. xlvi. 2.

加 *kea* chia To add; to be added. VI. 上. x. 7: VII. xxi. 3; xxxix. 4. 加少, 加多, to decrease, to increase. I. 上. iii. 1. To exercise to. I. 上. vii. 12: VI. 下. vi. 1: VII. 上. ix. 6. To raise, appoint, to; to be raised to. II. 上. ii. 1. V. 下. vi. 6.

助 *tsoo* chu To help. I. 下. iii. 7; iv. 5: II. 上. ii. 16; v. 4; 下. i. 4: III. 下. iii. 3. (*N.B.*); VII. 下. vii. 2. The system of mutual aid, on which the ground was divided by the Chow dynasty. III. 上. iii. 6, 7, 9, 15, 18.

勃 *pŏ* po 勃然, the appearance of being moved, or of changing countenance. V. 下. ix. 12: VI. 下. viii. 4.

勇 *yung* Valour, bravery; brave. I. 下. iii. 4, 5, 6, 7, 8: II. 上. ii. 4, 5, 6, 7: III. 下. i. 2: IV. 下. xxiii. 1; xxx. 2: V. 下. vii. 5.

勉 *mëen* mien To urge. 子必勉之, you must exert yourself. III. 上. iii. 13.

動 *tung* To move, excite. I. 下. xi. 3. To affect others. IV. 上. xii. 3. To stimulate. VI. 下. xv. 2. 動容, movements of the countenance. VII. 下. xxxiii. 3. 動心, 不動心, to be perturbed, unperturbed, in mind. II. 上. ii. 1, 2, 3, 9, 10. 勤動, laborious toil. III. 上. iii. 7.

務 *woo* wu To aim at, attend to chiefly. VI. 下. viii. 9: VII. 上. xlvi. 1, 2.

勝 *shing* shêng (1) To conquer, be superior to, subdue. I. 上. vii. 17; 下. x. 1: II. 上. ii. 5; vii. 5; 下. i. 2, 5: VI. 上. xviii. 1; 下. viii. 3: VII. 下. i. 2. (2) In a name 臧不勝, III. 下. vi. 1.—VII. 下. xxv.

勝 *shing* shêng Up. 1st tone. To be equal to, to sustain. II. 下. ix. 1. = to lift. VI. 下. ii. 3. 不可勝, foll. by a verb, = more than can be......I. 上. iii. 3; 下. xii. 1: IV. i. 5: VII. 上. xxiii. 2; 下. xxxi. 2.

勞 *laou* lao (1) To toil. III. 上. iv. 6: V. 上. iv. 2. To make to toil. VI. 下. xv. 2. 勞者, the toiled. I. 下. iv. 6. So 勞 in VII. 上. xii. but in VI. 上. i. 2, 勞 = punished. (2) Services. VII. 上. xliii. 2.

勞 *laou* lao Low. 3d tone. To encourage. III. 上. iv. 8.

勢 *she* shih (1) Power, force. VII. 上. viii.: VI. 上. ii. 3. (2) Opportunity, the circumstances of a case. II. 上. i. 9: IV. 上. xviii. 2.

勤 *k'in* ch'in Laborious. III. 上. iii. 7.

勳 *heun* hsün (1) Meritorious. VII. 上. xliii. 2. (2) 放勳, the highly meritorious, an epithet of Yaou or Shun. III. 上. iv. 8: V. 上. iv. 1.

勸 *k'euen* ch'üan To advise, encourage. II. 下. viii. 2.

THE 20TH RADICAL. 勹.

勿 *wŭh* wu Do not;—prohibitive. I. 上. ii. 3; iii. 4; vii. 24; 下. v. 2; vii. 4, 5; x. 2, 3; xv. 2: II. 上. ii. 9, 16: V. 下. ix. 3: VII. 下. xxxiv. 1. Sometimes the prohibition is indirect. I. 上. v. 6: II. 下. xi. 3: VI. 上. x. 5. ? IV. 上. ix. 1.

匍 *p'oo* p'u To walk with the hands. 匍匐, to crawl, as an infant, or one unable to walk. III. 上. v. 3; 下. x. 1.

匐 *pih* pei Lying on the ground. 匍匐, see above.

THE 21st RADICAL. 匕.

化 *hwa* hua To influence, transform; to be transformed. IV. 上. xxviii. 2: VII. 上. xiii. 3; xl. 2. *(N. B.)*; 下. xxv. 7. 化者, the dead, those whose bodies are in course of decomposition. II. 下. vii. 4.

北 *pih* pei (1) The north. II. 上. iii. 2. In the north. III. 上. iv. 12. 北面, the face to the north,—the position of ministers in the sovereign's presence. V. 上. iv. 1; 下. vi. 4. 北狄, the rude tribes of the north. I. 下. xi. 2: III. 下. v. 4: VII. 下. iv. 3. 北海, I. 上. vii. 11: *et al.* (2) In a double surname. II. 上. ii. 4, 6.—V. 下. ii. 1.

THE 22D RADICAL. 匚.

匠 *tseang* chiang A workman,—properly in wood. III. 下. iv. 3, 4: VI. 上. xx. 2: VII. 下. v. 1. 匠人, I. 下. ix. 1. 大匠, a master workman. VII. 上. xli. 2.

匡 *k'wang* k'uang A surname. 匡章. III. 下. x. 1: IV. 下. xxx. 1.

匪 *fei* A basket; to bring in baskets. III. 下. v. 5.

THE 23D RADICAL. 匸.

匹 *p'eih* p'i 匹夫, a common man, one without any rank. I 下. iii. 5; xvi. 1: VI. 上. iii. 3; vi. 3; 下. iii. 5. Joined with 匹婦. III. 下. v. 3: V. 上. vii. 6; 下. i. 2: VII. 上. xxii. 2. In VI. 下. ii. 3, 匹 may be taken as a classifier for fowls, or as = 鴄, a wild-duck.

匿 *neih* ni To conceal. = to hide themselves. III. 上. iv. 7.

THE 24TH RADICAL. 十.

十 *shih* Ten, tens. I. 上. iii. 2, 4: *et al., sæpe.* 十一月, 十二月, the 11th month, the 12th month. IV. 下. ii. 3.

千 *ts'een* ch'ien A thousand. I. 上. i. 2, 4; vii. 18: *et al., sæpe.*

半 *pwan* pan The half. II. 上. i. 13: III. 下. x. 1.

卑 *pei* Low, mean I 下. vii. 3: II. 上. i. 3: III. 下. vi. 2: V. 下. v. 2, 2, 5. To consider mean. II. 上. ix. 2.

卒 *tsuh* tsu (1) To die. IV. 下. i. 1, 2. (2) At last. IV. 下. xxxiii. 1: VII. 下. xxiii. 2, (afterwards). So, 於卒也. V. 下. vi. 4.

卒 *ts'uh* ts'u 卒然, abruptly. I. 上. vi. 2.

南 *nan* (1) South, southern. II. 上. iii. 2: V. 上. v. 7. = in the south. I. 上. v. 1. = to go southwards. I. 下. iv. 4.

南面, the imperial position, with the face to the south. V. 上. iv. 1. But I. 下. xi. 2: III. 下. v. 4: and VII. 下. iv. 3, are difft. (2) 南陽, the name of a place. VI. 下. viii. 3. 南蠻, a barbarian of the south. III. 上. iv. 14.

博 *pŏ* po (1) Extensive; extensively. IV. 下. xv.: VII. 下. xxxii. 1. Applied to the wide loose garments of poverty. II. 上. ii. 4, 7. (2) To gamble. IV. 下. xxx. 2.

THE 26TH RADICAL. 卩.

危 *wei* (1) To be in peril. I. 上. i. 4: IV. 上. ii. 4. To endanger. I. 上. vii. 14: IV. 下, xxx. 2. Perils. IV. 上. viii. 1. = is under a sense of peril. VII. 上. xviii. 2. (2) 三危, the name of a place. V. 上. iii. 2,

即 *tseih* chi (1) A particle, = that is, indeed. I. 上. vii. 6. (2) To approach, go to. III. 上. ii. 4.

郤 *k'ëŏ* ch'io To refuse, decline. V. 下. iv. 2, 3.

卿 *k'ing* ch'ing A noble; a high dignitary or chief minister. II. 上. ii. 1; 下. vi. 1, 2; x. 6: III. 上. iii. 16: IV. 上. iii 3: V. 上. viii. 3; 下. ii. 3, 4, 5, 6, 7; ix. 1, 2, 4: VI. 上. xvi. 1; 下. vi. 1.

THE 27TH RADICAL. 厂.

厚 *how* hou Thick. = liberally, sumptuously. III. 上. v. 2. 所厚者, where one should behave well. VII. 上. xliv. 1.

原 *yuen* yüan An origin; a fountain. Seems to be used for 源. II. 下. xiv. 1; xviii. 2.

原 *yuen* yüan Low. 3d tone, *i. q.* 愿. Your good, careful people. VII. 下. xxxvii. 7, 8, 9, 11.

厥 *keuě* chüeh His, their. It occurs only in quotations from the She-king and Shoo-king. II. 下. iii. 7; v. 5: III. 上. i. 5; 下. v. 5; VII. 下. iv. 5: xix. 3.

厲 *le* li (1) To oppress. III. 上. iv. 3, 5. (2) The title of an unworthy emperor. VI. 上. vi. 2. = 'The Cruel.' IV. 上. ii. 4.

厭 *yen* To be satiated. II. 上. ii. 19.

厭 *yen* Up. 1st tone, *i. q.* 懕. But the meaning seems to be the same as above,— to be satisfied. I. 下. iv. 7.

THE 28TH RADICAL. 厶.

去 *k'eu* chü (1) To go away from: to leave. Both active and neuter. I. 下. xi. 4; xiii. 2; xiv. 2; xv. 1, 2: *et al., sæpe.* (2) To be distant from. II. 上. i. 8: IV. 下. i. 3; vii.: V. 上. vi. 2: VII. 下. xxxviii. 4.

去 *k'eu* ch'ü Up. 2d tone. To put away; to remove. I. 下. vii. 4: II. 下. iv. 1: III. 下. viii. 1: *et al.*

THE 29TH RADICAL. 又.

又 *yew* yu Moreover, further;—continuing a narrative by the addition of further particulars. I. 下. xi. 3: II. 上. i. 8; ii. 8, 10, 16: *et al., sæpe.* = and still. III. 下. v. 2.

及 *k'eih* ch'i (1) To come to; to reach to; to attain to. I. 下. xiii. 2: II. 下. xi. 4: III. 上. iii.: 9: VI. 下. v. 4: VII. 上. xxvii. 2; xxix.; 下. i. 1, 2; xxviii. 1. = to wait for. V. 上. iii. 3. 以及, so as to reach to. I. 上. vii. 10, 12. 可及, I. 下. xi. 4: II. 下. ii. 6: VII. 上. xli. 1. (2) At the commencement of clauses, a conjunction, = and when. I. 上. v. 1; vii. 20: II. 上. iv. 2, 4; 下. ix. 4: III. 上. ii. 5; iii. 3; 下. ix. 5: VII. 上. xv. 2; xvi.; 下. vi. (3) As a preposition or conjunction, = and, I. 上. ii. 4; along with, IV. 上. ix. 6.

友 *yew* yu (1) A friend, friends. I. 下. vi. 1: II. 上. ix. 3: *et al.* Joined with 朋. II. 上. vi. 1: III. 上. iv. 8: IV. 下. xxx. 4: V. 下. iii. 2. (2) Maintaining friendship with; to be friendly. II. 上. ix. 1: III. 上. iii. 18: V. 下. iii 1. 3. 5;

vii. 4. (3) A name. 然友. III. 上. ii.

反 *fan* (1) To return (neuter.) I. 下. iv. 7; xii. 2. *et al.* Active; sometimes = to recal. I. 下. xi. 4. II. 下. iv. 3; xii. 4: *et al.* 反命, to report the execution of a commission. III. 上. ii. 5; 下. i. 4: *et al.* (2) To turn back to. I. 上. vii. 17, 23: *et al.* ? VII. 下. xxxiii. 1; xxxvii. 13. (3) To turn the thoughts inwards. I. 上. vii. 9. Comp. 自反, self-examination. II. 上. i. 7: IV. 下. xxviii. 4, 5, 6. 反身. IV. 上. xii. 1: VII. 上. iv. 1. 反其仁, &c. IV. 上. iv. (4) To turn round. II. 上. i. 6. = to change, III. 上. i. 2. (5) On the contrary, yet. II. 上. ii. 10. Contrary to what should be. IV. 上. xviii. 2; 下. xxiv. 2. (6) 反覆, to repeat, again and again. V. 下. ix. 1, 4: VI. 上. vii. 2. Obs. II. 下. vi. 1, 2.

叔 *shuh* shu (1) 叔父, a father's younger brother, an uncle. VI. 上. v. 4, 5. (2) 管叔, an elder brother of Chow-kung. II. 下. ix. 2, 3. (3) In surnames. VI. 上. xv. 1.—II. 下. x. 6.

取 *ts'eu* chü To take. I. 下. x. 2. 3: xi. 1; xiv. 2: *et al., sæpe.* To obtain, receive. I. 下. i. 4. To find; choose; approve of. III. 上. v. 3: IV. 上. viii. 3; 下. xviii. 1, 2; xxi. 3; xxiv. 2: *et al.* To seize. III. 下. v. 5, 6: *et al.*

受 *show* To receive. II. 上. ii. 4; ix. 1; 下. iii. 1, 3, 4: V. 下. iv. 2, 3; vi. 4, 5: *et al., sæpe.* To accept. V. 上. v. 5, 6. 其所受教, those whose instructions they might receive. II. 下. ii. 9. 有所受之, it was received from a proper source. VII 上. xxxv. 4.

叟 *sow* sou Venerable Sir. I. 上. i. 2; v. 1. 高叟, that old Kaou. V. 下. iii. 2.

叢 *ts'ung* ts'êng A thicket. IV. 上. ix. 2.

THE 30TH RADICAL. 口.

口 *k'ow* k'ou (1) The mouth. I. 上. vii. 16: VI. 上 vii. 5, 8. = the tongue, tongues. VII. 下. xix. 12; xxiv. 1; xxvii. 12. 口體, the mouth and body, = the body. IV. 上. xix. 3. 口腹, VI. 上. xiv. 6: VII. 上. xxvii. 1. (2) = individuals, a sort of classifier. I. 上. iii. 4; vii. 24: VII. 上. xxii. 2.

召 *chaou* chao To call, to summon. II. 下. iv. 9: II. 下. ii. 5. 7, 10: V. 下. vii. 2, 3, 4, 9.

叩 *k'ow* k'ou To knock at. VII. 上. xxiii. 3.

古 *koo* ku Antiquity, ancient. I. 下. i. 3; II. 上. ii. 23: *et al., sæpe.* 古之人 is of frequent occurrence, sometimes meaning *the ancients* generally, but often the ancient kings and worthies. I. 上. ii, 3; vii. 12: II. 下. i. 13: *et al.* 古者, the ancients, anciently. II. 下. vii. 3: IV. 上. xviii. 3: III. 下. vii. 3. 古公, the ancient duke, the title of 亶父, an ancestor of the Chow family. I. 下. v. 5.

可 *k'o* May. *Passim.* Like *may* in English, 可 may represent possibility, liberty, or ability. 可以 is very frequent, = *may.* The 以 may sometimes be explained by *thereby, therewith,* but not always. 可 is not simply an auxiliary, but often conveys a complete meaning. Observe 可 and 不可 in III. 下. i. 4, &c., &c.

句 *kow* kou Up 1st tone. In the name 句踐, I. 下. iii. 1.—VII. 上. ix. 1.

史 *she* shih History; historical. IV. 下. xxi. 3.

右 *yew* yu (1) The right 左右, to—on—the right and left. I. 下. vi. 3: II. 下. x. 7: IV. 下. xiv. (齊右, the right =

the west—of Ts'e. VI. 下. vi. 5.) = attendants. I. 下. vii. 4, 5. ? disciples. IV. 下. xxxi. 1. (2) 右師, the title of a high officer at the courts of the princes. IV. 下. xxvii. 1, 2.

司 *sze* szû — To preside over. The phrase 有司 = 'the officers,' generally those of inferior rank. I. 下. xii. 1, 2; xvi. 1: III. 上. ii. 4: VI. 下. x. 4. 有司者, II. 下. x. 7. 司徒, the minister of instruction. III. 上. iv. 8. 司寇, the minister of justice. VI. 下. vi. 6. 司城, the city-master, V. 上. viii. 3. 司馬, the master of the horse, V. 上. viii. 3.

各 *kŏ* ko — Each, every. VII. 上. iv. 6.

合 *hŏ* ho — (1) To agree with. I. 上. vii. 9: IV. 下. xx. 5; VII. 下. xxxvii. 11. (2) To unite. IV. 下. i. 3. Obs. VII. 下. xvi. 1.

同 *t'ung* — (1) The same. I. 下. xvi. 2: II. 上. ii. 22: III. 上. iv. 17: *et al., sæpe*. Often = to be the same, to agree, in or with. 有同乎, there are points in which they agree? II. 上. ii. 24. To make the same. III. 上. iv. 18. To consider as common. II. 上. viii. 3. 同乎, agreeing with. VII. 下. xxxvii. 11. 同朝 = all in my court. II. 下. x. 2. Adverbially,—together, in common. III. 上. iii. 19: VII 上. xiii. 3. (2) To share. I. 下. i. 6, 7; iii. 2; iv. 2: *et al.* (3) A name. II. 下. viii. 1, 2.

后 *how* hou — (1) A prince, a ruler. I. 下. xi. 2: III. 下. v. 4. (2) 夏后氏 and 夏后 = the great Yu, the founder of the Hea dynasty. Sometimes = that dynasty. II. 上. i. 10: VII. 上. iii. 6: IV. 上. ii. 5: V. 上. vi. 7. (3) 后稷, the title of Shun's minister of agriculture. III. 上. iv. 8: IV. 下. xxix. 1, 2, 3, 4.

名 *ming* — (1) The name. VII. 下. xxxvi. 2. To name. III. 上. iv. 11: IV. 上. ii. 4. 無名之指, the 4th finger. VI. 上. xii. 1. (2) Fame. VI. 下. vi. 1: VII. 下. xi. 名世者, illustrious men. II. 下. xii. 3.

吏 *le* li — An officer, a minister. III. 上. iii. 13: V. 上. iii. 3. 委吏, the office first held by Confucius. V. 下. v. 4. 天吏, II. 上. v. 6; 下. viii. 2.

君 *keun* chün — A prince, a ruler. *Passim.* It very often occurs in correlation with 臣, a minister. 君子, the superior man, a designation of the individual high in talents and virtue. Sometimes indicates station. 人君, see on 人. 都君, a designation of Shun. V. 上. ii. 3.

吠 *fei* — To bark. II. 上. i. 10.

否 *fow* fou — (1) No. I. 上. vii. 10, 15, 16: 下. xvi. 2: *et al., sæpe*. (2) Or not. II. 上. ii. 1; 下. ii. 3; iv. 1.

吳 *woo* wu — The name of a State. I. 下. iii. 1: IV. 上. vii. 2.

告 *kaou* kao — To tell, inform, announce to. I. 下. i. 6, 7; xii. 2; xv. 1; xvi. 2, 3: *et al., sæpe*. 無告者, the helpless, those who have none to whom they can tell their wants. I. 下. v. 3.

告 *kuh* ku — To announce respectfully and request. IV. 上. xxvi. 2: V. 上. ii. 1, 2.

吾 *woo* wu — (1) *Passim.* I; my. (2) In the name 管夷吾, VI. 下. xv. 1.

周 *chow* chou — (1) Complete. VII. 下. x. (2) 周旋, turning. VII. 下. xxxiii. 2. (3) *i. q.* 賙, to help, give alms to. V. 下. vi. 2, 3: VI. 下. xiv. 4. (4) Name of the Chow dynasty, or its original seat. I. 下. iii. 6: II. 上. i. 10; 下. xiii. 4: *et al., sæpe*. 周人, the founders of the Chow dynasty. III. 上. iii. 6. 周公, the famous duke of Chow. II. 上. i. 11: *et al., sæpe*. 周道, V. 下. vii. 8. (5) A name. VI. 下. vi. 5.—V. 上. viii. 3. (6) A surname. III. 下. iii. 1.

味 *wei* Taste, flavours. VI. 上. vii. 5, 8; xvii. 3: VII. 下. xxiv. 1.

呼 *hoo* hu To call out. VII. 上. xxxvi. 3.

命 *ming* (1) To charge, admonish: orders. III. 下. ii. 2; iii. 6: IV. 上. vii. 2, 3: V. 上. ii. 4: *et al.* To appoint. Applied very frequently to the ordinances of a sovereign or ruler. I. 下. iv. 6; xvi. 1: *et al., sæpe.* Applied also to the ordinances or appointments of Heaven or God. II. 上. iv. 6: III. 上. iii. 12: *et al.* = the Heaven-ordained being, our nature. VII. 上. i. 3. Obs. II. 下. xiv. 3. 反命, to return—*i.e.*, report the execution of a commission, is common. (2) To instruct; instructions. III. 上. v. 5. V. 上. i. 2; ii. 2: VI. 下. vii. 3. (3) 辭命, speeches. II. 上. ii. 18; ix. 1.

和 *ho* Harmony, accord: harmonious, accommodating. II. 下. i. 1, 2: V. 下. i. 5.

咸 *hëen* hsien (1) All. III. 下. ix. 6: V. 上. ii. 3; iii. 2. (2) 咸丘, a double surname. V. 上. iv. 1, 2.

咻 *hew* hsiu To chatter and clamour about. III. 下. vi. 1.

咽 *yen* Up. 3d tone. To swallow, take a mouthful. III. 下. x. 1.

哀 *gae* ai Sorrow; to lament. III. 上. ii. 4, 5: VII. 下. xxxiii. 2. Alas for! I. 下. v. 3. 哀哉, alas!—at the end of the sentence. IV. 上. x. 3: VI. 上 xi. 2.

哇 *wa* To vomit. III. 下. x. 5.

哉 *tsae* tsai A particle of exclamation, indicating admiration or surprise. The most common use of it in Mencius is at the close of interrogative sentences. It is then preceded by 豈, 豈…也, 可…乎, 何, 奚, 惡, 焉, and perhaps other characters. I. 上. iii. 4; vii. 4, 7, 16, 17, 22: *et al., sæpe.* 何哉, is frequent. I. 下. xvi. 1, 2: V. 下. iv. 2: *et al.* Obs. 何爲也哉, V. 下. vii. 3. It is used at the end of sentences. V. 下. ii. 4: *et al.*; and at the end of commencing clauses, the subject exclaimed about following, and the sentence often closing with 矣, 也, 乎, or some other particle. I. 下. iii. 4; iv. 5; v. 5: *et al., sæpe.* 哀哉, alas! VI. 上. xi. 2: *et al.*

員 *yuen* yüan Things round, circles. IV. 上. i. 1, 5; ii. 1.

哭 *k'ŭh* k'u To wail; to bewail. III. 上. ii. 4, 5; iv. 13: VI. 下. vi. 5: VII. 下. xxxiii. 2.

哿 *ko* May. 哿矣 = may get through. I. 下. v. 3.

唐 *t'ang* (1) A name of Yaou. V. 上. vi. 7. (2) A name. V. 下. iii. 4. (3) 高唐, a place. VI. 下. vi. 5.

商 *shang* (1) Traders, travelling merchants. I. 上. vii. 18: II. 下. x. 7. 商賈, II. 上. v. 2. (2) The Shang dynasty. IV. 上. vii. 5

問 *wun* (1) To ask; to ask about; a question. *Passim.* 問 is often followed by 於, to ask of or *at*; once, by 乎, II. 上. i. 3. (2) 學問 = to study; learning. III. 上. ii. 4: VI. 上. xi. 4. (3) To send to inquire for. V. 下. vi. 4. 問疾, II. 下. ii. 3. (4) Fame. VII. 下. xix. 3.

啟 *k'e* ch'e (1) To commence. I. 下. v. 4. (2) To instruct. III. 下. ix. 6.

啜 *chuĕ* chüeh To taste, to sip. 餔啜, IV. 上. xxv.

善 *shen* (1) Good, virtuous; what is good; excellent. I. 上. vii. 21; 下. iv. 5; v. 4: II. 上. i. 8; viii. 2, 3, 5: *et al., sæpe.* (2) Skilful; to be skilful. I. 上. vii. 12: II. 上. ii. 11, 18: *et al., sæpe.* (3) To approve, consider good. I. 下 xiv. 3. To make good; to cultivate. II. 上. ix. 1: V. 下. iv. 5: VII. 上. ix. 6.

喜 *he* hsi To joy, be glad; joyful. I. 下. i. 7; ix. 1: II. 上. viii. 1; 下. x. 2: V. 上. i. 2; ii. 3, 4: VI. 下. v. 2; xiii. 1, 3.

喟 *wei* 喟然, the sound of sighing. VII. 上. xxxvi. 1.

喻 *yu* yü. (1) To illustrate. I. 上. iii. 2. (2) To understand. VIII. 下. xv. 3: VII. 上. xxi. 4.

喪 *sang*. To mourn for. I. 上. iii. 3: *et al.* The period of, and all pertaining to, mourning. I. 下. xvi. 1, 2: VII. 上. xxxix. 1, 3; *et al.*

喪 *sang*. Up. 3d tone. (1) To die, expire; ruin. I. 上. ii. 4: IV. 上. i. 9. (2) To lose. I. 上. v. 1: III. 下. i. 2: V. 下. vii. 5: VI. 上. x. 5.

喬 *k'eaou* ch'iao. Lofty. 喬木. I. 下. vii. 1: III. 上. iv. 15.

嗜 *she* shih. To find pleasure in; to relish. I. 上. vi. 4, 6: VII. 下. xxxvi. 1.

嘐 *hëaou* hsiao. 嘐嘐, magniloquent. VII. 下. xxxvi. 6, 9.

嘑 *hoo* hu. 嘑爾, with an insulting voice. VI. 上. x. 6.

嘗 *chang*. (1) To try. 嘗試. I. 上. vii. 19. (2) Forming the past tense. I. 下. i. 2: II. 上. ii. 7, 15; 下. vi. 1, 2: *et al., sæpe.* The combination 未嘗 is frequent.

噲 *k'wae* k'uai. In the designation 子噲. II. 下. viii. 1.

嘬 *chwae* chuai. To bite, gnaw. III. 上. v. 4.

器 *k'e* ch'i. vessels; implements. I. 下. xi. 3, 4: V. 下. iv. 6: VI. 下. x. 3. 械器, III. 上. iv. 5. 器皿, III. 下. iii. 3.

嚮 *heang* hsiang. Over against. 相嚮, towards one another. III. 上. iv. 13.

嚴 *yen*. (1) To dread. II. 上. ii. 4. (2) Pressed by urgency of affairs. II. 下. vii. 1.

囂 *hëaou* hsiao. 囂囂, indifferent and self-satisfied. V. 上. vii. 3: VII. 上. ix. 2, 3.

囊 *nang*. A sack. I. 下. v. 4.

THE 31st RADICAL. 囗.

四 *sze* szû. Four. *Sæpe.* 四海 and 四海之內, a name for all subject to the imperial rule. I. 上. vii. 12: III. 下. v. 3, 7: *et al., sæpe.* Obs. IV. 下. xviii. 2: VI. 下. xi. 3. 四方 and 四境, the four quarters of the empire or a State. I. 下. iii. 7; vi. 3: II. 上. i. 10: *et al.* 四體, 四支, and 四肢, the four limbs. II. 上. vi. 6: IV. 下. xxx. 2: VII. 上. xxi. 4; 下. xxiv. 1. 四端, the four virtuous principles of our nature. II. 上. vi. 6, 7. 四罪, four criminals. V. 上. iii. 2. 四夷, all the barbarous tribes about the Middle kingdom. I. 上. vii. 16.

回 *hwuy* hui. The name of Conf. favourite disciple. IV. 下. xxix. 2.

因 *yin*. (1) Then, therefore. I. 上. vii. 20. (2) By means of, taking advantage of. II. 下. x. 4: III. 上. v. 1. (3) To accord with. IV. 上. i. 6.

困 *k'wăn* k'uên. To be distressed. VI. 下. xv. 3.

固 *koo* ku. (1) Firm; to be made strong. II. 下. i. 4. (2) Stupid. VI. 下. iii. 2. (3) As an adverb,—certainly, indeed, as a matter of course. I. 上. vii. 5, 17; 下. xi. 3: VII. 下. vi. 1: *et al., sæpe.*

囿 *yew* yu. A park. I. 下. ii. 1, 2, 3: III. 下. ix. 5. 靈囿, the name of king Wăn's park. I. 上. ii. 3.

圉 *yu* yü. 圉圉, the appearance of being embarrassed. V. 上. ii. 4.

國 *kwŏ* kuo. A State. *Passim.* 萬乘之國, the imperial domain. 千乘之國, the State of a *how*. I. 上. i. 4; but such a State is called 萬乘之國, I. 下. x. 4: II. 上. i. 13. 國人 = the people, I. 下. vii. 4, 5: VII. 下. xxiii., but also = a common man, IV. 下. iii. 1. 國家, a State, with its component great houses. I. 下. ix. 2: *et al., sæpe.* 中國, the Middle kingdom. I. 上. vii. 16: *et al.*; but = in the middle of the State, II. 下. x. 3. = city. IV. 下

xxxiii. 1: V. 下. iv. 4. Used for 君. V. 下. vii. 4. 爲國, to administer a State. III. 上. iii. 1.

園 *yuen* yüan Gardens. III. 下. ix. 5.

THE 32D RADICAL. 土.

土 *t'oo* t'u The ground, soil. II. 下. vii. 4: IV. 下. iii. 1: V. 上. iv. 2. Territory. VI. 下. vii. 2. But for this meaning 土地 is commonly used, meaning also newly cultivated ground. I. 上. vii. 16; 下. xv. 1: IV. 上. xix. 2, 3: VI. 下. ix. 1; xiv. 4: *et al.* 平土, plains. III. 下 ix. 4.

土 *too* tu Bark about the roots of the mulberry. II. 下. iv. 3.

在 *tsae* tsai To be in; to be on; to depend on;—the where, wherein, and whereon following. *Passim.* As a preposition,—in, on, I. 上. vii. 20: III. 上. iii. 3; in the case of, V. 上. iii. 2. 惡在, where is, how is. I. 上. iv. 5: III. 上. iii. 7. VII. 上. xxxiii. 3. Obs. 惟我在, I. 下. iii. 7; 惟義所在, IV. 下. xi. 1; also III. 下. i. 2: VI. 上. ii. 3: VII. 上. xliii. 1.

圭 *kwei* kuei (1) 圭田, the holy field. III. 上. iii. 16. (2) A name. VI. 下. x.; xi. 1.

地 *te* ti (1) The earth, in correlation with heaven. II. 上 ii. 13: VII. 上. xiii. 3. = position. II. 下. i. 1, 2, 3: VI. 上. vii. 2. (2) The ground; territory. II. 上. i. 8: I. 上. v. 1, 2: V. 下. ii. 4, 5, 6, 7, 8: *et al.*, *sæpe.* = lands, III. 上. iii. 7. Obs. 井地, III. 上. iii. 13. 土地 is common in this sense. See 土. 壤地 also occurs. III. 上. iii. 14. (3) = place. I. 上. vii. 4. 7: IV. 下. xxxi. 3. = regions. IV. 下. i. 3. Equal. III. 上. iii. 13.

均 *keun* chün

坐 *tso* To sit. I. 上. vii 4: II. 上 ix. 1; 下. xi. 2, 3: *et al.*

垂 *ch'uy* ch'ui (1) To hand down. I. 下. xiv. 3. (2) 垂涕, to shed tears. VI. 下. iii. 2. (3) 垂棘, the name of a place. V. 上. ix. 2.

垣 *yuen* yüan A wall. III. 下. vii. 2.

垤 *t'eet* t'ieh (1) An anthill. II. 上. ii. 28. So Choo He explains it, but in the dict. its sound with that meaning is *chih.* (2) 垤澤, the name of a gate. VII. 上. xxxvi. 3.

城 *ch'ing* ch'êng (1) City-walls. I. 下. xiii. 2: VII. 下. xxii. 3. 城郭, inner and outer walls. II. 下. i. 2, 3: IV. 上. i. 9: VI. 下. x. 4. (2) A city, cities. IV. 上. xiv. 2. 司城, V. 上. viii. 3. (3) 武城, the name of a city. IV. 下. xxxi. 1. 陽城, *id.*, V. 上. vi. 1.

域 *yih* yü A boundary; to bound in. II. 下. i. 4.

執 *chih* To lay hold of, to hold; to apprehend. IV. 上. vii. 6; 下. iii. 4; xx. 2; xxiv. 2: VI. 下. xii. 1: VII. 上. xxxv. 2. 執中, to hold a medium; 執一, to hold to one point; VII. 上. xxvi. 3, 4.

基 *ke* chi 鎡基, a hoe. II. 上. i. 9.

堂 *t'ang* The hall or principal apartment in a house. I. 上. vii. 4: VII. 下. xxxiv. 2. (2) 明堂, The Brilliant palace, built for the purpose of audience. I. 下. v. 1, 2.

堅 *këen* chien Strong. I. 上. v. 3: II. 下. i. 3.

堪 *k'an* To endure. IV. 下. xxix. 1.

堯 *yaou* yao The name of an ancient emperor. II. 上. ii. 26; 下. ii. 4: *et al.*, *sæpissime.*

報 *paou* pao To acknowledge, reply to. VI. 下. v. 1.

場 *ch'ang* (1) An area for sacrifice. III. 上. iv. 13. (2) 場師, a plantation keeper. VI. 上. xiv. 3.

塗 *t'oo* t'u (1) Mire, mud. II. 上. ix. 1: VII. 下. i. 1. (2) Roads. I. 上. iii. 5; vii. 18.

塞 *sih* sae To fill up. II. 上. ii. 13. 充塞, to fill up and stop. III. 下. ix. 9. So 茅塞之, VII. 下. xxi. 1.

塡 *t'een* t'ein 塡然, the sound of the drum. I. 上. iii. 2.

墁 *mwan* man Ornaments on walls, = to disfigure. III. 下. iv. 5.

境 *king* ching A border, a boundary. I. 下. ii. 3. 四境之内, 四境, I. 下. vi. 3: II. 上. i. 10.

墊 *t'een* tien Name of a prince of Ts'e. VII. 上. xxxiii. 1.

墨 *mih* mo (1) Ink. 繩墨, a carpenter's marking line. VII. 上. xli. 2. (2) Black. III. 上. ii. 4. (3) Surname of a heresiarch. 墨者, a Mihist. III. 上. v. 1, 2. VII. 下. xxvi. 1, 2. 墨氏, III. 下. ix. 9. 墨翟, III. 下. 9. 10, 14.

墦 *fan* Tombs. IV. 下. xxxiii. 1.

壑 *hŏ* ho A channel for water; a ditch. III. 上. v. 4: VI. 下. xi. 3. In other cases, always in combination with 溝 I. 下. xii. 2: II. 下. iv. 2: III. 上. iii. 7; 下. i. 2: V. 下. vii. 5.

壙 *k'wang* k'uang A tract beyond cultivation. IV. 上. xi 2.

壤 *jang* (1) Mould. III. 下. x. 3. (2) 壤地, territory. III. 上. iii. 14.

壞 *hwae* huai To pull down. III. 下. ix. 5.

THE 33D RADICAL. 士.

士 *sze* shih (1) A scholar, a man of education and ability. *Passim.* (2) An officer. I. 上. i. 4: *et sæpe.* This and the preceding meaning run into each other. 上士, 中士, 下士, 元 VI. 下. 5, 6. iv. 3, 5, 6, 8, 8. = soldiers. 士, V. 下. ii.

壬 *jen* jên 仲壬, a son of the emperor T'ang. V. 上. vi. 5.

壯 *chwang* chuang Strong. V. 下. v. 4. = in vigorous manhood. I. 上. v. 3; 下. ix. 1; xii. 2: II. 下. iv. 2.

壹 *yih* yi Solely employed, exclusively active. II. 上. ii. 1.

壺 *hoo* hu A goblet, or jug; a vessel for liquids. I. 下. x. 4; xi. 3: III. 下. v. 5. Always in the phrase 壺漿.

壽 *show* shou Long life. VII. 上. i. 3.

THE 35TH RADICAL. 夊.

夏 *hea* hsia (1) Summer. III. 下 vii. 4: VI. 上. v. 5. (2) Great;—a name for China. III. 上. iv. 12. (3) The name of a dynasty. I. 下. iv. 5: III. 上. iii. 10: V. 上. vi. 6; vii. 6; V. 下. iv. 4. 夏后氏, the great Yu, the founder of the Hea dynasty. III. 上. iii. 6. 夏后, a sovereign, sovereigns, of the Hea. II. 上. i. 10: IV. 上. ii. 5.? V. 上. vi 7. (4) 子夏, the designation of one of Conf. disciples. II. 上. ii. 6, 20: III. 上. iv. 13. (5) 負夏, the name of a place. IV. 下. i. 1.

夔 *kwei* kuei 夔夔, the appearance of being reverential. V. 上. iv. 4.

THE 36TH RADICAL. 夕.

夕 *seih* hsi The evening. VI. 下. xiv. 4.

外 *wae* wai The outside; outside; without. III. 上. iv. 7; 下. ix. 1; x. 5: V. 下. iv. 4; vi. 4: VI. 上. vi 7; 下. vi. 5: VII. 上. iii. 2. (2) External: what is external. VI. 上. iv. 1, 2, 4. 5; v. 3, 5; 下. xv. 4. To make to be external. II. 上. ii. 15. (3) 三年之外, after three years: 於...外, at a distance of... V. 下. i. 7; VI. 下. xiii. 8. (4) In correlation with 內, abroad. I. 下. v.

5: II. 下. ii. 4. (5) 外丙, a son of the emperor T'ang. V. 上. vi. 5.

夜 *yay* yeh Night. IV. 下. xviii. 2; xx. 5: VI. 上. viii. 1, 2.

多 *to* Many; much. I. 上. i. 4: iii. 1. 2: *et al., sæpe.* To become many. III. 下. ix. 5 In other cases, it contains the copula in the same way. Many times. II. 下. iv. 2. Mostly. VII. 上. xxxvi. 2. 多聞 and 多聞識 extensive information. V. 下. vii. 3: VI. 下. xiii. 2.

THE 37TH RADICAL. 大.

大 *ta* Great, large; greatly. *Passim.* To make great. I. 下. ii. 5. = if the result were great. III. 下. i. 1. 大體, the nobler part of our nature. VI. 上. xv. 1, 2. 大匠, a master workman. VI. 上. xx. 2: VII. 上. xli. 2. 大夫. see 夫. 大人, see 人.

太 *t'ae* t'ai 太甲, the name of a Book in the Shoo-king. II. 上. iv. 6: *et al.* 太誓 *id.* III. 下. v. 6; V. 上. v. 7. 太丁. a son of the emperor T'ang. V. 上. vi. 5. 太王, an ancestor of the House of Chow. I. 下. iii. 1; v. 5; xiv. 2; xv. 1. 太師, the grand Music-master. I, 下. iv. 9. 太公 and 太公望. a minister of Wăn and Woo. IV. 上. xiii. 1: VI. 下. viii. 6: VII. 上. xxii 1; 下. xxxviii. 3. 太山, the T'ae mountain in Shantung. I. 上. vii. 11: II. 上. ii. 28: VII. 上. xxiv. 1.

天 *t'een* t'ien (1) Heaven;—the material heaven: the heavens, the sky. II. 上. ii. 13: IV. 下. xxvi. 3: VII. 上. xvi. 3: I. 上. vi. 6: II. 上. iv. 3: V. 上. iv. 1, 2: VII. 上. xli. (2) Its more common use is for the supreme, governing Power, with more or less of personality indicated. I. 下. iii. 2, 3, 7; x. 2; xiv. 3; xvi. 3: II. 上. iv. 6: v. 6: vii. 2: 下. i. 1, 2; viii. 2; xiii. 1, 5: III. v. 3: IV. 上. i. 10; vii. 1, 5; viii. 5; xii. 2: V. 上. v. 2, 3, 4, 5, 6, 7; vi. 1, 2, 4; vii. 5, 9; 下. i. 2; iii. 4: VI. 上. vi. 8: vii. 1; xv. 2; xvi. 1, 2, 3; 下. xv. 2.: VII. 上. i. 1. 2; xix. 3; xx. 3; xxxviii. 1; 下. xxiv. 2? IV. 上. iv. 11: v. 上. i. 1, 2. (3) 天子, A designation of the emperor. I. 下. iv. 5: II. 下. vii. 11: *et al., sæpe.* 天下 see 下.

夫 *foo* fu (1) A male, males. I. 下. v. 5: III. 上. iii. 17. A husband. I. 下. v. 3. = a fellow. I. 下. viii. 3. So, when joined with 禍. II. 上. ii. 4; with 頑. V. 下. i. 1; with 鄙. v. 下. i. 3; with 薄. VII. 下. xv. 夫婦. 夫妻. III. 上. iv. 8: IV. 下. xxx. 5. 匹夫, see 匹. 丈夫, see 丈. 農夫, a husbandman. III. 上. iv. 5, 9: *et. al.* Obs. 夫布, II. 上. v. 5. (2) 大夫, a general name for the officers of a court, below the chief minister. *Sæpe.* See especially. V. 下. ii. 3. (3) 夫子, = our master,—used in conversation. Applied to Mencius. *Passim.* App. to Conf. *Sæpe.* = your husband. III 下. i. 2. Obs. IV. 上. xviii. 2. My master, generally. IV. 下. xxiv. 3 (4) 夫人, the wife of a prince. III. 下. iii. 3.

夫 *foo* fu Low. 1st tone, (1) An initial particle, which may generally be rendered by *now.* Sometimes, however, we must use *then* or *but*: and sometimes it will hardly admit of being rendered in English. *Passim.* (2) A final particle, with exclamatory force. IV. 下. xxiv. 2: VI. 上. i. 2; 下. vii. 2. (3) Intermediate in sentences, with a demonstrative force. I. 上. vi 6: II. 下. ii. 5: VII. 上. xxxix. 4. To this are to be referred 今夫, 若夫, and 且夫, the two former of which are common.

失 *shih* To lose. II. 上. i. 8; 下. i. 4; iv. 1, 2: *et al. sæpe.* To lose,—not to get, I. 上. ii. 4: vii. 24: *et al.* To fail of or in. III. 下. i. 4: VI. 下. vii. 2: *et al.* 自失,

to lose one's-self. II. 上. ix. 2: comp. IV. 上. xix. 1.

夷 *e* i — (1) Even; evenly. In the phrase 夷考, VII. 下. xxxvii, 6. (2) To wound, = to be offended. IV. 上. xviii. 2. (3) Used for 彝, the invariable rules of virtue. VI. 上. vi. 8. (4) Barbarous tribes;—properly those on the east, as in 夷狄, III. 下. ix. 11. But used generally, III. 上. iv. 12. We have also 昆夷, I. 下. iii. 1; 四夷, I. 上. vii. 16; 東夷, IV. 下. i. 1; and 西夷, I. 下. xi. 2: *et al.* (5) A surname. III. 上. v. (6) In the hon. epithet, 伯夷, II. 上. ii. 22, 23: *et al., sæpe.* Also in the name, 管夷吾, VI. 下. xv. 1.

奄 *yen* — The name of a State. III. 下. ix. 6.

奉 *fung* — Services. VI. 上. x. 7, 8

奇 *k'e* — In a name. 宮之奇, V. 上. ix. 2.

契 *sëĕ* hsieh — Shun's minister of instruction. III. 上. iv. 8.

奚 *he* hsi — (1) An interrogative particle. How, why, what. I. 上. vii. 22; 下. xi. 2: III. 下. i. 2; v. 4: IV. 下. xxviii. 4, 6: V. 上. ii. 3, 4; III. 2; 下. iv. 6; vii. 4, 5: VI. 下. i. 7; ii. 3: VII. 上. xxxiv: 下. iv. 3; xxii. 3. 奚爲, I. 下. xvi. 2: VI. 下. xiii. 3. In names. 百里奚, V. 上. ix. 1, 2: VI. 下. vi. 4; xv. 1.—嬖奚, III. 下. i. 4.

奪 *tŏ* — To snatch, take by force; to rob. I. 上. i. 4; iii. 4; v. 4; vii. 23: III. 下. v. 2: IV. 上. xvi. 1: VI. 下. i. 8. Obs. VI. 上. xv. 2.

奮 *fun* fên — To press forward; to make himself distinguished. VII. 下. xv.

THE 38TH RADICAL. 女.

女 *neu* nü — A woman, a female; a daughter. I. 下. v. 5: III. 下. i. x. 3; v. 5; IV. 上. xvii. 1: V. 上. i. 3, 4; ii. 1: 下. vi. 6: VII. 下. vi. 女子, a daughter. III. 下. ii. 2; iii. 6.

女 *neu* nü — Low. 3rd tone. To give a daughter away in marriage. IV. 上. vii. 2; 2: V. 下. vi. 6.

女 *joo* ju — For 汝, you, your. I. 上. ii. 4; ix. 1, 2: III. 下. i. 4; ii. 2.

好 *haou* hao — Up. 3d form. To love, be fond of. *Sæpe.* 好事, to be fond of strange things. V. 上. viii. 1; ix. 1. 歸于好, to become friendly. VI. 下. vii. 3. Mencius never uses 好 as an adj. 2d tone, unless in V. 上. i. 4.

如 *joo* ju — (1) As. *Sæpe.* We often find 如是 and 如此, thus, such, so. (2) As = if, though, since. I. 上. iii. 2; v. 3; 下. v. 4, 5: *et al., sæpe.* 如使, *id.* VI. 上. i. 2; ix. 2: *et al.* (3) 如何, 如之何, 何如, see on 何, but observe the difference between 何如, at the beginning and at the end of a sentence. Observe also I. 下. xiv. 3. (4) After adjectives, it = our termination *ly*. VII. 下. xiii.; xii. 2: *et al.*

妃 *fei* — A consort, a wife. The dict. says that the most honourable inmate of the harem next to the empress or queen was called 妃, but it seems to have the highest meaning in I. 下. v. 5.

妄 *wang* — Irregular, utterly lost. IV. 下. xxviii. 6.

妁 *chŏ* chiao — 媒妁, a go-between, a matchmaker. III. 下. iii. 6.

妣 *pe* pi — A deceased mother. 考妣. V. 上. iv. 1.

妻 *ts'e* ch'i — A wife. I. 上. v. 4: *et al., sæpe.* 妻子, wife and child, wives and children. *Sæpe.*

妻 *ts'e* ch'i — Up. 3d tone. To give to wife. V. 上. ii. 2. To have to wife, V. 上. i. 4.

妾 *ts'ëĕ* ch'ieh — A concubine. IV. 下. xxxiii. 1, 2: VI. 上. x. 7, 8; 下. vii. 3. In VII. 下. xxxiv. 2, 侍妾 should be 'attendants and concubines.' 妾婦 = women. III. 下. ii. 2.

始 *ch'e* shih. To begin; beginning; first. I. 上. ii. 3; iii. 3; iv. 6: 下. ii. 3; iv. 9; xi. 2: II. 上. vi. 7; 下. x. 7: III. 上. iii. 2. (*N.B.*), 13; v. 3; v. 4: V. 上. ii. 4; 下. i. 6.

姑 *koo*. (1) For the present, if you please. I. 下. ix. 1, 2: II. 上. ii. 21: VII. 上. xxxix. 2. (2) In III. 上. v. 4, the meaning is undetermined.

姓 *sing* hsing. A or the surname. V. 下. ix. 1, 4: VII. 下. xxxvi. 2. 百姓, the people. I. 上. vii. 5. 6, 7, 10, 12: *et al., sæpe*.

委 *wei*. To give up; to cast away. II. 下. i. 3: III. 上. v. 4.

委 *wei*. Up. 3d tone. Public stores of grain, &c. 委吏, the first office held by Confucius. V. 下. v. 4.

姜 *keang* chiang. 姜女, the wife of king T'ae. 姜 is the surname. I. 下. v. 5.

姣 *keaou* chiao. Beauty. VI. 上. vii. 7.

威 *wei*. Majesty, dread. I. 下. iii. 3: III. 下. ii. 3. To overawe. II. 下. i. 4.

娶 *ts'eu* ch'ü. To marry (on the part of the man). IV. 上. xxvi. 2: V. 上. ii. 1, 2; 下. v. 1.

婦 *joo* fu. (1) A married woman, a wife. III. 上. iv 8; 下. ii. 2. 匹婦, III. 下. v. 3: V. 上. vii. 6; 下. i. 4: VII. 上. xxii. 2. See 匹. (2) A name 馮婦, VII. 下. xxiii. 2.

媒 *mei*. 媒妁, a matchmaker. III. 下. iii. 6.

婁 *low* lou. A name. 離婁, IV. 上. i. 1.

媚 *mei*. To flatter. VII. 下. xxxvii. 9.

嫁 *kea* chia. To marry (on the part of the woman). III. 下. ii. 2.

嫂 *saou* sao. An elder brother's wife. IV. 上. xvii. 1, 3: V. 上. ii. 3.

嬖 *pe* pi. A favourite (in a bad sense). I. 上. vii. 16; 下. xvi. 1, 3: III. 下. i. 4.

嬴 *ying*. The name of a place. II. 下. vii. 1.

THE 39TH RADICAL. 子.

子 *tsze* tzû. (1) A son. *Passim.* But often it is equivalent to *child, children*;—especially in the frequently recurring phrase 妻子. So, in 赤子, an infant. VI. 上. v. 3. (2) 女子, a daughter. III. 上. iii. 6. 處子, a virgin daughter. VI. 下. vii. 3. (2) A general appellation for virtuous men, which may be translated by *gentleman, disciple, philosopher*, &c. *Sæpe.* In this sense, it is often used in conversation, and is equivalent to *You, Sir.* Obs. 吾子, II. 下. i. 3; and 二三子, my friends, my disciples. I. 下. xv. 1. In this sense it is very common after surnames, and honorary epithets. We have 孔子, 孟子, 告子, &c., &c. It is used also after the surname and name or epithet together, as in 孟獻子, *et al.* (3) A title of nobility. V. 下. ii. 3, 4, 5. So, in 微子, II. 上 i. 8: VI. 上. i. 3; and 箕子, II. 上. i. 8. (4) It enters often into designations, as in 子路, 子思, &c., &c. Into names also, as in 西子, IV. 下. xxv. 1, and perhaps 孺子, IV. 下. xxiv. 2. 子叔, II. 下. x. 6, and 子濯, IV. 下. xxiv. 2, seem to be equivalent to surnames. (5) Phrases formed with 子 are—天子, a name for the emperor. *Sæpe*; 子弟, sons and younger brothers = youths, I. 下. xi. 3: II. 上. v. 6: *et al.*; 弟子, disciples, II. 上. i. 7; 下. x. 3; xi. 3: IV. 上. vii. 3; 子孫, descendants, I. 下. xiv. 3: *et al.* Obs. IV. 上. 5; 先子, see 先: 世子, the crown prince, III. 上. i. 1: *et al.*; 眸子, the pupil of the eye, IV. 上. xv. 1, 2; 樹子, the designated heir. VI. 下. vii. 3: 夫子, see 夫; 小子, little children, said to the disciples by Confucius, IV. 上. viii. 8; xiv. 1; 孺子, a boy, II. 上. vi. 3: IV. 上. viii. 2; 童子, *id.*, III. 下. v. 2, 8; and 君子, see 君.

孑 *këë* chieh — Half-an-one. V. 上. iv. 2.

孔 *k'ung* — A surname. That of Confucius. *Passim.* 孔距心, II. 下. iv.

存 *ts'un* — (1) To be in. IV. 上. xv. 1: *et al.* = to abide. VII. 上. xiii. 3. (2) To be preserved. II. 上. i. 8: *et al., sæpe.* = to be alive. VII. 上. xx. 2. To preserve. IV. 下. xix. 1: *et al.* Obs. 存心, IV. 下. xxviii.

孝 *heaou* hsiao — (1) Filial piety; filial; to be filial. I. 上. iii. 4: v. 3; vii. 24: *et al., sæpe.* (2). The hon. epithet of a duke of Wei. V. 下. iv. 7.

季 *ke* chi — (1) In a name. IV. 上. v. 1, 2. (2) A surname. VI. 上. xiv. 1.—V. 下. iv. 7. 季孫, II. 下. x. 6. Observe 季子 and 季任, VI. 下. v.

孟 *mäng* mêng — A surname. That of Mencius. *Passim.* 孟仲子, II. 下. ii. 3.—孟季子, VI. 上. v. 1, 5.—孟獻子, V. 下. iii. 2.—孟施舍 and 孟賁, II. 上. ii. 5, 6, 8, and 2.

孤 *koo* ku — Young and fatherless, I. 下. v. 3. = friendless. VII. 上. xviii. 2.

孥 *noo* nu — Children. Said by Choo He to mean wives and children. I. 下. v. 3.

孩 *hae* hai — An infant, able to smile. 孩提之童, VII. 上. xv. 2.

孫 *sun* — (1) A grandson. IV. 上. ii. 4. 子孫, descendants. I. 下. xiv. 3. Obs. 孫子, IV. 上. vii. 5. (2) In double surnames. II. 上. i. 1: *et al.*—IV. 下. ii. 1.—II. 下. x. 6.—VI. 下. xv. 1.

孰 *shuh* shu — Who, which:—interrogative. I. 上. vi. 3, 5, 6; vii. 17. 18; 下. 1, 4: IV. 上. xix. 1, 2: *et al.*

孳 *tsze* tsû — 孳孳, to be earnest and careful in. VII. 上. xxv. 1, 2; xli. 1.

學 *hëŏ* hsio hsiao — (1) To learn: learning. I. 下. ix. 1, 2: II. 上. ii. 19, 22: *et al. sæpe.* 學問, to study. III. 上. ii. 4: VI. 上. xi. 4. (2) A school, or college, of a higher order. III. 上. iii. 10.

孺 *yu* yü — (1) 孺子, a boy. II. 上. vi. 3: IV. 上. viii. 2. (2) In a name. IV. 下. xxiv. 2.

孽 *neë* nieh — (1) The sons of concubines. VII. 上. xviii. 2. (2) = calamities. II. 上. iv. 6: IV. 上. viii. 5. Is sometimes written, but wrongly, 孼.

THE 40TH RADICAL. 宀.

宇 *yu* yü — The sides of a house, below the eaves. = a settlement. I. 下. v. 5.

宅 *tsih* chai — A homestead, a dwelling. I. 上. iii. 4; vii. 2. 4: II. 上. VII. 2: IV. 上. x. 2, 3: VII. 上. xxii. 2.

守 *show* shou — To guard, have the charge of; to observe, but with the idea of guarding. I. 下. v. 5; xlii. 2; xv. 2: II. 上. ii. 6, 8; 下. v. 5: III. 上. iii. 18; 下. iv. 3: IV. i. 8; xix. 1, 2; 下. xxxi. 2: VI. 下. v. 1: vii. 5: VII. 下. xxxii. 1, 2. 守者, a keeper. VII. 上. xxxvi. 3.

安 *gan* an — (1) Ease, quiet. VI. 下. xv. 5: VII. 下. xxv. 1. (1) Tranquil; to be in repose; to repose in. II. 下. vii. 2: IV. 上. x. 2, 3. II. 下. xii. 5: IV. 上. viii. 1: V. 上. v. 6: VII. 上. 安息. xxxii. 2. (3) To give repose to. I. 下. iii. 6, 7, 8: II. 下. xi. 3: VII. xi. 3: VII. 上. xix. 2. (4) Quietly, in tranquillity. I. 上. iv. 1: III. 下. ii. 1: IV. 下. xiv. 1.

宋 *sung* — (1) The name of a State. II. 上. ii 17; 下. iii. 1, 3: III. 上. i. 1; ii. 1; iv. 3: *et al.* (2) A surname. VI. 下. iv. 1.—VII. 上. ix. 1.

完 *wan* — Complete; to complete. IV. 上. i. 9: V. 上. ii. 3.

宗 *tsung* — Pertaining to one's ancestors. In the phrase 宗廟, the ancestral temple. I. 下. xi. 3: IV. 上. iii. 3: VI. 下. viii.

5; x. 1. 宗國, the kingdom which we honour. III. 上. ii. 3.

官 *kwan* kuan — An officer. 百官, all the officers. III. 上. ii. 3, 5, 6: *et al.* An office. V. 下. ii. 6, 7, 8, 9: *et al.* In some cases it is hard to say to which of these meanings we should assign the character. Applied to the senses and the mind. VI. 上. xv. 2.

定 *ting* — (1) To settle, compose; to be settled. I. 上. vi. 2: III. 上. ii. 3; iii. 13; 下. ix. 3 *(N.B.)*: IV. 上. xx.; xxiv. 2; xxviii. 2: V. 下. ix. 4: VII. 上. xxi. 2, 3. (2) An honorary epithet. III. 上. ii. 1.

宜 *e* i — (1) To be right, reasonable; to seem to be; ought, ought to be. I. 上. vii. 7; 下. ii. 2, 3: II. 下. ii. 5; ix. 3: III. 下. i. 1: IV. 上. i. 7; xxiv. 2; 下. xxiv. 1; xxviii. 4: V. 上. ii. 1; 下. v. 3: VII. 上. xli. 1. (2) In a name. VII. 下. xxxviii. 3.

客 *k'ih* k'o — A visitor, a stranger. II. 下. xi. 3.

室 *shih* — (1) A house. I. 下. ix. 1: II. 下. x. 3: *et al.*, *sæpe.* 宮室, houses. edifices. III. 下. ix. 5: VI. 上. x. 7; 下. x. 4: VII. 上. xxvi. 2. = a palace. V. 下. iii. 5. = a family, a house. IV. 上. vi. 1: V. 下. ii. 1: VI. 下. x. 3. ? 處室者, IV. 下. xxxiii. 1. (2) = a wife. 有室, III. 下. iii 6. 男女居室, male and female dwell together. V. 上. ii. 1.

宣 *seuen* hsüan — An hon. epithet. 齊宣王. I. 上. vii. 1: *et al.*, *sæpe.*

宮 *kiung* — (1) A palace. V. 上. ii. 3; v. 6; vii. 9. = a house, an establishment. III. 上. iv. 5. 宮室, see 室. (2) A surname. V. 上. ix. 2. In the double surname 北宮 II. 上. ii. 4, 6.—V 下. vi. 1. (3) 上宮 and 雪宮 are the names of two palaces. VII. 下. xxx. 1: I. 下. iv. 1.

害 *hae* hai — (1) To injure; to be injured; injury. I. 下. xv. 1: II. 上. ii. 13, 16: *et al.*, *sæpe.* It is often followed by 於. III. 上. iv. 4: *et al.* (2) In a name. 浩生不害. VII. 下. xxv. 1.

害 *hŏ* ho — What, why. I. 下. ii. 4. Choo He, however, explains it here by *when*. The note *in loc.* says wrongly that it is read *heă*

宴 *yen* — To be at ease, to feel happy. III. 下. iii. 3.

宵 *sëaou* hsiao — At night. III. 上. iii. 2.

宰 *tsae* tsai — (1) A chief officer. VI. 上. xiv. 1. 冢宰, see 冢. (2) A surname. II. 上. ii. 13, 25, 26.

家 *këa* chia — (1) A house, a home. III. 下. ii. 2. (2) A family, families. I. 下. iii. 4; vii. 24: III. 上. iii. 19: VII. 上. xxii. 2. (3) A family, a clan,—the possessions of a great officer. *Passim.* This is the most common use of the term in Mencius. The combination 國家 is frequent. See 國. Sometimes it = the chief of such a Family. I. 上. i. 4: V. 下. iii. 2, 3. (4) A husband. 有家, III. 下. iii. 6.—Observe 家邦, I. 上. vii. 12; and 東家, VI. 下. i. 8.

容 *yung* — (1) Countenance, deportment. V. 上. iv 1: VII. 上. xxiii. 2. (2) To be tolerated. VI. 下. viii. 2. To get the countenance of. VII. 上. xix. 1. (3) To be admitted (as light). VII. 上. xxiv. 2. (4) 罪不容於死, death is not enough for the crime. IV. 上. xiv. 2.

宿 *suh* hsü — (1) To stop over night. II. 下. ii. 4; xi. 1, 3 *(N.B.)*; xii. 1, 4, 6. (2) = to cherish. V. 上. iii. 2.

密 *meih* mi — 遏密, to hush. V. 上. iv. 1.

寇 — (1) A robber, plunderers. IV. 下. iii. 1, 4; xxxi. 1, 2. (2) 司寇, chief minister of Justice. VI. 下. vi. 6.

富 *foo* — (1) Riches; rich; to become rich. I. 下. v. 3; xvi. 2: II. 下. ii. 6; x. 5: *et al.*,

sæpe. Often in the phrase 富貴 = abundant, good. VI. 上. vii. 1. (2) To make rich. IV. 上. xiv. 2: VI. 下. ix. 1. To desire the riches of. III. 下. v. 3.

寐 *mei* To sleep. VI. 下. xiii. 1, 3.

寒 *han* To suffer from cold. I. 上. iii. 4; vii. 24. 寒疾, a cold. II. 下. ii. 1. To subject to the influence of cold. VI. 上. ix. 2.

察 *ch'ă* ch'a To examine, to observe closely. I. 上. iii. 1; vii. 10; 下. vii. 4, 5: IV. 下. xix. 2: VII. 上. v. 1. = to be extremely particular, VII. 上. xlvi. 2. (Observe the idioms).

寓 *yu* yü To lodge (active). IV. 下. xxxi. 1.

寡 *kwa* kua (1) Few, little, generally in correlation to 多 or 衆. I. 上. vii. 17: II. 上. ii. 16: *et al.* (2) Old and husbandless, widowed. I. 下. v. 3. (3) 寡人, the humble designation of themselves by the princes,—the opposite of our We. I. 上. iii. 1; iv. 1; v. 1; vii. 4: *et al.* (4) Equal, proper,—in the phrase 寡妻, which is explained by 嫡, such a wife as seldom is. I. 上. vii. 12.

實 *shih* (1) To be full; to fill. I. 下. vii. 2: III: 下. v. 5. (= to put). Joined with 充, VII. 下. xxv. 5, 6; xxxi. 3. (2) Sincerity. VII. 上. xxxvii. 3. 其實, in reality. III. 上. iii. 6. = meritorious services. VI. 下. 1. (3) Fruit. III. 下. x. 1. Metaphorically, IV. 上. xxvii. 1, 2.

寧 *ning* To enjoy repose; to give repose to. III. 下. ix. 11: VII. 下 iv. 5.

寬 *k'wan* k'uan (1) Wide and loose. II. 上. ii. 4, 7. (2) Generous. V. 下. i. 3: VII. 下. xv.

寶 *paou* pao Precious things. VII. 下. xxviii.

寵 *ch'ung* To distinguish, to exalt. I. 下. iii. 7.

THE 41st RADICAL. 寸.

寸 *ts'un* An inch, inches. II. 下. vii. 3: IV. 下. vii. (*N.B.*): VI. 下. i. 5; ii. 2. Obs. 尺寸, VI. 上. xiv. 1, 6.

封 *fung* fêng (1) Dykes. 封疆, the border-divisions of a State. II. 下. i. 4. (2) To appoint,—to territory or office. V. 上. iii. 1, 2: VI. 下. vii. 3; viii. 6.

射 *shih* To shoot with an arrow and string; to shoot. VI. 上. ix. 3: 下. ii. 3.

射 *shay* shê To shoot; archery. V. 下. i. 7: VI. 上. xxi. 射者, an archer. II. 上. vii. 5: III. 下. i. 5. So, sometimes, 射 alone.

將 *tsëang* chiang (1) Shall, will, should, would; to be going to, to be about to. *Passim.* It expresses a purpose, and often, especially in questions, puts it delicately. Will be. III. 上. i. 5. (2) To offer, present. V. 下. vi. 5. (3) ? to assist. IV. 上. vii. 5. (5) 將軍, a general, VI. 下. viii. 1.

專 *chuen* chuan Entirely, exclusively. II. 上. i. 3. 專心, with exclusive attention. VI. 上. ix. 3. To presume, take on one's-self. VI. 下. vii. 3.

尊 *tsun* chun To honour. II. 下. iv. 2; v. 1: *et al.*, *sæpe.* Honour; to be honoured. VII. 上. xxxii. 1. Honourable, II. 下. vii. 2: III. 下. vi. 2. An honourable situation. V. 下. v. 2, 3. Honourable things. II. 下. ii. 6, 7.

尋 *sin* hsin A measure of eight cubits. III. 下. i. 1, 2.

對 *tuy* tui To reply. *Sæpe.* Used properly of the reply of an inferior to a superior.

導 *taou* tao To lead, conduct. IV. 下. iii. 3 To lead on, influence. VII. 上. xxii. 3.

THE 42D RADICAL. 小.

小 *seaou* hsiao Small, little; a little (adv.). *Sæpe.* = mean creatures. VII. 下. xix. 3. To consider small, VII. 上. xxiv. 1. To make small. I. 下. ix. 1. Of phrases with

小 we have—小子, see 子; 小人, the opposite of 君子 and 大人, *sæpe*; 小體, the meaner part of our constitution, VI. 上. xv. 1, 2. (comp. xiv. 2, 5); 小民, the inferior people, III. 上. iii. 10; 小勇, mean, small valour, I. 下. iii. 5; 小丈夫, a small man, II. 下. xii. 6; 小功, the name of the five months' period of mourning; VII. 上. xlvi. 2; 小弁, name of an ode.

少 *shaou* shao (1) Few. I. 下. i. 4: V. 上. vi. 2. 加少, to decrease. I. 上. iii. 1. (2) In a little. V. 上. ii. 4.

少 *shaou* shao Up. 3d tone. Young. V. 上. i. 5.

尚 *shang* (1) Still. III. 上. v. 1; x. 6. (2) To exalt. VII. 上. xxxiii. 2, 3 (3) To surpass. II. 下. ii. 9: VII. 下. xxii. 1. (4) = to go up to court. V. 下. iii. 4. To ascend. V. 下. viii. 3. (5) To add to, be added to. 不可尚已, III. 上. iv. 13. Obs. 草尚之風, the grass, when the wind is on it......III. 上. ii. 4.

THE 43D RADICAL. 尤.

尤 *yew* yu (1) A fault. I. 下. iv. 9. (2) To grudge against, to blame. I. 下. xii. 2: II. 下. xiii. 1.

就 *tsew* To go to, to approach. I. 上. vi. 2, 7; vii. 4, 6, 7: *et al.*, *sæpe*.

THE 44TH RADICAL. 尸.

尸 *she* shih To personate the dead at sacrifices, being a resting place for their spirits. VI. 上. v. 4.

尺 *ch'ih* A cubit. II. 上. i. 8: III. 上. iv. 17; 下. i. 1, 3: VI. 上. xiv. 1, 6; 下. ii. 2: VII. 下. xxxiv. 2.

尼 *ne* ni Low. 3d tone. To stop. I. 下. xvi. 3.

尼 *ne* ni 仲尼, the designation of Confucius. I. 上. iv. 6; vii. 2: *et al.*

尹 *yin* (1) 伊尹, the chief minister of the emperor T'ang. II. 上. ii. 22, 23: *et al.*, *sæpe*. (2) A surname. II. 下. xii. 1, 3, 7. 尹公, apparently a double surname. IV. 下. xxiv. 2.

居 *keu* chü (1) To dwell, reside, in,—generally applied to places, but sometimes to official positions; residence, seat. *Passim*. It is applied metaphorically also to virtues, and their opposites, as in II. 上. iv. 1: III. 下. ii. 1, 3: III. 上. x. i. 3; comp. II. 下. ii. 19. In VII. 下. xxxvi. 11, 居之 = their principles; comp. IV. 下. xiv. 1. 居一, to choose an alternative. II. 下. iii. 1. In VII. 上. xxvi. 1, 2, 3, 居 = status, position. In V. 下. ix. 3, = to retain. 居者, those who stayed at home. I. 下. v. 4. (2) In a name. III. 下. vi. 2.

屋 *uh* wu (1) A house. III. 上. iii. 2: IV. 下. xxxi. 1 (*N.B.*). (2) 屋廬, a double surname. VI. 下. i. 1.

屈 *k'euh* ch'ü (1) To bend (act.) III. 下. ii. 3. To be bent. VI. 上. xii. 1. (2) The name of a place in Tsin. V. 上. ix. 2.

屑 *seē* hsieh Always in the phrase 不屑, = not to consider pure, not to condescend or stoop to. II. 上. ix. 1, 3: VI. 上. x. 6; 下. xvi. 1: VII. 下. xxxvii. 6.

屏 *ping* Up. 2d tone. To drive away. IV. 下. xxx. 5.

屨 *keu* chü Shoes or sandals, made of woven materials. III. 上. iv. 1, 17, 18; 下. x. 4: VI. 上. vii. 4: VII. 下. xxx. 1, 2.

履 *le* lü To tread. V. 下. vii. 8.

屬 *shuh* shu Belongings, = relationships. IV. 下. xxx. 5.

屬 *chuh* chu To collect. I. 下. xv. 1.

THE 46TH RADICAL. 山.

山 *shan* Hills, a mountain. II. 下. i. 4: III. 上. iv. 7: VI. 上. ii. 3; viii. 1. = wooded hills. I. 上. iii. 3. 山徑, hill-paths, VII. 下. xxi. 東山, VII. 上. xxiv; 太山, I. 上. vii. 11: II. 上. ii. 28: VII. 上. xxiv.; 梁山, I. 下. xv. 1; 崇山, V. 上. iii. 2; 羽山, V. 上. iii. 2; 箕山, V. 上. vi. 1; 牛山, VI. 上. viii. 1; and 岐山, I. 下. xiv. 2; xv. 1,—are all names of mountains.

岌 *kih* ko 岌岌, dangerous, unsettled. V. 上. iv. 1.

岐 *k'e* ch'i A mountain, by which was the original seat of the Chow family, giving also its name to the adjacent country. I. 下. v. 3, 5. 岐周, IV. 下. i. 2. 岐山, see 山.

岑 *chin* A small high hill. 岑樓, VI. 下. i. 5.

崇 *ts'ung* ch'ung (1) The name of a place in Ts'e. II. 下. xiv. 2. (2) 崇山, see 山.

崩 *păng* pêng To die,—spoken of an emperor. II. 上. i. 7: V. 上. v. 7; vi. 1, 5. 崩角, the horns falling off. VII 下. iv. 5.

嵎 *yu* yü A corner or bend of a hill. VII. 下. xxiii. 2.

巍 *wei* 巍巍, Majestic. III. 上. iv. 11: VII. 下. xxxiv. 1.

巖 *yen* Precipitous. VII. 上. ii. 2.

THE 47TH RADICAL. 巛.

川 *ch'uen* ch'uan A stream. IV. 上. i. 1.

巡 *seun* hsün To perambulate. 巡狩, to make a tour of inspection—spoken of the ancient emperors. I. 下. iv. 5: VI. 下. vii. 2.

巢 *ch'aou* ch'ao Nests, = shelter-huts. III. 下. ix. 3.

州 *chow* chou (1) 幽州, the name of a place. V. 上. iii. 2. (2) In a name. III. 下. vi. 2.

THE 48TH RADICAL. 工.

工 *kung* (1) A workman. VII. 上. xli. 1, 2. 百工, the various workmen. III. 上. 5, 6. = a charioteer. III. 下. i. 4. 工師, the master of the workmen. I. 下. ix. 1. (2) In opp. to 朝, = officers. IV. 上 i. 8. (3) 共工, the title of an ancient high officer. V. 上. iii. 3.

左 *tso* The left. 左右, to—on—the left and right. I. 下. vi. 3: II. 下. x. 7: IV. 下. xiv. 1. = attendants. I. 下. vii. 4. 5 ? disciples. VII. 下. v. 1.

巧 *k'eaou* ch'iao Skill; skilful; to be skilful. IV. 上. i. 1: V. 下. i. 7: VI. 上. vii. 2; 下. v.

巨 *keu* chü Large, great. I. 下. ix. 1: III. 上. iv. 18: IV. 上. vi. 1. 巨擘, the thumb. III. 下. x 2.

巫 *woo* wu A wizard,—one who prays and makes incantations on behalf of others. II. 上. vii. 1.

差 *ts'ze* tz'û An order; a difference. III. 上. v. 3: V. 下. ii. 8.

THE 49TH RADICAL. 己.

己 *ke* chi Self. Himself, yourself,—and the plurals. *Passim.* 自己, *id.*, II. 上. iv. 5. Obs. III. 下. x. 5: VI. 上. iii. 2: VII. 上. ix. 5.

已 *e* i (1) To stop, end. I. 下. v. 1: III. 下. viii. 1, 2, 3: *et al., sæpe.* 無已, if I may not stop. I. 下. xiii. 2. Its most common use is at the end of sentences in the phrase 而已矣, and there stop, = and nothing more. *Passim.* So 而已, alone. VI. ii. 2. Also without the 而. IV. 下. xxx. 5. 不得已, not to be able to stop, what is the result of necessity, is also frequent. I. 下. vii. 3; xiv. 2: *et al., sæpe.* 已, alone, at the end of

clauses and sentences, gives strong emphasis to the previous assertion. I. 上. vii. 16, 20: II. 上. ix. 1, 2: *et sæpe*. (2) = of decline, VI. 上. x. 8; to avoid, IV. 上. ix. 4; to dismiss, I. 下. vi. 2. (3) Indicates the past tense. Must be translated sometimes by *was, were*. VI. 下. xiii. 8: IV. 下. x. 1: I. 下. xvi. 1.

巷 *heang* hsiang A lane. IV. 下. xxix. 1.

THE 50TH RADICAL. 巾.

市 *she* shih A market-place, markets. I. 上. vii. 18: 下. v. 3; xi. 2; xv. 1: *et al.* 市井之臣, V. 下. vii. 1. In II. 下. x. 7, 爲市者 is probably—'those who established markets,' rather than 'market-dealers.' Obs. II. 上. v. 2.

布 *poo* pu Cloth,—of flax. II. 上. iv. 17; 下. iv. 3: VII. 下. xxvii. ? II. 上. v. 5.

希 *he* hsi Always in the phrase 幾希, little, few. IV. 下. xix. 1; xxxiii. 2: VI. 上. viii. 2: VII. 上. xvi.

帛 *pih* pai Cloth,—of silk. I. 上. iii. 4; vii. 24: III. 上. iv. 17: VII. 上. xxii. 2, 3. 幣帛, VI. 下. x. 4; see 幣.

帝 *te* ti (1) An emperor, the emperor;—used of Yaou and Shun. II. 上. viii. 9: V. 上. i. 3, 4; ii. 2; 下. iii. 5. (2) 上帝, God, the most High God. I. 下. iii. 7: IV. 上. vii. 5; 下. xxv. 2.

帥 *shwae* shuai A leader. II. 上. ii. 9.

帥 *suh* su To lead. V. 上. iv. 1.

師 *sze* szû (1) A military host. I 下. iv. 6; x. 4; xi. 3: VI. 下. iv. 5, 6. 六師, the imperial armies. VI. 下. vii. 2. (2) A teacher, master. III. 上. i. 4; iii. 11; iv. 12, 14: *et al.* So 先師. IV. 上. vii. 3. (3) To make one's master, to follow. IV. 上. vii. 4. (4) 場師, a plantation-keeper. VI. 上. xiv. 3. 工師, the master of the workmen. I. 下. ix. 1. 太師, the grand music-master, I. 下. iv. 9. So 師 alone. IV. 上. i. 1: VI. 上. vii. 6. 士師, the chief criminal judge. I. 下. vi. 2: II. 下. v. 1; xiii. 2. 右師, title of a high officer. IV. 下. xxvii. 1, 2.

席 *seih* hsi A mat, mats. III. 上. iv. 1.

帶 *tae* tai A girdle, a sash. VII. 下. xxxii. 1.

常 *ch'ang* Regular. V. 下. vi. 2, 4. Constant, unchanging. IV. 上. vii. 5. = an average, III. 上. iii. 7. 常常, constantly. V. 上. iii. 3.

幣 *pe* pi 幣帛, pieces of silk given as gifts or presents. VI. 下. x. 4. So 幣 alone. I. 上. vii. 3: VI. 下. v. 1: VII. 上. xxxvii. 2.

幡 *fan* *I. q.* 翻. 幡然, changing-like. V. 上. vii. 4.

THE 51ST RADICAL. 干.

干 *kan* (1) A shield. I. 下. v. 4: V. 上. ii. 3. (2) To seek for. II. 下. xii. 2: VII. 下. xxxiii. 2. (3) In names. 比干, the uncle of the tyrant Chow, II. 上. i. 8: VI. 上. vi. 3.—段干木, III, 下, vii. 2.

平 *p'ing* (1) To be brought to a state of perfect order. Spoken of the physical condition of the empire, III. 上. iv. 7; of its government, III. 下. ix. 11: IV. 上. 下. xxix. 1: VII. 下. xxxii. 2. 平治, II. 下. xiii. 5: IV. 上. i. 1. 平政, to make govt. even, to dispense equal justice. IV. 下. ii. 4. Comp. III. 上. ii. 13. (2) Even, level. IV. 上. i. 5: III. 下. ix. 4. 平旦, the day-break, the time *evenly* between night and day. VI. 上. viii. 2. (3) An hon. epithet. V. 下. iii. 5.—I. 下. xvi. 1. (4) 平陸, the name of a place. II. 下. iv. 1: VI. 下. v. 1, 2, 6.

年 *nëen* nien — A year, years. *Sæpe.*

幸 *hing* hsing — Fortunate, lucky; fortunately. III. 上. ii. 1: IV. 上. i. 8. Observe the idiom of 幸 followed by 而, II. 下. ii. 1: IV. 下. xx. 5.

THE 52D RADICAL. 幺.

幼 *yew* yu — Young; the young. I. 上. vii. 12; 下. v. 3; ix. 1: III. 上. iv. 8; 下. vi. vi. 2: VI. 下. vii. 3.

幽 *yew* yu — (1) Dark. III. 上. iv. 15. (2) An honorary or rather dishonouring epithet of a sovereign. IV. 上. ii. 4: VI. 上. vi. 2. (3) 幽州, the name of a place. V. 上. iii. 2.

幾 *ke* chi — Up. 1st tone. (1) To hope. VII. 上. xli. 1. (2) In the phrase 幾希, little, few. IV. 下. xix. 1: xxxiii. 2: VI. 上. viii. 2: VII. 上. xvi. 1. (3) In the phrase 庶幾, near to, or expressive of a wish. I. 下. i. 1, 3, 7: II. 下. xii. 4, 5.

幾 *ke* chi — Several. I. 下. xii. 2: II. 下. iv. 2. ? how many. IV. 上. xxiv. 2.

THE 53D RADICAL. 广.

序 *seu* hsü — (1) A kind of school. I. 上. ii. 4; vii. 24: III. 上. iii. 10. (2) A due order. III. 上. iv. 8.

底 *te* ti — (1) *I. q.* 砥, a whetstone. V. 下. vii. 8. (2) = to come to. IV. 上. xxviii. 2.

庖 *p'aou* p'ao — A kitchen; shambles. I. 上. iv. 4; vii. 8: III. 下. ix. 9. 庖, the master of the kitchen. ? purveyor. V. 下. vi. 6.

府 *foo* fu — A treasury. 府庫, I. 下. xii. 2: III. 上. iv. 3; VI. 下. ix. 1.

庠 *ts'eang* *seang* ch'iang — A kind of school. I. 上. iii. 4: vii. 24: III. 上. iii. 10.

庭 *t'ing* — The place below the hall or principal apartment of a house. IV. 下. xxiii. 1.

度 *too* tu — (1) A measure for determining the length. I. 上. vii. 13. (2) A model, rules. I. 下. iv. 5. II. 下. vii 2: IV 上. i. 8.

度 *tŏ* to — To measure. I. 上. vii. 9, 13.

庫 *foo* fu — An arsenal. 府庫, see 府.

庳 *pe* pi — 有庳, the name of a State. V. 上. iii. 2, 3.

庶 *shoo* shu — (1) Numerous. 庶物, the multitude of things. IV. 下. xix. 2. 庶民, the masses of the common people. I. 上. ii. 3; VII. 下. xxxvii. 13. IV. 下. xix. 1. 庶人, the common people. I. 上. i. 4: II. 下. vii. 2: *et al., sæpe.* (2) In the phrase. 庶幾 see 幾:

康 *k'ang* — 康誥, the name of a Book in the Shoo-king. V. 下. iv. 4.

庾 *yu* yü — 庾公 appears to be a surname. IV. 下. xxiv. 2.

廋 *sow* sou — To pilfer and hide. VII. 下. xxx. 3.

庸 *yung* — (1) Ordinary. VI. 上. v. 4. (2) Merit; to think of one's merit. VII. 上. xiii. 3. (3) 附庸, a name of certain small principalities. V. 下. ii. 4.

廉 *leen* lien — Pure, disinterested; purity, moderation. III. 下. x. 1, 2: IV. 下. xxiii.: V. 下. i. 1: VII. 下. xv.; xxxvii. 10.

廋 *sow* sou — To be concealed. IV. 上. xv. 2.

廐 *kew* chiu — A stable. I. 上. iv. 4; III. 下. ix. 9.

廚 *ch'oo* ch'u — A kitchen. I. 上. vii. 8.

廛 *ch'en* ch'au — (1) A house, a dwelling-place. III. 上. iv. 1. (1) A stance for a shop or booth. II. 上. v. 5. To levy a ground-rent on such stance. II. 上. v. 2.

廟 *meaou* miao A shrine or temple. Always in the phrase 宗廟; see 宗.

廢 *fei* To put aside, disregard; to make void. I. 上. vii. 4: IV. 下. xxiv. 2: V. 上. ii. 1: vi. 4: VII. 上. xxvi. 4; xli. 2. To decay;—spoken of States. IV. 上. iii. 2.

廣 *kwang* kuang Wide. III. 下. ii. 3: VII. 上. xxi. 1; xxxvi. 2. 廣譽, wide-reaching praise. VI 上. xvii. 3.

廩 *lin* A granary. Always in connection with 倉. I. 下. xii. 2: III. 上. iv. 3: V. 上. i. 3; ii. 3; 下. vi. 6. 廩人, the store-keeper. V. 下. vi. 5.

廬 *loo* lu (1) The shed tenanted by a prince mourning for his father. III. 上. ii. 5. (2) 屋廬, see 屋.

THE 54TH RADICAL. 廴.

廷 *t'ing* In the phrase 朝廷, the court. II. 下. ii. 6: IV. 下. xxvii. 3.

THE 55TH RADICAL. 廾.

弁 *p'wan* p'an 小弁, the name of an ode in the She-king. VI. 下. iii. 1, 2, 4.

弈 *yih* yi Chess-playing. IV. 下. xxx. 2: VI. 上. ix. 3. 弈秋, a name or nickname. VI. 上. ix. 3.

THE 56TH RADICAL. 弋.

式 *shih* To make a model, to imitate. II. 下. x. 3.

弒 *she* shih To murder; to be murdered.—Spoken with reference to a sovereign. I. 上. i. 4; 下. viii. 2: III. 下. ix. 7: IV. 上. ii. 4.

THE 57TH RADICAL. 弓.

弓 *kung* A bow. I. 下. v. 4: IV. 下. xxiv. 2: VI. 上. ix. 3; 下. iii. 2. 弓人, a bow-maker. II. 上. vii. 3.

弟 *te* ti (1) A younger brother. II. 下. ix 3: III. 上. iv. 2: *et al., sæpe*. Found often along with 兄. But sometimes 兄弟 = relatives. V. 下. iii. 1; and in V. 上. viii. 2. it = sisters. 子之兄弟, you and your brother. III. 上. iv. 12. 子弟, sons and younger brothers = youths. *Sæpe*. In II. 上. v. 6, it = children; and in VII. 下. i. 2, = son. (2) Used for 悌, fraternal duty. VII. 上. xxxix. 2. (3) 弟子, disciples. II. 上. i. 7: III. 下. x. 3; xi. 3: IV. 上. vii. 3.

弔 *teaou* tiao (1) To condole with,—on occasions of death and mourning. II. 下. ii. 2; vi. 1: III. 上. ii. 5; 下. iii. 1, 2, 3: IV. 下. xxvii. 1. (2) To console. I. 下. xi. 2: III. 下. v. 4.

引 *yin* To draw; to lead on; to lead away. VI. 上. xv. 2; 下. viii. 9: VII. 上. xli. 3. = to take. III. 下. vi. 1. 引領, to stretch out the neck. I. 上. vi. 6.

弗 *fuh* fu Not. *Passim*.

弤 *te* ti A bow,—the name of that belonging to Shun. V. 上. ii. 3.

弱 *jŏ* jao Weak, the weak. I. 上. vii. 17; 下. xii. 2: III. 下. v. 2: IV. 上. vii. 1.

張 *chan* (1) To draw a bow. = to display, to be displayed. I. 下. v. 4: III. 下. v. 6. (2) 子張, one of Conf. disciples, II. 上. ii. 20: III. 上. iv. 13. 琴張, also one of Conf. disciples. VII. 下. xxxvii. 4. (3) A surname. 張儀, III. 下. ii. 1.

强 *k'ëang* ch'iang Strong, vigorous. I. 上. v. 1: IV. 上. vii. 1: VI. 下. xiii. 2.

强 *k'ëang* ch'iang Low. 2d tone. To make one's-self strong to. IV. 上. iii. 4; xiv. 2: VI. 下. ix. 2.

彊 *k'ëang* ch'iang Strong; strength. I. 上. vii. 17; 下. xi. 3.

彊 *k'ëang* ch'iang — To act vigorously at. I. 下. xiv. 3: VII. 上. iv. 3. To force. III. 上. iv. 3. = by dint of pressing. III. 下. i. 4.

彌 *me* mi — A surname. V. 上. viii. 2.

彀 *kow* kou — To draw a bow to the full. VI. 上. xx. 1: VII. 上. xli. 2.

THE 58TH RADICAL. 彐.

彘 *che* chih — A sow, swine. I. 上. iii. 4, 5; vii. 24: VII. 上. xxii. 2.

THE 59TH RADICAL. 彡.

形 *hing* hsing — (1) The bodily organs. VII. 上. xxxviii *(N.B.)*. (2) To manifest, be manifested. VI. 上. vi. 5. Appearance, representation. I. 上. vii. 11.

彫 *teaou* tiao — To cut, carve. 彫琢, I. 下. ix. 2.

彰 *chang* — To display, give distinction to. VI. 下. vii. 3.

彭 *p'ăng* p'êng — A surname. III. 下. iv. 1.

THE 60TH RADICAL. 彳.

役 *yih* yi — To serve, perform service. IV. 上. vii. 1: V. 下. vii. 2. 力役, personal service. VII. 下. xxvii. A servant. II. 下. vii. 3. 役志, to make the will to serve. VI. 下. v. 4.

往 *wang* — (1) To go to. *Passim.* 無所往而不 ......, in all places and circumstances ...... VII. 下. xxxi. 3; xxxvii. 9. (2) 往者, the past. VII 下. xxx. 2.

征 *ching* chêng — (1) To exact duties; exactions. I. 上. v. 5; 下. v. 3: II. 上. v. 2, 3; 下. x. 7; III. 下. viii. 1: VII. 下. xxvii. 1. (2) To take. 征利, I. 上. i. 4. (2) To punish, to execute imperial justice. I. 下. xi. 2, 3: III. 下. v. 3, 4, 5: VII. 下. ii. 2: iv. 3.

徂 *tsoo* tsu — (1) To go to; to march. I. 下. iii. 6, but the meaning is doubtful. (2) Seems to be used for 殂, and 徂落 = to decease. V. 上. iv. 1.

待 *tae* tai — (1) To wait, to wait for. May sometimes be translated by *until*. II. 上. i. 9; iii. 1; iv. 1: *et al., sæpe.* (2) To treat, behave to, entertain. IV. 下. xxviii. 4; xxxi. 1: V. 下. iv. 4. In I. 下. xi. 1, the two meanings seem to come together.

很 *han* hên — To be refractory and quarrelsome. IV. 下. xxx. 2. Is often written 狠.

律 *leuh* lü — Pitch-tubes, for determining the musical notes. 六律, IV. 上. i. 1, 5.

後 *how* hou — That which is after. (1) As a noun. Posterity I. 上. iv. 6: IV. 上. xxvi. 2. An after period. II. 上. ii. 27. Futurity. Here 後之 may be considered = an adj., future. III. 下. iv. 3. (2) As an adj. Future, coming, after. I. 下. xiv. 3; xvi. 1: *et al., sæpe.* (3) As a verb. To make an after consideration I. 上. i. 4. 下. xi. 2: VII. 下. iv. 3. *et al.* To follow, keep behind. VI. 下. ii. 4. To follow after, succeed (neuter). IV. 下. I. 3. (4) As an adverb. Afterwards. *Passim.* Especially when preceded by 然 or 而. 其後, meaning *afterwards*, occurs once. (5) As a conjunction and preposition, after words and clauses, generally preceded by 之. After. VI. 下. vii. 3: *et al.*

彼 *pe* pi — That, those. *Sæpe*, It may be sometimes rendered conveniently by the third personal pronoun.

徐 *seu* hsü — (1) Slowly. VI. 下. ii. 4. 徐徐, gently. VI. 上. xxxix. 2. (2) A surname. III. 上. v. 1, 3, 5: IV. 下. xviii.

徑 *king* ching — A foot-path. VII. 下. xxi. 1.

徒 *t'oo* t'u — (1) Foot (adj.). IV. 下. ii. 3. (2) Merely, only. II. 上. ii. 16; 下. ix. 4; xiii. 5: IV. 上. i. 3; xxv.: VI. 下. viii. 8. (3) A disciple, disciples. I. 上. vii. 2: III. 上. iv. 1, 2; 下. ix. 14: IV. 下. xxii. 2: VII. 上. xxv. 1. 2.

得 *tih* tè (1) To get, to be got; both with and without an objective following. *Passim.* When there is no objective, the sense of the 得 must often be supplied from what precedes. 得乎 and 得於, to gain, to get the regard of. VII. 下. xiv. 1: IV. 上. xxviii. 1: I. 下. iv. 2. 必得, must get the proper men. VI. 下. vii. 3. 得已, VI. 上. vii. 5. 得我, VI. 上. x. 7, 8. 不得已, see 已. (2) The auxiliary *can, could.* 而 comes frequently between 得 and the verb. *Sæpe*

徙 *se* hsi To remove. III. 上. iii. 18: IV. 下. iv. 1.

從 *ts'ung* To follow—both physically, and=to act according to. I. 上. vii. 21; 下. ix. 1, 2; *et al., sæpe.* 從於, to follow, be in the train of. IV. 上. xxiv. 1: xxv. 1. 從 followed by 而 means *to follow up,* = thereupon, thereafter. I. 上. vii. 20: II. 下. x. ii. *et al., sæpe.* =from. VI. 上. iv. 2.

從 *tsung* Up. 3d tone. To indulge, give the reins to. IV. 下. xxx. 2. This is printed and translated, p. 213, as if it were the above.

從 *tsung* Low. 3d tone. 從者, followers in immediate attendance. III. 下. iv. 1. IV. 下. xxxi. 1: VII. 下. xxx. 2.

御 *yu* yu 御者, a charioteer. III. 下. i. 5.

御 *ya* I. 上. vii. 12. The meaning is doubtful.

徧 *p'ëen* p'ien All round, the whole of. IV. 下 xxxiii. 1: VII. 上. xlvi. 1.

復 *fuh* fu (1) To report. I. 上. vi 10. (2) To repay. 復讐, to avenge. III. 下. v. 3.

復 *fow* fou Low. 3d tone. Again. II. 上. i. 1; ii. 17; 下. xi. 3: III. 上. i. 3; ii. 4; 下. ix. 10: IV. 上. xix. 3: V. 上. vi. 5: VII. 下. xxiii. 1. As a verb, to repeat, to try again. III. 下 i. 4: VII. 下. i. 2

微 *wei* (1) Small, slight; in small degree. II. 上. ii. 20: III. 下. ix. 7: IV. 下. xxxi. 3: VI. 下. vi. 6. 微服, the dress of a common man. V. 上. viii. 3. The sentence to which this belongs has been omitted in the translation.—微服而過宋, 'He assumed, however, a private dress, and passed by Sung.' (2) The name of a State. II. 上. i. 8: II. 上. vi. 3.

徯 *he* hsi To wait for. I. 下. xi. 2: III. 下. v. 4.

徵 *ching* chêng To be evidenced. VI. 下. xv. 3.

徵 *che* chih 徵招, the name of a piece of music. I. 下. iv. 9.

徹 *ch'ĕ* (1) To put away. II. 上. iv. 3. (2) To remove,—as the materials of a meal. IV. 上. xix. 3. (3) The share-system on which the Chow dynasty divided the lands. III. 上. iii. 6.

德 *tih* tê Virtue, virtuous. *Passim.* Used for conduct in a bad sense. IV. 上. iv. 1. 振德之, to stimulate and do them good. III. 上. iv. 8.

THE 61st RADICAL. 心.

心 *sin* hsin (1) The heart; the mind:—denotes the mental constitution generally. See note on II. 上. ii. (2) In a name. 孔距心, II. 下. iv. 2, 3, 4.

必 *peih* pi Must, used as an auxiliary, and to assert also what is necessary. Often = what will certainly, would certainly; to be sure to. *Passim.* 必也 only occurs once. VII. 下. xxxvi 2.

忍 *jin* jên (1) To bear, to endure. V. 下. i. 1, 3: *et al.* 忍人之心, a heart that cannot bear the sufferings of others. So 忍人之政, II. 上. vi. 1, 2, 3: VI. 下. i. 5. (2) To harden, to make enduring. VI. 上. xv. 2.

忖 *ts'un* To reflect, consider. 忖度, to measure by reflection. I. 上. vii. 9.

志 *che* chih (1) The will; aim, purpose. *Passim.* In II. 上. ii. 9, 10, it appears to be used synonymously with 心. In V. 上. iv.

2, it = the aim or scope of a writer. 心志, VI. 下. xv. 2. 志於, the will bent on or directed to, is common. We have the phrases—得志. III. 下. ii. 3: *et al.*; 立志, VII. 下. xv.: *et al.*; 尙志, VII. 上. xxxiii. 2, 3; 役志, VI. 下. v. 4; 致志, VI. 上. ix. 2; 志士, a determined scholar, III. 下. i. 2: V. 下. vii. 5. (2) A Record, a History. III. 上. ii. 3; i. 1.

忘 *wang* To forget; to be forgetful of. I. 下. iv. 7: II. 上. ii. 16: III. 上. ii. 1; 下. i. 2: IV. 上. i. 4; 下. xx. 4: V. 上. i. 2; 下. iii. 2; vii. 5: VI. 下. vii. 3: VII. 上. viii. 1; xxxv. 6; 下. xxxvii. 1.

忠 *chung* True-hearted; true-heartedness, sincerity. I. 上. v. 3: III. 上. iv. 10: IV. 下. xxviii. 5, 6; xxxi. 1: VI. 上. xvi. 1: VII. 上. xxxii.; 下. xxxvii. 11.

快 *k'wae* k'uai To be cheerful, to find pleasure. I. 上. vii. 14, 15.

忸 *nuh* nu 忸怩, to be ashamed. V. 上. ii. 3.

怍 *tsŏ* tso To blush. VII. 上. xx. 5.

怒 *noo* nu To be angry; anger. I. 下. iii. 6, 7, 8; ix. 1: II. 下. xii. 6: III. 下. ii. 1: IV. 上. xviii. 2: V. 上. iii. 2.

思 *sze* szû (1) To think; to think of. I. 下. v. 4: II. 上. ii. 4; iii. 2; ix. 1: III. 上. v. 2: IV. 上. ii. 2: *et al., sæpe.* Thinking, thoughts. IV. 上. i. 5: V. 上. ii. 3. (2) 子思, the designation of Confucius' grandson. II. 下. xi. 3, 4: IV. 下. xxxi. 2, 3: V. 下. iii. 3; vi. 4, 5; vii. 4: VI. 下. vi. 3.

怠 *tae* tai 怠敖, indolent and indifferent. II. 上. iv. 4.

急 *keih* chi Urgent, earnest. III. 下. iii. 2, 6: IV. 下, xxix. 4: VII. 上. xlvi. 1 (*N.B.*).

性 *sing* hsing The nature,—generally used of that of man. III. 上. i. 2: and especially in the 6th Book, Part I. Applied generally, or away from man. IV. 下. xxvi. 1: VI. 上. ii. 3; viii. 1. To be natural; to possess, to enjoy by nature. VII. 上. xxi. 2, 3, 4; xxx. 1; 下. xiv. 1, 2; xxiii. 1.

怨 *yuen* yüan To murmur. II. 下. xi. 2: VI. 下. iii. 1, 2, 3, 4: *et al., sæpe.* 自怨, to murmur against himself, to become contrite. V. 上. vi. 5. 怨天, II. 下. xiii. 1; comp. II. 上. vii. 5. = to be dissatisfied. V. 上. i. 1; comp. I. 下. v. 5. Resentment. I. 上. vii. 14: V. 上. iii. 2.

怩 *ne* ni nieh 忸怩, see 忸.

怵 *ch'uh* ch'u 怵惕, to be alarmed. II. 上. vi. 3.

恆 *hăng* hêng Constant, fixed; constantly, generally. I. 上. vii. 19: III. 上. iii. 3: IV. 上. v. 1; 下. xxviii. 3: VI. 下. xv. 3, 4: VII. 上. xviii.

恐 *k'ung* To fear, be afraid; sometimes = our *lest.* I. 上. vii. 22: II. 下. iii. 8; xiv. 1: II. 上. vii. 1: III. 上. ii. 4: IV. 上. xvi. 1: VII. 下. i. 2; xxxvi. 11.

恔 *heaou* hsiao Low. 3d tone. To feel pleased. II. 下. vii. 4.

恕 *shoo* shu The principle of reciprocity, making our own feelings the rule for our conduct to others. VII. 上. iv. 3.

恝 *keae* chieh The appearance of being without sorrow. V. 上. i. 2.

恣 *tsze* tzû License. 放恣, III. 下. ix. 9.

恥 *ch'e* ch'ih The sense of shame; to feel ashamed of; shameful. I. 上. v. 1; 下. iii. 7: II. 上. vii. 3, 4: IV. 上. vii. 3, 4; 下. xviii. 3: V. 下. v. 5: VI. 下. xiv. 4: VII. 上. vi.; vii. 1, 2, 3.

恩 *yin* ên Kindness. I. 上. vii. 10, 12: II. 下. ii. 4: IV. 下. xxx. 4.

恭 *kung* To respect, honour. IV. 上. i. 13 (*N.B.*); xvi.: V. 下. iv. 1; vi. 3. 恭

敬, VI. 上. vi. 7: VII. 上. xxxvii. 2, 3. = gravely complaisant, III. 上. iii. 4. 不恭, wanting in self-respect. II. 上. ix. 3.

息 *seih* hsi — (1) To stop (act. and neuter). III. 下. ix. 9, 13. To rest from toil. I. 下. iv. 6. 安息, to rest in quiet. III. 下. ix. 5. (2) To grow, applied to trees and to the mind. VI. 上. viii. 1, 2. (3) A name. V. 上. i. 2; 下. iii 3.

悄 *ts'eaou* ch'iao — 悄悄, to be disquieted and grieved. VII. 下. xix. 3.

悌 *te* ti — Brotherly duty; to be obedient as a younger brother. I. 上. iii. 4; v. 3; vii. 24: IV. 下. iv. 3.

悅 *yuĕ* yueh — (1) To be pleased; to be pleased with. I. 下. x. 3; xi. 2: II. 上. i. 3, 13; iii. 2; v. 1, 2, 3, 4, 5: *et al., sæpe*. Is sometimes followed by 於. V. 上. viii. 3. VI. 下. iv. 5. 6. (2) To please, give pleasure to. IV. 上. xii. 1; 下. ii. 5: VI. 上. vii. 8.—Observe 爲容悅 VII. 上. xix. 1; 以爲悅, II. 下. vii. 3: VII. 上. xix. 2; and 以我爲悅, VI. 上. iv. 4.

悔 *hwuy* hui — To repent of. V. 上. vi. 5.

患 *hwan* huan — Calamities; what causes sorrow and grief. IV. 上. xxiii.; 下. ix. 1; xxviii. 7: VI. 下. ii. 3; xv. 4, 5: VII. 上. xviii. 2. What will endanger life. VI. 上. x. 2, 3, 4. To be grieved. I. 下. xv. 1: II. 下. ix. 2.

悴 *suy* sui — 憔悴, famished, to be distressed. II. 上. i. 11.

悻 *hăng* hêng — 悻悻然, angry-like. II. 上. xii. 6.

情 *ts'ing* ch'ing — (1) The feelings proper to humanity. VI. 上. vi. 5; viii. 2. (2) = the truth, or reality. IV. 下. xviii. 3. (3) = the quality or proper nature. III. 上. iv. 18.

惑 *hwŏ* huo — To be deluded, perplexed. II. 上. i. 7: VI. 上. xvi. 3. To be in error. IV. 下. xxix. 6.

惕 *t'eih* t'i — 怵惕, see 怵.

惟 *wei* — A particle, both initial and medial. *Passim.* It almost always means only. Observe its use in quotations from the older classics.

惠 *hwuy* hui — (1) To be kind; kindness. III. 上. iv. 10: IV. 下. ii. 2; xxxiii. (2) An honorary epithet. 梁惠王, I. 上. i. 1; ii. 1: *et al.*—柳下惠, II. 上. ix. 2, 3: *et al.*—費惠公, V. 下. iii, 3.

惡 *gŏ* o — Wicked, bad; wickedness. II. 上. ii. 4; ix. 1: IV. 上. i. 7; xv. 1; xviii. 2; 下. xv. 2: V. 下. i. 1: VI. 下. vii. 4.

惡 *woo* wu — To dislike, detest, hate. I. 上. iv. 5: II. 上. iv. 1, 2; ix. 1: *et al., sæpe*. 羞惡之心, II. 上. vi. 4, 5: VI. 上. vi. 7.

惡 *woo* wu — Up. 1st tone. (1) How. I. 上. vii 7; 下. iii. 5: *et al., sæpe*. It is sometimes followed by 乎, adding an exclamatory force to it. I. 上. vi. 2: II. 上. ii. 11: V. 下. v. 3: VI. 下. xii. 1. 惡在, where, how does it consist with. I. 上. iv. 5: III. 上. iii. 7: VI. 上. v. 4: VII. 上. xxxiii. 3. 惡在 is both initial and final. (2) An exclamation. Oh! II. 上. ii. 19; 下. ii. 4; ix. 2.

惰 *to* — To be lazy. IV. 下. xxx. 2.

惴 *chuy* chui — To have mental anxiety, to be afraid. II. 上. ii. 7.

惻 *ts'ih* ts'ê — To commiserate. 惻隱之心, II. 上. vi. 3, 4, 5: VI. 上. vi. 7.

惛 *hwăn* huên — Unintelligent, stupid. I. 上. vii. 19.

愆 *k'ëen* ch'ien — Transgression, error. IV. 上. i. 4.

愈 *yu* yü — (1) To be better,—spoken of disease. II. 下. ii. 2, 3: III. 上. v. 1. (2) To surpass. IV. 下. xxiv. 1. Foll. by 於, VI. 下. xi. 1: VII. 上. xxxix. 1, 1. (3) To increase. VI. 下. iii. 4.

意 *e* i — To think. IV. 上. xxv. 1. One's own ideas. V. 上. iv. 2.

愛 *gae* ai — To love: to care for. I. 下. v. 5: III. 上. v. 3; 下. ix. 9: IV. 上. iv. 1; 下. xxviii. 2, 3: V. 上. i. 2; ii. 4; ii. 2: VI. 上. iv. 4; xiii.; xiv. 1: VII. 上. xiv. 3; xv. 2; xxvi. 2; xxxvii.; xlv.; xlvi.; 1; 下. i. 1, 2. = to grudge. I. 上. vii. 5, 6, 7.

慍 *wăn* wên — To be hated. VII. 下. xix. 3.

愧 *k'wei* k'uei — To be ashamed. VII. 上. xx. 3.

愬 *soo* su — To complain, announce their wrongs. I. 上. vii. 18.

慎 *shin* shên — (1) To be careful, to be cautious. I. 下. vii. 3: II. 上. vii. 1. (2) A surname. VI. 下. viii. 1, 4.

慈 *tsze* tszû — To be kind to; affectionate. IV. 上. ii. 4: VI. 下. vii. 3.

慊 *heen* hsien — (1) To be dissatisfied. II. 下. ii. 4. (2) To be satisfied. Also read *hëë*. II. 上. ii. 15.

慕 *moo* mo — To desire, to affect. IV. 上. iv. 1. To desire with affectionate longing. V. 上. i. 1, 5: VI. 下. iii. 5.

慚 *ts'an* — To feel ashamed. II. 下. ix. 1.

慝 *neih* ni — Wickedness; hidden wickedness. I. 下. iv. 6: VII. 下. xxxvii. 13.

慢 *man* — To despise; to neglect. I. 下. xii. 2: II. 下. ii. 6: III. 上. iii. 13.

慧 *hwuy* hui — Intelligence, discernment. II. 上. i. 9: VII. 上. xviii. 1.

慮 *leu* lü — To think anxiously; to be anxious about. II. 上. ii. 5; 下. xi. 4: VII. 上. xv. 1; xviii. 2. Anxious thoughts. VI. 下. xv. 3. 知慮, VI. 下. xiii. 2.

慶 *k'ing* ch'ing — Congratulation; to be rewarded. VI. 下. vii. 2.

憂 *yew* yu — To be sorrowful; to grieve for; sorrow, cause of distress. I. 下. iv. 6: III. 上. iv. 7, 8, 9: IV. 上. ix. 5; 下. xxviii. 7; xxix. 1: V. 上. i. 4; ii. 3: VI. 下. xv. 5: VII. 上. xxvii. 2; 下. xix. 3. 采薪之憂, = 'a little sickness,' II. 下. ii. 3. Obs. 憂民之憂, I. 下. iv. 3.

憎 *tsăng* tsêng — To hate. But the text is doubtful. VII. 下. xix. 2.

憔 *ts'eaou* ch'iao — 憔悴, see 悴.

憚 *tan* — To dread, to shrink from. III. 上. iv. 5.

憫 *min* — To sorrow. II. 上. ix. 2: V. 下. i. 3.

憮 *woo* wu — 憮然, the appearance of being surprised, thoughtful-like. III. 上. v. 5.

憾 *han* — To feel indignant, vexed. I. 上. iii. 3: VII. 下. xxxvii. 8.

應 *ying* — A name. VII. 上. xxxv. 1.

應 *ying* — Up. 3d tone. To answer. II. 下. viii. 2; xi. 11: VI. 下. i. 8.

懟 *tuy* tui — To incur the resentment of. V. 上. ii. 1.

懲 *ch'ing* ch'êng — To repress; to punish. III. 上. iv. 15; 下. ix. 12.

懿 *e* i — Admirable. VI. 上. vi. 8.

懦 *joo* ju — Weak, timid. V. 下. i. 1: VII. 下. xv.

懷 *hwae* huai — To cherish in the thoughts. VI. 下. iv. 4, 5.

懸 *heuen* hsüan — To be suspended. 倒懸, hung up by the heels, II. 上. i. 13.

懼 *keu* chü — To fear, be alarmed. II. 上. ii. 5: III. 下. ii. 1; ix. 8, 10, 11.

THE 62D RADICAL. 戈.

戈 *ko* — A spear. I. 下. v. 5.

戎 *jung* — The wild tribes of the West. III. 上. iv. 16; 下. ix. 12.

成 *ching* chêng (1) To perfect, complete. I. 上. ii. 3: IV. 上. i. 1: V. 上. ix. 3: VI. 下. v. 1: VII. 上. xl. 3. Observe 成功, I. 下. xiv. 3; and 成章, VII. 上. xxiv. 3. To be perfect. III. 下. iii. 3: VII. 下. xiv. 4. To become completed. IV. 下. ii. 3: VII. 下. xxi. (2) Spoken with reference to music. Confucius is called 集大成. a complete concert. V. 下. i. 6. (3) A surname, III. 上. i. 4. In a double surname. VII. 下. xxix. (4) 武成, the name of a Book in the Shoo-king. VII. 下. iii. 2.

我 *go* wo (1) I, we, me us; my, our. *Passim.* Observe 爲我 in III. 下. ix. 9: VII. 上, xxvi. 1; and 於我 and 得我 in VI. 上. iv. 4; x. 7. (2) 宰我, one of Confucius' disciples. II. 上. ii. 18, 25, 26.

戒 *keae* chieh (1) To caution; a caution. III. 上. ii. 5; 下. ii. 2. 戒之. beware. I. 下. xii. 2. Cautious, using precautions. II. 下. iii. 4. (2) 齊戒 = to fast. IV. 下. xxv. 2. Acc. to the dict., this meaning may be reduced to the preceding. (3) To issue a proclamation. I. 下. iv. 9.

戕 *ts'eang* ch'iang To do violence to. VI. 上. i. 1. This character has several other pronunciations.

或 *hwŏ* huo (1) Some (both singular and plural). I. 上. ii. 3; 下. x. 2; xv. 2; xvi. 1: *et al., sæpe.* (2) Perhaps. II. 下. ii. 6. 或者, II. 下. ii. 2. This meaning and the other are connected. and the dict. gives them together, saying that 或 is a word of uncertainty. Obs. I. 下. xvi. 3: II. 上. iv. 3; 下. vi. 2: III. 上. iv. 12, 17, 18: V. 上. vii. 7: VI. 上. vi. 7. (3) Used for 惑, VI. 上. ix. 1.

戚 *ts'eih* ch'i (1) A kind of axe. I. 下. v. 5. (2) Relatives by affinity. I. 下. vii. 3: II. 下. i. 4, 5: V. ix. 1: VII. 上. xxxiv. 1. Used as a verb. 戚之, to consider him as a relative. VI. 下. ii. 3. (3) Sorrow, grief. III. 上. ii 5. 戚戚, the appearance of being sorrowful. I. 上. vii. 9.

戟 *keih* chi A kind of spear. II. 下. iv. 1.

戢 *tseih* chi To collect. I. 下. v. 4.

戮 *luh* lu (1) To put to death, to slaughter. III. 下. ix. 6: IV. 下. iv. (2) Disgrace. IV. 下. xxx. 2.

戰 *chen* chan (1) To fight, to conduct battles; fightings, wars. I. 上. iii. 2; vii. 17: II. 下. i. 5: IV. 上. xiv. 2, 3: VI. 下. viii. 3; ix. 2: VII. 下. ii. 1; iv 1.6. 戰之, making them fight, leading them to battle. VII. 下. i. 2. (2) A name. III. 上. iii. 13.

戴 *tae* tai (1) To carry on the head. I. 上. iii. 4; vii. 24. (2) A surname. III. 下. vi. 1.—III. 下. viii. 1. (3) A name. III. 下. x. 5.

THE 63D. RADICAL. 戶.

戶 *hoo* hu A door,—properly an inner door. II 上. iv. 3. IV. 下. xxix. 6. 門戶, VI. 下. xiv. 4: VII. 上. xxiii. 3.

戹 *gih* i To be distressed, reduced to straits. VII. 下. xviii.

所 *so* (1) A place. III. 下. vi. 2: V. 上. ii. 4. (2). The compound relative what, = that which, those which. *Passim.* Sometimes it is sinply the relative, the antecedent, if we may may so call it, being expressed, as in 所居之室. The idea of *place* as the antecedent often enters into the phrase where it is thus used. 無所 and 無所不, 有所 and 有所不 are to be marked. VII. 下. xxxvii. 2, 10; xxxi. 1, 3; i. 2: VII. 上. vii. 2: *et al., sæpe.* 所以 whereby, the whereby, is very common; and 所, alone, has sometimes the same force. Observe 在所禮, VII. 上. xliii 1.(comp.

IV. 下. xxxvii. 7); 有所受之, III. 上. ii. 3: VII. 上. xxxv. 4; 所過, 所存, VII. 上. xiii. 3: 所就, 所去, VI. 下. xiv. 1; 兼所愛, VI. 上. xiv. 1; 未有所終 ...., V. 下. iv. 6; 所爲主, 所主, V. 上. viii. 4; 惟義所在, IV. 下. xi. 1; 所教, 所受教, II. 下. ii. 9; 所安, II. 上. ii. 20; 所之, I. 下. xvi. 1; 惟君所行, I. 下. iv. 8.

戾 *le* li — In the phrase 狠戾, III. 上. iii. 7.

THE 64TH RADICAL. 手.

手 *show* shou — The hand, hands. II. 上. i 6: IV. 上. xvii. 1, 3; xxvii. 2 (*N.B.*); 下. iii. 1.

才 *ts'ae* ts'ai — The natural powers; abilities. I. 下. vii. 2: VI. 上. vi. 6, 7; vii. 1:, viii. 2: VII. 下. xxix. In the concrete, = men of good talents. IV. 下. vii. VI. 下. vii. 3: VII. 上. xx. 4.

扣 *k'ow* k'ou — To rap, knock against. IV. 下. xxiv. 2.

扶 *foo* fu — 扶持, to support, sustain. III. 上. iii. 18.

承 *ch'ing* ch'êng — (1) To receive. I. 上. iv. 1. (2) To receive and carry out. III. 下. ix. 6, 13. 承繼, V. 上. vi. 2. A passage here has been omitted in the translation— 啟賢, 能敬承繼禹之道, 益之相禹也, 歷年少, 施澤於民未久,—'that K'e was a wise and worthy prince, able reverently to receive and carry on the principles of Yu, and that Yih assisted Yu *only* for a few years, conferring benefits on the people for a short time.' (3) To resist. III. 上. ix. 12. This is the meaning assigned by Choo He.

把 *pa* — To grasp,—with one hand. 拱把, VI. 上. xiii.

抑 *yih* yi — (1) An initial particle, = come now. I. 上. vii. 14. (2) Or. I. 上. vi. 16. Followed by 亦. II. 下. iv. 3: III. 下. x. 3. (3) To repress. III. 下. ix. 11.

折 *chĕ* chê — To break off. I. 下 vii. 11.

抽 *ch'ow* ch'ou — To take out. IV. 下. xxiv. 2.

拂 *fuh* fu — To shake off. 拂亂, to confound. VI. 下. xv. 2. Read *peih*, *i. q.* 弼, to assist; able. VI. 下. xv. 4.

抱 *paou* pao — To embrace, encircle. 抱關, to go round the gates, *i.e.*, to guard them. V. 下. 3; vi. 3.

拒 *keu* chü — To resist, to reject. VII. 下. xxx. 3.

拔 *pă* pa — (1) To pull out. VII. 上. xxvi. 1. (2) To rise high. II. 上. ii. 28. In this meaning it should probably be read *p'ŏ*; see the dictionary.

拘 *keu* chü — To detain. VII. 上. xxxvii. 3.

拙 *chuĕ* chüeh — Stupid. VII. 上. xli. 2.

招 *chaou* chao — (1) To call, to summon. III. 下. i. 2: V. 下. vii. 5, 6, 7. (2) To tie the legs. VII. xxvi. 2.

招 *shaou* shao — Used for 韶, the name of Shun's music. 徵招, 角招, two pieces of music. I. 下. iv. 9.

拜 *pae* pai — To make an obeisance; to pay one's respects. II. 上. vii. 2: III. 下 vii 3: V. 下. vi. 4, 5.

拯 *ch'ing* ch'êng — To deliver, rescue. I. 下. xi. 3.

拱 *kung* — To grasp with the two hands. VI. 上. xiii.

持 *ch'e* chih — To hold, to grasp. II. 下. iv. 1. Applied to the will,—to maintain. II. 上. ii. 9, 10. 扶持, see 扶.

指 *che* chih — A finger. VI. 上. xii. 1, 2; xiv. 4. To point out, = meaning, scope. VI. 下. iv. 4: VII. 下. xxxii. 1.

挫 *ts'o* To push. A push. II 上. ii. 4.

振 *chin* chên (1) To stimulate. III. 上. iv. 8. (2) To bring to a close, to wind up,—in music. V. 下. i. 6.

挾 *heë* chia (1) To take under the arm. I. 上. vii. 11. (2) To presume on. V. 下. iii. 1: VII. 上. xliii. 2.

括 *kwŏ* kuo A name. VII. 下. xxix. 1.

捆 *k'wăn* k'uên To beat and hammer. 捆屨, to make sandals. III. 上. iv. 1.

捐 *keuen* chüan To remove. V. 上. ii. 3.

授 *show* shou To give,—properly, with the hand. IV. 上. xvii. 1. Generally, to give. II. 下. x. 3. To give up, surrender. III. 下. v. 2.

掊 *p'ow* p'ou To collect imposts. 掊克, = exacting able ministers. VI. 下. vii. 2.

掌 *chang* (1) The palm. I. 上. vii. 12: II. 上. i. 8; vi. 2. 熊掌, bears'-paws, VI. 上. x. 1. (2) To manage, direct. III. 上. iv. 7; 下. i. 4.

排 *p'ae* p'ai To arrange, = to regulate the course of. III. 上. iv. 7.

掘 *keuh* chüeh To dig. III. 下. ix. 4: VII. 上. xxix. 1.

接 *tseë* chieh To come into contact; to have intercourse with. (1) To receive, admit to one's presence. V. 上. iii. 3. (2) 相接, to have intercourse with. VI. 下. iv. 5, 6. But in I. 上. iii. 2, 既接 = being crossed, spoken of weapons. (3) 接淅, to let the water of rice strain off through the hand. V 下. i. 4: VII. 下. xvii. (4) Used of the manner in which a present is offered. V. 下. iv. 3.

推 *t'uy* t'ui (1) To push. V. 上. vii. 6; 下. i. 2. (2) To push out, carry out. I. 上. vii. 12. To consider, prosecute the study of. II. 上. ix. 1. In these two cases, we should read the character *ch'uy*.

掩 *yen* To cover. Applied to the bodies of the dead, III. 上. v. 4; to the nose, IV. 下. xxv. 1; to wickedness, IV. 上. xv. 1. To cover = to make good, to come up to. VII. 下. xxxvii. 6.

揆 *k'wei* k'uei To examine, to calculate. IV. 上. i. 8; 下. i. 4.

提 *t'e* t'i To lift with the hand, to carry. 孩提之童, children carried in the arms. VI. 上. xv. 2.

揖 *yih* yi To salute, with the hands joined before the breast, = to bow to. III. 上. iv. 13: IV. 下. xxvii. 3.

揚 *yang* (1) To display, be displayed, put forth. III. 下. v. 6. (2) A kind of battle-axe I. 下. v. 4.

揜 *yen* Used for 掩, to cover up. V. 上. ii. 3.

揠 *yă* ya To pull up. II. 上. ii. 16.

揣 *ch'uy* ch'ui To feel with the hand, = to adjust. VI. 下. i. 5.

援 *yuen* yüan (1) To draw,—spoken of a bow. VI. 上. ix. 3. = to press, to hold fast. II. 上. ix. 2. (2) To draw out, to rescue. IV. 上. xvii. 1, 2, 3.

搆 *kow* kou 搆 (seems used for 構) 兵, to be fighting together. VI. 下. iv. 3.

損 *sun* To diminish, to be diminished. III. 下. viii. 7: VII. 上. xxi. 3.

搏 *pŏ* po To seize. IV. 下. iii. 4: VII. 下. xxiii. 2. (2) To strike with the hand. VI. 上. ii. 3.

摟 *low* lou To drag, to drag away. VI. 下. i. 8; vii. 2.

摩 *mo* To rub, *i.e.*, to rub smooth. VII. 上. xxvi. 2.

摽 *peaou* piao To beckon, to motion to. V. 下. vi. 4.

撓 *naou* nao To bend. 膚撓, to flinch from strokes at the body. II. 上. ii. 4.

撫 *foo* fu (1) To tranquillize, = to subdue. I. 上. vii. 16. (2). To hold, to grasp. I. 下. iii. 5.

播 *po* — To sow; to disseminate. III. 上. iii. 2: IV. 上. i. 7: VI. 上. vii. 2.

撻 *t'ă* t'a — To beat. II. 上. ii. 4: III. 下. vi. 1. = to oppose. I. 上. v. 3.

擇 *tsih* chai — To choose. I. 下. xiv. 2; xv. 2: II. 上. vii. 2: III. 上. iii. 13: IV. 下. xxviii. 6. 牛羊何擇, what was there to choose between an ox and a sheep? I. 上. vii. 7.

擊 *keih* chi — To beat, strike. 擊柝, V. 下. v 3; vi. 3.

操 *ts'aou* ts'ao — To hold fast,—spoken of the mind. VI. 上. viii. 4; VII. 上. xviii. 2. = principles. III. 下. x. 2, 6. In this meaning it should be up. 3d tone, according to the dictionary.

擘 *peih* pi — 巨擘, the thumb. III. 下. x. 2.

擴 *k'woh* k'uo — To stretch out and expand. 擴而充之, II. 上. vi. 7.

攖 *ying* — To encounter, to press near to. VII. 下. xxiii. 2.

攘 *jang* — (1) To steal,—upon occasion offered. III. 下. viii. 2. (2) To bare. VII. 下. xxiii. 2.

攝 *shĕ* shê — To act for, undertake one's duties. V. 上. iv. 1. = a plurality of offices. VI. 下. vii. 3.

THE 65TH RADICAL. 支.

支 *che* chih — Used for 肢. 四支, the four limbs. IV. 下. xxx. 2.

THE 66TH RADICAL. 攴.

收 *show* shou — To take back. IV. 下. iii. 3, 4.

攸 *yew* yu — (1) *I. q.* 所. 有攸, some. III. 下. v. 5. (2) Appears to be a mere expletive. I. 上. ii. 3. (3) 攸然, the appearance of a fish let go in the water. V. 上. ii. 4.

改 *kae* kai — To alter, change (act. and neuter); to reform. II. 下. ix. 4: IV. 上. ii. 4; xiv. 1 (改於); 下. xxix. 1: V. 下. iv. 5: VI. 下. xv. 3: VII. 上. xli. 2. Obs. 改之 and 改諸, II. 下. xii. 4, 5. 改曰, 'spake with an altered mind,' V. 上. vii. 4. In II. 上. i. 10, 不改 = does not need more.

攻 *kung* — (1) To attack. II. 上. v. 6; 下. i. 2, 5: V. 上. vii. 9. = to expose one's errors. IV. 上. xiv. 1. (2) To undertake, to proceed to do. I. 上. ii. 3.

放 *fang* — (1) To banish,—spoken of men, animals, and doctrines. I. 下. viii. 1: III. 下. ix. 4, 10, 13: V. 上. iii. 1, 2, 3; vi. 5: VII. 上. xxxi. 1. 2. (2) To lose, let stray; stray, lost. VI. 上. viii. 2; xi. 2, 3, 4: VII. 下. xxvi. 2. (3) Dissolute, self-abandoned. I. 上. vii. 20: III. 上. iii. 3; 下. v. 2. So 放恣, III. 下. ix. 9. (4) 放飯, to eat immoderately; but other meanings are given to the phrase. VII. 上. xlvi. 2.

放 *fang* — Up. 2d tone. (1) To, going on to. I. 下. iv. 4: IV. 下. xviii. 3: VII. 下. xxvi. 2. (2) 放勳, a designation of Yaou or Shun. III. 上. iv. 8: V. 上. iv. 1.

政 *ching* chêng — Government. *Passim.* 政事, the principles and business of govt. VII. 下. xii. 3; xxviii. So 政刑, II. 上. iv. 2. 爲政, the administration of government, is very common; but it = to give law to, in I. 下. xi. 1: IV. 上. vii 4. 聽政, IV. 下. ii. 1. 行政, to practise a government, is common. 施政 is also found. Obs. 以政, V. 上. iii. 3.

故 *koo* ku — The cause or reason of a thing. (1) 有故, 無故, there being a cause, there being no cause. IV. 下. iii. 3, 4: VII. 上. xx. 2 *(N.B.)*. 大故, the great occasion, the death of a parent. V. 上. ii. 1. Observe 故 alone. III. 上. v. 3. At the end of a clause, 故 = because. VI. 上. v. 4: VII. 上. xxi. 3. Obs. 以……之故, VII. 下. i. 2. (2) 故 and 是故, in continuation of a subject, therefore, thus. *Passim.* (3)

Facts, phenomena. IV. 下. xxvi. 1, 3. (4) Ancient, old. I. 下. vii. 1: II. 上. i. 8. = old acquaintance. VII. 上. xliii. 2.

效 *heaou* hsiao 效死 = to be prepared to die, to strive to death. I. 下. xiii. 2; xv. 2.

教 *këaou* chiao To teach. *Sæpe.* Instructions; lessons. I. 上. iii. 4; vii. 24: IV. 上. xiv. 2, 3. Obs. II. 上. ii. 19; and V. 下. iv. 4. Pronounced in the up. 1st tone, it = to call in, to employ. I. 下. ix. 2.

敏 *min* Alert, intelligent and active. I. 上. vii. 19: IV. 上. vii. 5.

救 *kew* chiu To save. I. 下. xi. 1; xii. 1: III. 下. v. 5: V. 上. vii. 6. = to put out, to save from fire. VI. 上. xviii. 1. = to part, to stop from fighting. IV. 下. xxix. 5, 6. 救死, to save themselves from death. I. 上. vii. 22

敖 *gaou* ao (1) 怠敖, indolent indifference, idle sauntering. II. 上. iv. 4. (2) A name. VI. 下. xv. 1. (3) 子敖, a designation. IV. 上. xxiv. 1; xxv. 1; 下. xxvii. 3.

敗 *pae* pai To ruin. IV. 上. viii. 1. To be defeated. I. 上. v. 1: VII. 下. i. 2.

敝 *pe* pi Worn-out. VII. 上. xxxv. 6.

敢 *kan* To venture, dare, presume. *Sæpe.* 敢問, 'I venture to ask,' is a common way of asking a question. Observe 請勿復敢見, II. 下. xi. 3.

散 *san* (1) To be scattered. I. 上. v. 4; 下. i. 6; xii. 2: II. 下. iv. 2. (2) A surname. VII. 下. xxxviii. 3.

敦 *tun* (1) Generous. V. 下 i. 3: VII. 下. xv. (2) To manage; but this meaning is not found in the dictionary. II. 下. vii 1.

敬 *king* ching To respect, revere; the feeling of reverence; reverential. II 下. ii. 4: III. 下. ii. 2: IV. 上. ii. 2; iv. 1: *et al.*, *sæpe.* 恭敬, VI. 上. v. 2, 3: *et al.* On the diff. between the terms, see IV. 上 i. 13.

敷 *foo* fu To set forth. 敷治, III. 上. iv. 7.

數 *soo* shu (1) Number. II. 下. xiii. 4. Several. I. 下. iii. 4: II. 下. ii. 3; v. 1: *et al.*, *sæpe.* ? a few. VII. 上. xxxix. 3. (2) = an art. VI. 上. ix. 3.

數 *ts'uh* ts'u Close, close-meshed. I. 上. iii. 3.

敵 *teih* ti An enemy. I. 上. v. 5, 6: II. 上. ii. 5; v. 6: III. 下. v. 4: IV. 上. vii. 5, 6: VII. 下. iii. 3; iv. 2. Hostile. VI. 下. xv. 4: VII. 下. ii. 3. To be an enemy to, to oppose. I. 上. vii. 17; 下. iii. 5: VII. 下. iv. 5.

毆 *k'eu* chü *I. q.* 驅. To drive, chase. IV. 上. ix. 3, 4.

整 *ching* chêng To marshal. I. 下. iii. 6.

斂 *lëen* lien To ingather. The ingathering,—spoken of the harvest. I. 下. iv. 5: VI. 下. vii. 2. 稅斂, all taxes and imposts. I. 上. v. 3: VII. 上. xxiii. 1.

THE 67TH RADICAL. 文.

文 *wăn* wên (1) A character, as delineated, = a word. VI. 上. xvii. 3. (2) Style, method of conposition. IV. 下. xxi. 3. (4) Elegant, adorned. V. 上. iv. 2. To adorn. 節文, IV. 上. xxvii 2. (5) An honorary epithet. 文王, I. 上. ii. 3: *et al.*, *sæpissime.*—晋文, II. 上. vii. 1, 2: IV. 下. xxi. 3.—滕文公, I. 下. xiii: *et al.*

THE 69TH RADICAL. 斤.

斤 *kin* chin A bill,—a general name of all crooked knives. 斧斤, I. 上. iii. 3: VI. 上. viii. 1, 2.

斧 *foo* fu An axe. 斧斤, see above.

斬 *chan* To cut in two, = to terminate. IV. 下. xxii. 1.

斯 *sze* szû — (1) This, these. I. 上. iv. 6; vii. 12; 下. v. 3, 4: *et al., sæpe.* (2) As a conjunction, forthwith, then, thereupon, &c. I. 上. iii. 5: II. 上. vi. 2: III. 下. vii. 2; viii. 2: VII 下. xxxvii. 3, 8, 9. 13. In several cases we can hardly tell whether to take the character as a conjunction, or as the demonstrative, following its antecedent, to give emphasis to the sentence. Observe also I. 下. iii. 6. and v. 4. where it seems a mere expletive. (3) 斯須, *i. q.* 須臾, an instant. VI. 上. v. 4. (4) In a name. IV 下. xxiv. 2.

新 *sin* hsin — New. III. 上. iii. 12.

斲 *chŏ* cho — To cut, hew. I. 下. ix. 1.

斷 *twan* tuan — In the phrase. 龍斷, a conspicuous mound. II. 下. x. 6, 7.

THE 70TH RADICAL. 方.

方 *fang* — (1) That which is square. IV. 上. i. 1, 5, 10: ii. 1. Square, the adjective,—followed by the dimension. I. 上. v. 2; vii. 17; *et al., sæpe.* Obs the note on II. 上. ii. 1. (2) A quarter, region, direction. III. iv. 1; VI. 上. ii. 1. The phrase. 四方, is common. 無方, without reference to their where-from. IV. 下. xx. 2. (2) = class, a resemblance. V. 上. ii. 4. (4) To neglect, violate. I. 下. iv. 6. (5) As a conjunction. 方且, III. 上. iv 16; 爰方, I. 下. v. 4.

於 *yu* yü — *Passim.* (1) A prep., in, at, on. But after many verbs and adjectives we must translate it variously,—by, to, from, &c., &c., and often it need not be translated at all. 至於, down to, coming to, &c., is common. After the possessive 之, 於 = in relation to, and so, sometimes, when not preceded by 之. = compared with. II. 上. ii. 23. After 志, it is common, and what may be called composite verbs such as 得罪, 有功, &c. (2) Than, forming the comparative degree of preceding adjectives. *Sæpe.* But obs. II. 上. ii. 28.

於 *woo* wu — (1) How! I. 上. ii. 3. (2) 於陵 the name of a place. III. 下. x. 1, 5, 6,

施 *she* shih — To give, to dispense; to be given to. to be shown. I. 上. v. 3; vii. 19; 下. v. 3.; IV. 上. ix. 1: V. 上. vi. 2; VI. 上. xvii. 3: VII. 上. xxi. 下. xxxii. 4; (2) In the name. 孟施舍. II. 上. ii. 5, 6, 8.

施 *she* shih — Up 1st tone. 施施, complacently. IV. 下. xxxiii. 1.

施 *e* i — Dodgingly, = secretly. IV. 下. xxxiii. 1.

旂 *k'e* ch'i — A flag, with dragons emblazoned, and bells attached. V. 下. vii. 6.

旃 *chen* chan — A flag,—of silk, unemblazoned. V. 下. vii. 6.

旄 *maou* mao — (1) A white cow's tail,—used to make signals with. = streamers. I. 下. i. 6, 7. (2) *I. q.* 耄, very old persons. I. 下. xi. 4.

旅 *leu* lü — (1) Hosts. Properly, 500 men make a 旅. I. 下. iii. 6. (2) A stranger, a traveller. I. 上. vii. 19: II. 上. v. 3: VI. 下. vii. 3.

旋 *seuen* hsüan — 周旋, going round, the turnings of the body. VII. 下. xxxiii. 2.

旌 *tsing* ching — A flag,—made of feathers suspended from the top of the staff. III. 下. i. 2: V. 下. vii. 5, 6.

族 *ts'uh* ts'u — The head of an arrow. III. 上. ii. 5.

THE 71ST RADICAL. 无.

既 *ke* chi — A particle of past time. May often be translated by have, having, having been. I. 上. iii. 2: II. 上. ii. 10, *(N.B.)* 18, 19; 下. v. 1 *(N.B.)*; vi. 2 *(N.B.)*: III. 上. iii. 13; 下. ix. 4, 5: *et al., sæpe.* Obs. 既而, V. 上. vii. 5; 既 ...... 而, VI. 上. xvi. 3; and 既已, VI. 下. xiii. 8.

THE 72D RADICAL. 日.

日 *jih* (1) The sun. I. 上. ii. 4: II. 下. ix. 4: V. 上. iv. 1: VII. 上. xxiv. 2. (2) A day, days, the day. II. 下. iv. 1: III. 下. x. 1: IV. 上. xxiv. 2; 下. ii. 5; iii. 4; xx. 5: *et al.* 他日, see 他. 今日, to-day. II. 上. ii. 16: *et al.* 明日, to-morrow. II. 下. ii. 2: *et al.* 前日, formerly. II. 下. vii. 1: *et al.* 終日, all the day. III. 下. i. 4. 無日, 不日, in no time. IV. 上. i. 9: I. 下. ii. 3. 日至, the solstice, IV. 下. xxvi. 3: but VI. 上. vii. 2 is difft. 冬日, in winter. VI. 上. v. 5. 暇日, leisure days. I. 上. v. 3. 窮日之力, to exert the strength the whole day, II. 下. xii. 6. Daily, from day to day. II. 下. xii. 5: III. 下. vi. 1; viii. 2: V. 上. iii. 1: *et al.*

旦 *tan* The morning. IV. 下. xx. 5. 旦旦, from morning to morning, *i. q.* from day to day. VI. 上. viii. 2. 平旦, the day-break, VI. 上. viii. 2.

旨 *che* chih Good, pleasant. IV. 下. xx. 1.

旬 *seun* hsün A decade of days. I. 下. x. 2.

旱 *han* Drought, season of drought. I. 上. vi. 6; xi. 2: III. 下. v. 4. 旱乾, VII. 下. xiv. 4.

旻 *min* 旻天, the name given to the autumnal heavens, = pitying. V. 上. i. 1, 2.

明 *ming* (1) Brightness. VII. 上. xxiv. 2. (2) Intelligent; to be intelligent about. I. 上. vii. 21: II. 下. xii. 1: IV. 上. xii. 1; 下. xix. 2. (3) To illustrate; to digest clearly. II. 上. iv. 2: III. 上. iii. 10. (4) Clearly, plainly. II. 下. xi. 3: III. 下. vi. 1: VI. 下. viii. 5. Obs. 明以教我, I. 上. vii. 19. (5) Power of vision. I. 上. vii. 10: IV. 上. i. 1. (6) 明日, to-morrow; see 日. (7) 明堂, see 堂. (8) 公明, a double surname. III. 上. i. 4; 下. iii. 1; ix. 9: IV. 下. xxiv. 1.—V. 上. i. 2.

易 *yih* yi (1) To change; to exchange, barter. I. 上. vii. 4, 6, 7: II. 下. x. 7: III. 上. iv. 4, 5; v. 2; 下. ix. 10; x. 4: IV. 上. xviii. 3; 下. xxix. 5 *(N.B.)*; xxxi. 3: VI. 下. vii. 3: VII. 上. xxviii. 1. 易位 = to dethrone. V. 下. ix. 1. 易事, an interchange of services. III. 下. iv. 3. (2) 易牙, a famous cook of antiquity. VI. 上. vii. 5.

易 *e* i Low. 3d tone. (1) Easy; easily, readily; what is easy. III. 上. iv. 9, 10: IV. 上. xi: VI. 上. ix. 2. 易然, II. 上. i. 7, 9; Obs. also 11, 易爲食云云 = to use readily. IV. 上. xxii. (2) To cultivate well. I. 上. v. 3: VII. 上. xxiii. 1.

昆 *kwăn* küên Used for 混. 昆夷, the name of a rude tribe of the West. I. 下. iii. 1.

昔 *seih* hsi Formerly. III. 下. i. 2: IV. 下. xxxi. 1. Instead of 昔 alone, Mencius commonly uses 昔者. II. 下. iv. 4; v. 3, 4, 5; xiv. 2; xv. 1: *et al.*, *sæpe*. Sometimes 昔者 = yesterday. I. 下. vii. 1: II. 下. ii. 2, 3: III. 下. i. 2: IV. 上. xxiv. 2. Sometimes I have left it untranslated.

星 *sing* hsing A star. 星辰, IV. 下. xxvi. 3.

春 *ch'un* (1) The spring. = in the spring. I. 下. iv. 5: VI. 下. vii. 2. (2) 春秋, the title of a work by Confucius. III. 下. ix. 8, 11: *et al.* (3) A name. III. 下. ii. 1.

曷 *hŏ* ho How? I. 下. iii. 7.

昏 *hwăn* hun Dusk. VII. 上. xxiii. 3. 昏昏, darkness, = stupid ignorance. VII. 下. xx. 1.

昭 ch'aou chao 昭昭, brightness,—clear intelligence. VII. 下. xx. 1.

是 she shih (1) This, these. *Passim.* It often has the whole preced. clause or sentence for its antecedent, = *this is.* It might often be translated also —*in this case.* Observe its peculiar force at the end of a sentence, affirming strongly what has been said in it. I. 下. x. 3; VII. 下. xv. *et al.* We have 若是, 猶 (and 由) 是, and 如是,—all = thus, such. Obs. II. 上. ii. 23. 是故 and 是以 = therefore. (2) To be VI. 上. xv. 1, 2: *et al.* (3) Right. III. 上. v. 2, 4: VII. 下. xxxvii. 11. To approve. II. 上. vi. 4, 5: *et al.*

時 she shih (1) Time, times; at—in—the time. I. 上. v. 4; 下. v. 5: II. 上. i. 9, 11, 13; iv. 2, 4: *et al., sæpe.* The proper times or seasons. I. 上. iii. 3, 4; vii. 24: VII. 上. xxii. 2. Seasonable, I. 下. xi. 2. III. 下. v. 4: VII. 下. xl. 2. Timeous, —a characteristic of Confucius. V. 下. i. 5. 無時, without reference to time. II. 上. viii. 4. 有時, sometimes. V. 下. v. 1. 天時, opportunities of time afforded by Heaven. II. 下. i. 1, 2. (2) = 是, this. I. 上. ii. 4; 下. iii. 3. (3) A surname. II. 下. x. 3, 4.

晏 yan an The surname of a minister of Ts'e. I. 下. iv. 5, 6: II. 上. i. 1, 2, 5.

晉 tsin chin The name of a State. 晉國, I. 上. vi: *et al.*—晉人, V. 上. ix. 2: *et al.* —晉平公, V. 下. iii. 4.—晉文. I. 上. vii. 1, 2: *et al.*

晝 chow chou (1) The day-time, by day. III. 上. iii. 2: IV. 下. xviii. 2. 旦晝, *id.* VI. 上. viii. 2. (2) The name of a town. II. 下. xi.; xii.

普 p'oo p'u Great, vast. 普天之下, under the whole heaven. V. 上. iv. 2.

智 che chih (1) The principle of, or man's capacity for, knowledge. II. 上. vi. 5: IV. 上. xxvii. 2: VI. 上. vi. 7; ix. 3: VII. 上. xxi. 4. (2) Knowledge, wisdom; wise; to be wise. I. 下. iii. 1: II. 上. i. 9; ii. 19, 25: *et al., sæpe.*

景 king ching (1) An hon. epithet. 齊景公, I. 下. iv. 4, 9: *et al.* (2) A surname. 景春, III. 下. ii. 1.—景丑氏, II. 下. ii. 4, 5.

晳 seih hsi The designation of Tsăng Siu's father. IV. 上. xix. 3: VII. 下. xxxvi.; xxxvii.

暇 hëa hsia Leisure. I. 上. vii. 22: III. 上. iv. 8. 閒暇, II. 上. iv. 2, 4. 暇日, I. 上. v. 3.

暢 ch'ang 暢茂, luxuriant. III. 上. iv. 7.

暮 moo mo The evening. II. 下. vi. 1: 昏暮, the dusk of the evening. VII. 上. xxiii. 3.

暴 paou pao Violence, oppression, cruelty. VI. 上. vi. 2: VII. 下. viii. 1. Oppressive. III. 下. ix. 5, 7: II. 上. iii. 13. To oppress. IV. 上. ii. 4: V. 上. iii. 3. Applied to the mind. II. 上. 9, 10. 自暴. to do violence to one's nature. IV. 上. x. 1. So 暴 alone. VI. 上. vii. 1. (2) A name. I. 下. i. 1.

暴 puh pu (1) To dry or bleach in the sun. III. 上. iv. 13. = to warm genially. VI. 上. ix. 2. (2) To exhibit. V. 上. v. 5, 6. In the first of these paragraphs, the sentence containing 暴 is omitted, but it is the same as that in the second.

曠 k'wang k'uang Empty; to leave empty. IV. 上. x. 8. = unmarried. I. 下. v. 5.

THE 73D RADICAL. 曰.

曰 yuĕ yüeh To say. *Passim.* Often the nominative is not expressed, and must be supplied from the context. In this case, 曰 sometimes = it is said. It is also used in descriptive accounts, and = is called, means.

曲 k'euh chu Crooked. Obs. 無曲防, VI. 下. vi. 3.

曳 *e* i. To trail after one. I. 上. iii. 2.

更 *kang keng*. (1) To change, = to reform. II. 下. ix. 4. Is properly written 㪅, from 攴. (2) A name. III. 下. iv. 1.—VII. 上. xliii. 1, 2.

書 *shoo* shu. (1) A writing,—of a covenant. VI. 下. vii. 8. Writings, books. V. 下. viii. 2. (3) The Shoo-king. I. 下. iii. 7; xi. 1: III. 上. i. 5: 下. v. 2, 4; ix. 3, 6: V. 上. iv. 4: VI. 下. v. 5. Obs. VII. 下. iii. 1.

曾 *tsang* tsêng. A surname. 曾子, I. 下. xii. 2: II. 上. ii. 6, 7, 8: *et al., sæpe.* —曾晳 see 晳,—曾元. IV. 上. xix. 3.—曾西, II. 上. i. 3, 4.

曾 *ts'ang* ts'êng. A particle, indicating the present complete tense. II. 上. i. 3: V. 上. ix. 3.

會 *hwuy* hui. To assemble; the assembly of. VI. 下. vii. 3. To meet, = to engage in battle. II. 上. ii. 5.

會 *kwei* kwei. To calculate, enter accounts. V. 下. v. 4.

曹 *ts'aou* ts'ao. The name of an ancient principality, used as a surname. VI. 下. ii. 1, 2, 6.

THE 74TH RADICAL. 月.

月 *yuĕ* yüeh. (1) The moon. II. 下. ix. 4: VII. 上. xxiv. 2. (2) A month, months. I. 上. xi. 6: II. 下. v. 1: *et al.* = every month. III. 下. viii. 2.

有 *yew* yu. (1) To have, possess. *Passim.* (2) The impersonal substantive verb, there is, there was. Also *passim.* It is often difficult to determine to which of these meanings we shall refer particular examples. 有之, and 未之有, at the end of sentences, are to be noted. I. 上. iii. 4: vii. 5, 23: *et al., sæpe.* 有爲, to have doing, to be capable of achievement. II. 下. ii. 7: III. 上. 1: 4. IV. 下. viii. 1: V. 上. iii. 3: VII. 上. xxix. 有餘 = and more. VII. 下. xxxviii. 1, 2, 3, 4: *et al.* 有司, see 司. Observe V. 上. vii. 2. (2) The surname of one of Conf. disciples. II. 上. ii. 25, 28: III. 上. v. 13. (3) 有庳, the principality of Shun's brother. V. 上. iii. 2, 3.

有 *yew* yu. Low. 3d tone. And; again. III. 下. ix. 7: V. 上. iv. 1; v. 7; vi. 1.

朋 *p'ăng* pêng. 朋友, friends. II. 上. vi. 3: III. 上. iv. 8: V. 下. xxx. 4.

服 *fuh* fu. (1) Clothes. V. 上. viii. 3: VI. 下. ii 5. 衣服, III. 下. iii. 3. VII. 上. xxx. vi. 2. (2) To wear. V. 下. ii. 5. To wear mourning. IV. 下. iii. 2, 3, 4. (3) To subdue. I. 上. vii. 17: II. 上. iii. 2: IV. 下. xvi. 1. (4) To submit. IV. 上. vii. 5: V. 上. iii. 2. (5) To be obnoxious to. IV. 上. xiv. 3.

朕 *ch'in* shên. The imperial *I.* V. 上. ii. 3. *(N.B.)*; vii. 9.

望 *wang*. To look to from a distance; to look for, to hope; expectation, example, what is looked for or to. I. 上. iii. 2; vi. 2, 6; 下. xi. 2; II. 下. xii. 5: III. 下. v. 4, 7: IV. 下. xx. 3; xxxi. 1: VII. 上. ix. 5. 望見, VII. 上. xxvi. 1; 下. xxiii. 2. 仰望, IV. 下. xxxiii. 1. 守望, III. 上. iii. 13. (2) 望望然, = with a high air. II. 上. ix. 1. (3) 太公望, a counsellor of Wăn and Woo. VII. 下. xxxviii.

朝 *chaou* chao. The morning; in the morning. I. 下. v. 5: II. 下. ii. 1; vi. 1: III. 下. i. 4: IIV. 下. xxviii. 7: VI. 下. ix. 3; xiv. 2.

朝 *c'haou* ch'ao. (1) A sovereign's court. I. 上. vii. *et al.* (2) To appear in court, to do homage to. I. 下. iv. 5. II. 下. vii. 1, 5: V. 上. iv. 1: VI. 下. vii. 1. 朝覲, V. 上. v. 7. To make to appear at court, to give audience to. I. 上. vii. 16: II. 上. i. 8; ii. 24. (3) Court (adj.): II. 上. ix. 1: V. 下. i. 1. (4) 朝儛 the name of a place. I. 下. iv. 4.

朞 *ke* chi — A round year. VII. 上. xxxix. 1.

期 *k'e* ch'i — = to model one's self on. VI. 上. vii. 5, 6.

THE 75TH RADICAL. 木.

木 *muh* mu — (1) A tree, trees. I. 上. vii. 16, 17; 下. vii. 1; ix. 1; *et al.* Wood, a piece of wood. II. 下. vii. 1: VI. 下. i. 5. 材木, supplies of wood. I. 上. iii. 3. (2) In a name. III. 下. vii. 2.

未 *wei* — Not yet. *Passim.*

末 *mŏ* mo — The extremity; the point, the top. I. 上. vii. 10: VI. 下. i. 5.

本 *pun* pên — The root. The lower end. VI. 下. i. 5. = a spring. IV. 下. xviii. 2, 3. Source, origin. III. 上. v. 3: IV. 上. v. 1; xix. 2. What is radical, essential. IV. 下. xxvi. 1. Obs. 反其本, I. 上. vii. 17, 23. (2) Proper. VI. 上. x. 8: V. 下. v. 5 (*N.B.*).

朱 *choo* chu — (1) Vermilion colour. VII. 下. xxxvii. 12. (2) In names. 朱萊, VII. 下. xxxviii. 2.—丹朱, V. 上. vi. 2,—楊朱, III. 下. ix. 9.

杌 *wuh* wu — 檮杌, the name under which the annals of Ts'oo were composed. IV. 下. xxi. 2.

李 *le* li — A plumtree. III. 下. x. 1.

材 *ts'ae* ts'ai — Fine trees. VI. 上. viii. 8. 材木, supplies of wood. I. 上. iii. 3.

杞 *k'e* ch'i — (1) A species of willow. VI. 上. i. 1, 2. (2) A surname. VI. 下. vi. 5.

束 *shuh* su — To bind. VI. 下. vii. 3.

杠 *këang* chiang — A small bridge. IV. 下. ii. 3.

杯 *pei* — A cup. VI. 上. xviii. 1.

杵 *ch'oo* ch'u — A wooden pestle. VII. 下. iii. 3.

東 *tung* — (1) The east, on the east; eastern. I. 上. iii. 1; v. 1; 下. xi. 2: II. 上. iii. 2: III. 下. v. 4, 5: IV. 下. xxxiii. 1: V. 上. iv. 1: VI. 上. ii. 1, 2; 下. i. 8: VII. 下. iv. 3. 東山, VII. 上. xxiv. 1. 東海, IV. 上. xiii. 1: VII. 上. xxii. 東夷, IV. 下. i. 1. Obs. 東郭氏, II. 下. ii. 2.

枉 *wang* — To bend, make crooked. III. 下. i. 1, 3, 5: V. 上. vii. 7.

林 *lin* — A forest. I. 上. iii. 3.

果 *kwo* kuo — (1) Certainly, really, indeed. IV. 下. xxxii. VI. 上. v. 3, 5. (2) To carry into effect; resolute to execute. I. 下. xvi. 3: II. 下. ii. 5: VI. 下. xi.

果 *wo* — Used for 婐, a female attendant. VII. 下. vi.

枝 *che* chih — A branch of a tree. I. 上. vii. 11.

柝 *t'ŏ* t'o — A watchman's rattle. V. 下. v. 3; vi. 3.

柳 *lew* liu — (1) A willow tree. VI. 上. i. 1, 2. (2) In designations. 柳下惠, II. 上. ix. 2, 3: *et al.* —泄柳 and 子柳, II. 下. xi. 13: III. 下. vii. 2: VI. 下. vi. 3.

校 *heaou* hsiao — (1) A kind of seminary. III. 上. iii. 10. (2) 校人, a pond-keeper. V. 上. ii. 4.

校 *hëaou* chiao — To compare. III. 上. iii. 7.

栗 *leih* li — 齊栗, full of awe. V. 上. iv. 4.

格 *kih* ko — To correct. IV. 上. xx.

根 *kin* ken — To be rooted. VII. 上. xxi. 4.

桃 *t'aou* t'ao A surname. VII. 上. xxxv. 1.

桀 *këë* chieh The last emperor of the Hea dynasty; is sometimes = a tyrant. I. 下. viii. 1: IV. 上. ix. 1, 3: V. 上. vi. 4: VI. 下. ii. 5; vi. 2; ix. 1, 2; x. 7.

桎 *chih* 桎梏, handcuffs and fetters. VII. 上. ii 4.

桐 *t'ung* (1) A species of tree, probably belonging to the *euphorbiæ*. VI. 上. xiii. 1. (2) The name of the place where T'ang's grave was. V. 上. vi. 5: VII. 上. xxxi.

桑 *sang* The mulberry tree. I. 上. iii. 4; vii. 24: II. 上. iv. 3: VII. 上. xxii. 2.

桓 *hwan* huan (1) An hon. epithet. 齊桓 and 桓公, I. 上. vii. 1, 2: IV. 下. xxi. 3: II. 下. ii. 8, 10: VI. 下. vii. 3.—季桓子, V. 下. iv. 7. (2) A surname. 桓司馬, V. 上. viii. 3.

桮 *pei* *I. q.* 杯. A cup, VI. 上. i. 1, 2.

梁 *lëang* liang (1) A bridge,—of a large size. IV. 下. ii. 3. (2) A weir. I. 下. v. 3. (3) The name of a State. I. 上. i. 1; ii. 1: *et al.* (4) A name. VI. 下. vi. 5. (5) 梁山, the name of a mountain. I. 下. xv. 1.

梃 *t'ing* A stick, a staff. I. 上. iv. 3; v. 3.

梏 *kuh* ku (1) Handcuffs. 桎梏, see 桎. (2) To fetter. VI. 上. viii. 2. Chaou K'e explains it here by 亂.

梧 *woo* The same as the 桐, above. VI. 上. xiv. 3.

梓 *tsze* tzû (1) A species of tree, the wood of which is most valuable. VI. 上. xiii. 1. (2) A carpenter, who makes articles of furniture. III. 下. iv. 3, 4: VII. 下. v.

條 *t'ëaou* t'iao (1) 條理, 'discriminated and regulated,'—spoken of a concert, and = 'the blended harmony.' V. 下. i. 6. (2) 鳴條, the name of a place. IV. 下. i. 1.

械 *heae* hsieh 械器, various utensils. III. 上. iv. 5.

梩 *le* li A spade, or shovel. III. 上. v. 4.

棄 *k'e* ch'i To abandon, throw away, spurn. I. 上. iii. 2; 下. vi. 1: VII. 上. xxix.; xxxv. 6: *et al.* To be rejected. IV. 上. xiv. 2. 棄田, to throw fields out of cultivation. III. 下. ix. 5. 自棄, to throw one's-self away, abandon one's-self to work wickedness. IV. 上. x. 1.

棗 *tsaou* The date. 羊棗, VII. 下. xxxvi. 1, 2. But this seems rather to be a kind of persimmon.

棘 *keih* chi (1) 樲棘, a sour date tree. VI. 上. xivi. 3. (2) 垂棘, the name of a place in Tsin. V. 上. ix. 2.

棠 *t'ang* The name of a place, where the princes of Ts'e kept a granary. VII. 下. xxiii. 1.

棬 *k'euen* ch'üan A wooden bowl. VI. 上. vi. 1, 2.

棲 *le* hsi A bed, a couch. V. 上. ii. 3.

棺 *kwan* kuan An inner coffin. 棺椁. I. 下. xvi. 2: II 下. vi. 2.

椁 *kŏ* ko An outer coffin. 棺椁, see above.

楊 *yang* The surname of the heresiarch 楊朱. III. 下. ix. 9, 10, 14: VII. 上. xxvi. = Yangism and Yangists. VII. 下. xxvi. 1, 2.

楚 *ts'oo* ch'u The name of a State. I 上. v. 1, 3; vii. 16, 17; 下. vi. 1; xiii. 1: *et al., sæpe.* 楚人, I. 上. vii. 17: III. 下. vi. 1: VI. 上. iv. 4.

業 *yĕ* yeh (1) An inheritance, the foundation of an inheritance. I. 下. xiv. 3. (2) = instruction. 受業於門, VI. 下. ii. 6. (3) Partly finished. VII. 下. xxx. 1.

極 *keih* chi An extremity (in a painful sense). I. 下. i. 6. To push to extremities. IV. 下. iii. 4.

榮 *yung* jung Glory. II. 上. iv. 1: VII. 上. xxxii.

榱 *shuy* shui — 榱題, the projecting ornaments round the eaves of great buildings. VII. 下. xxxiv. 2.

構 *kow* kou — 構怨, to excite resentment. I. 上. vii. 14.

槁 *kaou* kao — Dry; withered. I. 上. vi. 6: II. 上. ii. 16: IV. 下. x. 3.

樓 *low* lou — A high gallery. 岑樓, the pointed peak of a high building. VI. 下. i. 5. See note *in loc.*

樲 *urh* — A sour date tree. VI. 上. xiv. 3.

樂 *lŏ* lê — (1) To be happy, to rejoice; to delight in. I. 上. ii. 1, 2, 3, 4; 下. i. 4, 6, 7, 8: IV. 上. iii. 4; viii. 1: *et al., sæpe.* A delight. VII. 上. xx. 1, 2, 3, 4, 5: *et al.* Pleasure, in a bad sense. I. 下. iv. 8: II. 上. iv. 4: *et al.* 般樂, II. 上. iv. 4: VII. 下. xxiv. 5. (2) 樂歲, good years. I. 上. vii. 21, 22: III. 上. iii. 7.

樂 *yŏ* yo — (1) Music. I. 下. i. 1, 2, 3, 4, 5, 6, 7; iv. 9: II. 上. ii. 27: IV. 上. xxvii. 2: VII. 下. xxxvii. 12. (2) 樂正, a double surname. I. 下. xvi. 2, 3: *et al.* —V. 下. iii. 2.

樹 *shoo* shu — (1) To plant,—of trees. I. 上. iii. 4; vii. 24: VII. 上. xxii. 2, 3. To sow,—of grain. III. 下. x. 3: VI. 上. vii. 2. 樹藝, III. 上. iv. 8. (2) Appointed, legitimate. VI. 下. vii. 3. The tone with these meanings was difft. anciently from that of the character in its common acceptation of *trees*.

機 *ke* chi — A spring, a contrivance. VII. 上. vii. 2.

橐 *t'ŏ* t'o — A sack open at both ends. I. 下. v. 4.

橫 *hung* — Perverse, lawless; unreasonable; unreasonably, lawlessly. III. 上. iv. 7; 下. ix. 9: V. 下. i. 1. 橫逆, perversity and unreasonableness. IV. 下. xxviii. 4, 5, 6.

檟 *kea* chia — The name of a tree, supposed to be the same as the 梓. VI. 上. xiv. 3.

檢 *këen* chien — To regulate, to restrict. I. 上. iii. 5.

檮 *t'aou* t'ao — 檮杌, see 杌. IV. 下. xxi. 2.

櫱 *nëë* nieh — Sprouts. VI. 上. viii. 1.

權 *k'euen* ch'üan — (1) The weight of a steel-yard. = to weigh. I. 上. vii. 13. (2) The exigency of circumstances. IV. 上. xvii. 1: VII. 上. xxvi. 3.

THE 76TH RADICAL. 欠.

次 *ts'ze* tz'û — Next,—in order or degree. V. 下. ii. 7, 9. VI. 下. xiv. 3: VII. 下. xxxvii. 2, 7. To be next, to come next to. II. 上. ii. 9. 10: IV. 上. xiv. 3: VII. 下. xiv. 1.

欣 *hin* yin — 欣欣然, smiling-like. I. 下. i. 7.

欲 *yuh* yü — To desire, like, wish. I. 上. ii. 4; vii. 15, 16, 17, 18, 23: *et al., sæpissime.* Desires. IV. 下. xxx. 2: VII. 下. xxxv.

欺 *k'e* ch'i — To impose on; to be imposed on. III. 上. iv. 17: V. 上. ii. 4.

欿 *k'an* — 欿然, unelatedly. VII. 上. xi.

歃 *shă* sha — 歃血, to smear the sides of the mouth with blood. VI. 下. vii. 3.

歌 *ko* — To sing. IV. 上. viii. 2: VI. 下. vi. 5 (indicating singing in some peculiar style). Used actively. 謳歌, V. 上. v. 7; vi. 1.

歎 *t'an* — To sigh. VII. 上. xxxvi. 1.

歠 *chuĕ* chüeh — To drink, to sip. III. 上. ii. 4. 流歠, to swill down. VII. 上. xlvi. 2.

歡 *hwan* huan — Pleased. 歡樂, to rejoice in. I. 上. ii. 3.

THE 77TH RADICAL. 止.

止 *che* chih — (1) To stop, desist,—spoken of walking, retiring from office, &c. I. 上. iii. 2; 下. xvi. 3: II. 上. ii. 27: III. 下. v. 1: VI. 下. xiii. 8. To stay, reside: to

remain. I. 下. xi. 2: II. 下. vii. 1: V. 下. i. 1. (2) Active, to stop. I. 下. xi. 4: II. 上. ix. 2.

正 *ching* chêng (1) To correct, rectify; to be rectified; correct; what is correct. II. 上. vii. 5; ix. 1: III. 上. iii. 13; 下. ii. 2, 3; ix. 6, 13: *et al., sæpe.* To make straight. V. 上. vii. 7. What may be correctly ascribed to. VII. 上. ii. 1, 3, 4. (2). To have a purpose in the mind. II. 上. ii. 16: VII. 下. xxxiii. 2. (3) 樂正, a double surname. See 樂.

此 *ts'ze* tz'ŭ This, these. *Passim.* 如此, and 若此, thus, so, such, are common.

步 *poo* pu A pace. I. 上. iii. 3: VII. 下. i. 7.

武 *woo* iou (1) Firmness, martial vigour. 威武, III. 下. ii. 3. (2) 武王, the first emperor of the Chow dynasty. I. 下. iii. 6; viii. 1; x. 3: *et al., sæpe.* (3) 武丁, an emperor of the Shang dynasty. II. 上. i. 8. (4) 成武, name of a place. IV. 下. xxx. 1. (5) 武城. a Book of the Shoo-king. VII. 下. iii. 2.

歲 *suy* sui A year, the years; the character of a year as good or bad. I. 上. iii. 5: II. 下. xiii. 4: VII. 下. xxxviii. 1. 2, 3, 4. 樂歲, I. 上. vii 21, 22: III. 上. iii. 7: VI. 上. vii. 1. 饑歲, I. 下. xii. 2: II. 下. iv. 2.

歷 *leih* li To pass over = to change. IV. 下. xxvii. 3. = for a period of. V. 上. vi. 2.

歸 *kwei* kuei (1) To return. II. 上. ii. 16: III. 下. x. 1, 2: xii. 5: *et al. sæpe.* Used actively, = to repay. VII. 上. xiii. 2. To turn to, come to. I. 上. vi. 6: 下. xi. 2; xv. 2: III. 下. v. 4; ix. 9: *et al., sæpe.*

THE 78TH RADICAL. 歹.

死 *sze* szû To die; death; the dead. I. 上. iii. 5: iv. 6: vii. 4, 6, 7, 8: *et al., sæpe.* To die for. I. 下. xii. 3. 死亡, I. 上. vii. 21, 22: IV. 上. iii. 4; ix. 5.

殀 *yaou* yao To die at an early age. VII. 上. i. 8.

殃 *yang* Calamities. I. 下. x. 2: VII. 下. xxvii. 1. To bring calamities on, to destroy. VII. 下. viii. 2.

殄 *t'een* t'ien To exhaust, extirpate. = to remove. VII. 下. xix. 3.

殆 *t'ae* t'ai (1) Perilous, in a dangerous condition. V. 上. iv. 1. (2) A particle. I apprehend, is near to. I. 上. vii. 17: VII. 下. xviii. 1; xxx. 2. Foll. by 於, IV. 下. xxxi 1.

殉 *seun* hsün To bury along with the dead, to sacrifice. VII. 下. i. 2. = to accompany. VII. 上. xlii. 1, 2.

殊 *shoo* shu To be different. VI. 上. vii. 1, 5.

殍 *p'eaou* p'iao To die of hunger. VII. 下. xxvii. 1.

殖 *chih* 繁殖, to swarm. III. 上. iv. 7.

殘 *ts'an* To oppress, treat cruelly. I. 下. xii. 2. = a ruffian, an oppressor, oppressors. I. 下. viii. 3: III. 下. v. 5, 6.

殛 *keih* chi Acc. to Choo He, to cut off. ? to imprison. V. 上. iii. 2.

THE 79TH RADICAL. 殳.

殷 *yin* The dynasty so called. II. 上. i. 8, 10: *et al., sæpe.* 殷人 the founder of the Yin dynasty. III. 上. iii. 6.

段 *twan* tuan A surname. III. 下. vii. 2.

殺 *shă* sha To kill, put to death. I. 上. iii. 5; iv. 2; vi. 4, 6: *et al., sæpissime.* Obs. III. 下. iii. 3, and VII. 下. x.

毀 *hwuy* hui (1) To pull down; to break. I. 下. v. 1, 2; xi. 3: III. 下. iv. 5: IV. 上. viii. 4; 下. xxxi. 1. (2) To blame, reproach. IV. 上. xxi.

THE 80TH RADICAL. 毋.

母 *moo* mu. A mother. 父母, parents. I. 上. v. 4; vii. 21, 22: *et al., sæpe.* 民父母, the parent of the people,—spoken of a ruler. I. 上. iv. 5; 下. vii. 6: III. 上. iii. 7. 母雞, 母彘, brood hens, brood sows. VII. 上. xxii. 2.

每 *mei*. Every. IV. 下. ii. 5.

THE 81st RADICAL. 比.

比 *pe* pi. (1) To compare. II. 上. i. 3: VI. 下. i. 7. 比於, to be compared with. I. 下. iv. 4. (2) 比干, an uncle of the tyrant Chow. II. 上. i. 8: VI. 上. vi. 3.

比 *pe*. Low. 3d tone. (1) For, on behalf of. I. 下. v. 1: II. 下. vii. 4. (2) And when......I. 下. vi. 1. (3) To classify. III. 上. iv. 18. (4) To bend to the will of, act as a partizan. III. 下. i. 5. (5) To join together, to collect. V. 下. iv. 5.

THE 82D RADICAL. 毛.

毛 *maou* mao. Hair. VII. 上. xxvi. 1.

毫 *haou* hao. Fine hair. 秋毫, = what is very small. I. 上. vii. 10. 一毫, = the least, one thread of ten filaments of silk being called a 毫. II. 上. ii. 4.

THE 83D RADICAL. 氏.

氏 *she* shih. A family. I. 下. xvi. 3. 夏氏后, the sovereigns of the Hea dynasty, the family, *i.e.*, of the great Yu, the prince of Hea. 季氏, IV. 上. xiv. 1. 景丑氏, II. 下. ii. 4. 東郭氏, II. 下. ii. 2. 楊氏, 墨氏, III. 下. ix. 9.

民 *min*. The people,—usually in distinction from rulers and superior men. *Passim.* Observe the phrases—丘民, VII. 下. xiv. 2; 天民, VII. 上. xix. 3; 凡民, VII. 上. x. 1: V. 下. iv. 4; 蒸民, VI. 上. vi. 8; 庶民, I. 上. ii. 3: VII. 下. xxxvii. 12; 黎民, I. 上. iii. 4; vii. 24. = mankind. II. 上. ii. 23, 27, 28.

氓 *mâng* mêng. People,—settling in a State from other States. II. 上. v. 5: III. 上. iv. 1, 2: V. 下. vi. 2.

THE 84TH RADICAL. 气.

氣 *k'e* ch'i. (1) The air, breath. VI. 上. viii. 2. (2) Air, = carriage. VII. 上. xxxvi. 1. (3) Specially deserving of notice is its use in II. 上. ii. 8, 9, 10, 11, 12, 13, 14: = energy, the passion-nature.

THE 85TH RADICAL. 水.

水 *shwuy* shui. Water, waters. I. 下. v. 5; x. 4; xi. 3: *et al., sæpe.* = cold water. VI. 上. v. 5.

永 *yung*. Perpetually. II. 上. iv. 6: IV. 上. iv. 3: V. 上. iv. 3.

氾 *fan*. Water overflowing. 氾濫於 to inundate. III. 上. iv. 7; 下. ix. 3.

求 *k'ew* ch'iu. (1) To seek for; to ask for; to seek. I. 上. vii. 9, 15, 16, 17; 下. ix. 1: *et al., sæpissime.* (2) The name of one of Confucius' disciples. IV. 上. xiv. 1.

汙 *woo* wu. (1) Impure, vile, mean. II. 上. ix. 2: III. 上. iii. 13: V. 上. ix. 3; 下. i. 3: VI. 下. vi. 2: VII. 下. xxxvii. 11. (2) A pool. 汙池, III. 下. ix. 5.

汙 *wa*. Low. To rank one's-self low. II. 上. ii. 25.

汝 *joo* ju. (1) You, thou. IV. 下. xxxi. 1: V. 上. ii. 3: VII. 下. xxxi. 3. (2) Name of a stream. III. 上. iv. 7.

江 *keang* chiang. The river by eminence,—the Yang-tsze. III. 上. iv. 7, 13; 下. ix. 4. ? VII. 上. xvi. 1.

池 *ch'e* chih. A pond. I. 上. ii. 4; iii. 3: III. 下. ix. 5: V. 上. ii. 4. A moat. I. 下. xiii. 2: II. 下. i. 3.

決 *keuĕ* chüeh. (1) To lead forth a stream. III. 上. iv. 7: VI. 上. ii. 1. The waters of a stream overflowing. VII. 上. xvi. (2) To bite things through with the teeth. VII. 上. xlvi. 2.

沐 *muh* mu. Properly, to wash the hair. 沐浴, to bathe. IV. 下. xxv. 2.

沒 *muh* mei. To die, pass away. III. 上. iv. 13; 下. ix. 5.

沈 *shin* shên. A surname. II. 下. viii. 1. 2. 沈猶, a double surname. IV. 下. xxxi. 1.

沓 *t'ă* t'a. 沓沓, dilatory. IV. 上. i. 11, 12.

沛 *pei*. (1) A thick marshy jungle. III. 下. ix. 5. (2) 沛然, vehemently, overwhelmingly, like the sudden fall of rain, or overflow of water. I. 上. vi. 6: VI. 上. vi. 1: VII. 上. xvi.

沮 *tseu* chü. Up. 2d tone. To stop. I. 下. xvi. 3.

河 *ho*. (1) The Yellow river. III. 下. ix. 4. 河東 and 河內, I. 上. iii. 1; 河西, VI. 下. vi. 5. (2) 九河, the nine branches of the 河, which Yu regulated. III. 上. iv. 7. 南河, the most southern of these. V. 上. v. 7. (2) May be used for a river generally. II. 上. ii. 28: VII 上. xvi.

油 *yew* yu. 油然, the appearance of thick clouds. I. 上. vi. 6.

沼 *chaou* chao. A pond. I. 上. ii. I. 3. 靈沼, the name given to king Wăn's pond. I. 上. ii. 3.

治 *ch'e*. To govern, regulate; to manage; to attend to. I. 上. vii. 22; 下. v. 3; vi. 2; ix. 2: II. 上. iv. 3; vi. 2; 下. x. 7; xiii. 5 (平治): *et al., sæpe.*

治 *che* chih. To be well governed; where management and regulation take their effect. I 下. vi. 3: II. 上. ii. 27: III. 上. iv. 7; ix. 2: IV. 上. iv. 1: V. 上. v. 6; 下. i. 1, 2: VI. 下. vii. 2; xiii. 8.

泄 *e* i. 泄泄, to be at one's ease. IV. 上. i. 10, 11.

泄 *sëĕ* hsieh. (1) To slight, neglect. IV. 下. xx. 4. (2) A surname. II. 下. xi. 3: III. 下. vii. 2.

泉 *ts'euen* ch'üan. A spring of water. II. 上. vi. 7: III. 下. x. 3: VII. 上. xxix. 泉原, IV. 下. xviii. 2.

法 *fă* fa. (1) Laws. IV. 上. i. 3, 4, 8. = the law of right. VII. 下. xxxiii. 3. = to enforce the laws, to tax. II. 上. v. 2. 法家, families attached to the laws or constitution. VI. 下. xv. 4. (2) An example; to serve as an example, be imitated. II. 上. i. 7: III. 上. iii. 11: IV. 上. i. 2; ii. 2; 下. xxviii. 7.

泗 *sze* szŭ. The name of a stream, a tributary of the Hwae. III. 上. iv. 7.

泚 *ts'e* ch'i. The perspiration starting. III. 上. v. 4.

泣 *k'eih* ch'i. To weep; the silent shedding of tears. III. 上. ii. 5: IV. 下. xxxiii. 1, 2: V. 上. i. 1, 2: VI. 下. iii. 2.

注 *choo* chü. To lead, conduct. III. 上. iv. 7; 下. ix. 4.

泰 *t'ae* t'ai. Extravagant. III. 下. iv. 1.

洋 *yang*. 洋洋, = at ease, or in the abundant water. V. 上. ii. 4.

洒 *se* hsi. To wipe away. I. 上. v. 1.

洚 *këang* chiang. Waters flowing out of their course. 洚水, spoken of the great inundation. III. 下. ix. 3: VI. 下. xi. 4.

洪 *hung*. Overflowing; vast. 洪水, used like the above. III. 上. iv. 7; 下. ix. 3; 11: VI. 下. xi. 4.

活 *hwŏ* huo. To live. II. 上. iv. 6: IV. 上. viii. 5: VII. 上. xxiii. 3.

洽 *hëă* hsia. To permeate, imbue. Foll. by 於, II. 上. i. 7.

洿 *woo* wu — A pool. I. 上. iii. 3.

流 *lew* liu — (1) To flow. II. 上. i. 12: III. 上. iv. 7: VI. 上. ii. 1: VII. 上. xiii. 3; xxiv. 3. 流俗, current customs,—in a bad sense. VII. 下. xxxvii. 11; but not so 流風, II. 上. i. 8. Obs. I. 下. iv. 6, 7, 8. (2) To float. VII. 上. xlvi. 1. (3) To banish. V. 上. iii. 2. (4) 流歠, see 歠. VII. 下. iii. 3.

浚 *seun* hsün — To dig, to deepen. V. ii. 3.

浡 *puh* pu — 浡然, rapidly; the appearance of springing up. I. 上. vi. 6: VI. 上. vii. 2.

浩 *haou* hao — (1) The appearance of vast waters. 浩然, resolutely. II. 下. xii. 5. 浩然之氣, the vast flowing passion-nature. II. 上. ii. 11, 12. (2) 浩生, a double surname. VII. 下. xxv. 1.

浪 *lang* — 滄浪, the name of a stream. IV. 上. viii. 2.

浴 *yuh* yü — 沐浴, to bathe. IV. 下. xxv. 2.

海 *hae* hai — The sea; seas. II. 上. ii. 28: III. 上. iv. 7: *et al.* = the sea-shore. I. 下. iv 4: VI. 下. xv. 1. 四海 and 四海之內 are expressions for the empire. III. 下. v. 2, 7: IV. 上. iii. 3; vi. 1: V. 上. iv. 1: VI. 下. xiii. 6: VII. 上. xxi. 2. So 海內, without the 四. I. 上. vii. 17. 東海, IV. 上. xiii. 1: VII. 上. xxii. 1. 北海, I. 上. vii. 11: IV. 上. xiii. 1: V. 下. i. 1: VII. 下. xxii. 1.

洧 *wei* — The name of a stream. IV. 下. ii. 1.

浼 *mei* — To defile, be defiled. II. 上. ix. 1, 2: V. 下. i. 3.

消 *seaou* hsiao — To diminish, to decay away. III. 下. ix. 4: VI. 上. viii. 3.

涉 *shě* shê — To wade. IV. 下. ii. 3.

涕 *t'e* t'i — Tears. IV. 上. vii. 2: VI. 下. iii. 2.

涸 *hŏ* k'u — To be dried up. IV. 下. xviii. 3.

涼 *leang* liang — 涼涼, cold and distant. VII. 下. xxxvii. 9.

淅 *seih* hsi — The water in which rice is being washed. V. 下. i. 4: VII. 下. xvii.

淇 *k'e* ch'i — The name of a stream, a tributary of the Yellow river. VI. 下. vi. 5.

淑 *shuh* shu — Virtuous. Used actively, to make virtuous, to improve. III. 上. ix. 6; 下. xxii. 2: VII. 上. xlv.

淫 *yin* — Licentious, unregulated. II. 上. ii. 17: III. 下. ix. 19, 13. To make dissipated. III. 下. ii. 3.

深 *shin* shên — Deep (both literally and metaphorically); deeply. I. 上. v. 3; 下. x. 4: II. 下. i. 3: III. 上. ii. 4: IV. 下. xiv. 1; VII. 上. xiv. 1; xvi. 1; xviii. 2.

淮 *hwae* huai — The name of a river, which flows through Ho-nan and Gan-hwuy. III. 上. iv. 7: 下. ix. 4.

淳 *shun* — 淳于, a double surname. IV. 上. xvii. 1: VI. 下. vi. 1. 5.

淵 *yuen* yüan — (1) A gulf, an abyss. IV. 上. ix. 3. (2) The designation of Confucius' favourite disciple. II. 上. ii 18, 20; III. 上. i. 4.

混 *kwan* kuên — *I. q.* 滾. 混混 the appearance of water flowing freely from a spring. IV. 下. xviii. 2.

淸 *ts'ing* ch'ing — Clear, pure; purifying. IV. 上. viii. 2, 3; V. 下. i. 1, 5.

淹 *yen* — To reside long. V. 下. iv. 6.

渴 *k'ŏ* k'o — To be thirsty, to suffer from thirst. II. 下. i. 11: VII. 上. xxvii. 1, 2.

湍 *t'wan* t'uan — 湍水, water whirling round. VI. 上. ii. 1.

游 *yew* yu. 子游, the designation of one of Confucius' disciples. II. 上. ii. 20: III. 上. iv. 1. 3.

湯 *t'ang*. (1) Warm water, things hot. VI. 上. v. 5. (2) The founder of the Yin dynasty. I. 上. ii. 4; 下. iii. 1; viii. 1; xi. 1. 2. *et al., saepe.*

源 *yuen* yüan. 源源, incessantly. V. 上. iii. 3.

準 *chun*. Level. The instrument—the level. IV. 上. i. 5.

溝 *kow* kou. A ditch,—made in dividing the fields, 4 feet wide, and the same depth. V. 上. vii. 6; 下. i. 2. 溝壑, I. 下. xii. 2: II. 下. iv. 2: III. 上. iii. 7; 下. i. 2; V. 下. vii. 5. 溝澮, IV. 下. xviii. 3.

溢 *yih* yi. To overflow. VII. 下. xiv. 4. To spread forth,—spoken of instruction. IV. 上. vi. 1.

溱 *ts'in* ch'ên. The name of a stream. IV. 下. ii. 1.

滄 *ts'ang*. 滄浪, see 浪. IV. 上. viii. 2.

溺 *neih* ni. To drown, to be drowned. I. 上. v. 5: IV. 下. xxix. 3: VI. 上. vii. 1. To go to ruin. IV. 上. ix. 6. To be drowning. IV. 上. xvii. 1, 2, 3.

滅 *mëë* mieh. To extinguish; extinguished. III. 下. ix. 6.

滋 *tsze* tzŭ. To increase. II. 上. i. 7: VI. 下. vi. 3.

滑 *kuh* ku. 滑釐, a name. VI. 下. viii. 4.

滕 *t'ang* t'êng. The name of a State. I. 下. xiii. 1; xv. 1: II. 下. vi. 1, 2. *et al.* —滕文公, I. 下. xiii. 1: xiv. 1; xv. 1: III. 上. i. 1; iii. 1; iv. 1.—滕定公, III. 上. ii. 1. —滕更, VII. 上. xliii. 1, 2.

滯 *che* chi. Congealed, impeded. 濡滯, dilatory. II. 下. xii. 1

滸 *hoo* hu. Banks. I. 下. v. 5.

漯 *t'ă* t'a. The name of a stream. III. 上. iv. 7.

漁 *yu* yü. To be a fisherman, to catch fish. II. 上. viii. 4.

漢 *han*. The name of a river, a large branch of the Yang-tsze, in Hoo-pih. III. 上. iv. 7, 13; 下. ix. 4: V. 上. iv. 2.

潔 *keë* chieh. To be clean, pure; what is clean. III. 下. iii. 3: IV. 下. xxv. 1: VII. 下. xiv. 4; xxxvii. 7, 11. To keep pure. V. 上. vii. 7.

漿 *tseang* chiang. Congee. ? any beverage. I. 下. x. 4; xi. 3; III. 下. v. 5.

潤 *jun*. To moisten and nourish. VI. 上. viii. 1. 潤澤 = to modify and adjust. III. 上. iii. 20.

潦 *laou* lao. 行潦, rain-pools. II. 上. ii. 28.

澤 *tsih* chai. (1) A marsh; marshy thickets. III. 上. iv. 7: 下. ix. 5: IV. 上. i. 6. = a pond. I. 下. v. 3. (2). Favours, benefits; beneficial influence. I. 下. xii. 1: IV. 上. i. 2; 下. iii. 3, 4; xxii. 1: V. 上. vi. 2: vii. 6; 下. i. 2: VII. 上. ix. 6. (3) 垤澤, the name of a gate. VII. 上. xxxvi. 3.

澮 *kwae* kuai. A small ditch, tributary to a 溝. IV. 下. xviii. 3.

激 *keih* chi. To dam up. VI. 上. ii. 3.

濁 *chuh* chu. Muddy. IV. 上. viii. 2. 3.

濕 *shih*. *I. q.* 溼. What is low and wet. II. 上. iv. 1.

濟 *tse* chi. With the up. 2d tone. The name of a stream. III. 上. iv. 7.

濟 *tse* chi. Up. 3d tone. (1) To ferry, convey across. II. 下. ii. 1, 4. (2) To succeed. II. 上. v. 6.

濡 *joo* ju. Impeded. 濡滯, see 滯. II. 下. xii. 1.

濫 *lan* 氾濫, to overflow, inundate. III. 上. iv. 7; 下. ix. 3.

濯 *chŏ* cho (1) To wash. III. 上. iv. 13: IV. 上. viii. 2, 3. Obs. IV. 上. viii. 6. (2) 濯濯, sleek and fat. I. 上. ii. 3. But the same phrase is used for the denuded appearance of a bare mountain, in VI. 上. viii. 1. (3) 子濯 is used as if it were a surname, in IV. 下. xxiv. 2.

濱 *pin* The brink of water, a coast. IV. 上. xiii. 1: V. 下. i. 1: VII. 上. xxii. 1; xxxvi 6. Obs. 率土之濱, V. 上. iv. 2.

瀹 *yŏ* yo To clear the course of rivers. III. 下. iv. 7.

瀾 *lan* Large waves. VII. 上. xxiv. 2.

THE 86TH RADICAL 火.

火 *ho* huo Fire. I. 下. x. 4; xi. 3: II. 上. vi. 7: III. 上. iv. 7; 下. ix. 5: VI. 上. xviii. 1: VII. 上. xxiii. 2.

災 *tsae* tsai Calamity. I. 上. vii. 17: IV. 上. i. 9.

炙 *chih* (1) Roast meat. VI. 上. iv. 5: VII. 下. xxxvi. (2) To be warmed—immediately affected—by. VII. 下. xv. 1.

炭 *t'an* Charcoal. 塗炭, II. 上. ix. 1: V. 下. i. 1.

烈 *lëe* lieh (1) To set fire to. III. 上. iv. 7. (2) Enterprizing, energetic. III. 下. ix. (3) 功烈, meritorious achievement. II. 上. i. 3. (4) ? acknowledged, brightly recognized. V. 下. iv. 4.

烏 *woo* wu A surname. VI. 下. ii. 3.

亨 *p'ăng* p'êng To boil, to cook. V. 上. ii. 4. 割烹, cookery. V. 上. vii. 1, 8.

焚 *fun* fên To burn, consume with fire. III. 上. iv. 7: V. 上. ii. 3.

焉 *yen* A final particle. *Passim.* (1) At the end of sentences, giving a liveliness to the style, especially where the closing member is brief, perhaps only one word, as in II. 下. ii. 4;—or where it is interrogative, introduced by 何 or 奚. (2) Correlative clauses are often terminated by 焉, as in VI. 上. vii. 8. (2) It is common at the end of clauses, to which we expect a sequel, as in I. 上. vii. 12; 下. vii. 4: *et al., sæpissime.* (4) Seems to be used for 乎, in VII. 上. xxxix. 一焉 often follows adjectives instead of 然, though not in Mencius, unless in V. 上. ii. 4; and it certainly partakes of the meaning of that character, and = a lively affirmative *so!*

焉 *yen* Up. 1st tone. An interrogative particle. How. It stands at the beginning of the clause or member of the sentence to which it belongs, unless where another particle or the nominative immediately precedes. I. 上. vii. 20; 下. xvi. 3: II. 上. vii. 2; ix. 2; 下. iii. 5: *et al., sæpe.* = whither. IV. 上. xiii. 2.

無 *woo* wu No, not, without. *Passim.* 無 is the opposite of 有, both in its personal and impersonal usages, = not to have, to be without, and there is—are—not. As instances of the relation between it and 有, obs. I. 上. VII. 20, and II. 下. x. 7. 無所 and 無所不. are common. 無不 make a strong affirmation. So, 無弗, 無非. and 非無. Obs. 無時, VI. 上. viii. 4, and 無方, IV. 下. xx. 2

然 *jen* jan (1) To burn, to flame up. II. 上. vi. 7. (2) So; just the same; yes. *Passim.* Obs. II. 下. viii. 2, where 然 = accordingly, or they approved. It often occurs at the end of a clause, beginning with 若. We have the combinations—然則, VII. 上. xxxvii. 8: *et passim;* 然後, VI. 下. xv. 3, 5: *et sæpe;* 然而, VII. 下. xxxviii. 4: xiv. 4: VI. 下. iv. 5, 6: *et sæpe:* 然且, VI. 下. viii. 8: *et al.;* 雖然, III. 上. ii, 2; iv. 3: *et al.* (3) After adjectives, it = *ly* and forms adverbs, or other adjectives, which

in Eng. would end in *like*. VII. 下. xxxvii. 6, 9; xxxiv. 1: xxi. 1: *et passim*. (4) A surname. III. 上. ii.

煖 *nwan* nuan — Warm; warmly; to be warm,—spoken with reference to clothing. I. 上. vii. 6: III. 上. iv. 8: VII. 上. xxii. 3.

煢 *k'eung* ch'iung — Solitary; sorrowful. I. 下. v. 3.

照 *chaou* chao — To shine, illuminate. VII. 上. xxiv. 2.

煩 *fan* — What is toilsome, trouble. III. 上. iv. 5.

熄 *seih* hsi — To be extinguished. VI. 上. xviii. 1. Metaphorically, III. 下. ii. 1: IV. 下. xxi. 1.

熊 *heung* hsiung — A bear. VI. 上. x. 1.

熟 *shuh* shu — To be ripe: to be brought to maturity. III. 上. iv. 8: VI. 上. vii. 2; xix. 1.

熱 *jĕ* jo — Hot; what is hot. I. 下. x. 4: IV. 上. vii. 6. 熱中, to burn within. V. 上. i. 5.

燔 *fan* — *I. q.* 膰, the flesh of sacrifice. VI. 下. vi. 6.

燕 *yen* — Up. 1st tone. The name of a State. I. 下. x. 1, 3; xi. 1, 3 *(N.B.)*, 4: II. 下. viii. 1, 2. 燕人, II. 下. ix. 1.

營 *ying* — To plan,—a building. I. 上. ii. 3. 營窟, artificial eaves. III. 下. ix. 3.

爛 *lan* — 糜爛, to boil to a mass. VII. 下. i. 2.

爨 *ts'wan* ts'uan. — To cook. Choo He says, 'to light a fire.' III. 上. iv. 4.

THE 87TH RADICAL. 爪.

爭 *tsăng* chêng. — To strive for. IV. 上. xiv. 2.

爰 *yuen* yüan — A particle, found at the beginning of clauses. Quoted from the She-king. And so, and. I. 下. iii. 6; v. 4, 5.

爲 *wei* — *Passim.* (1) To be. I. 上. i. 4; vii. 20; 下. ii. 3; iii. 1; iv. 5, 6: *et al., sæpissime.* At the beginning of clauses, 爲 continuing what precedes, often = *who is, who was.* Before nouns of relation and proper names, it = *to play, to show one's-self to be.* I. 下. iv. 2: II. 上. i. 4; 下. ii. 4: *et al., sæpe.* So in the phrase 其爲人也. 以爲, with and without intermediate words, often = to take to be, to regard, to consider, to be considered. I. 上. vii. 5, 6; 下. ii. 2; xi. 3: *et sæpe.* Often, however, 以爲 simply = to be, or to use to make. (2) To make, to do; to be done. I. 上. ii. 3; vii. 10. 11, 12, 13, 16, 17: *et sæpissime.* 何爲 and 奚爲 = why. I. 下. v. 4; xi. 2: *et al.* 有爲, see 有. = to exercise, to administer, to govern. II. 下. iv. 4; III. 上. iii. 1. The phrase 爲政, to administer government, and sometimes to give law to the empire, is frequent. I. 上. xi. 1: II. 下. x. 6: IV. 上. i. 3; vi.; vii. 4: *et al.* = to establish. II. 下. x. 7. So 定爲, III. 上. ii. 3; and 設爲, III. 上. iii. 10. = to seek to be. III. 上. iii. 5.—Obs. 爲食, 爲飲, II. 上. i. 11; 爲陳, 爲戰, VII. 下. iv. 1; 爲說辭, II. 上. ii. 18; 民之爲道. III. 上. iii. 3; 爲神農之言, III. 上. iv. 1; 爲間, III. 上. v. 5: VII. 下. xxi.; 不可爲衆, IV. 上. vii. 5; 我何以……爲哉, V. 上. vii. 3; 其所爲主, V. 上. viii. 4; 爲詩, VI. 下. iii. 2; 難爲水, 爲言, VII. 上. xxiv. 1; 爲之氓, 爲之辭, 爲之兆, II. 上. v. 5; 下. ix. 4: V. 下. iv. 6.

爲 *wei* — Low. 3d tone. For, in behalf of. Before clauses, it is most conveniently taken as a conjunction, *because*. I. 上. iv. 6; vii. 10, 11, 16: *et al., sæpissime.* 爲我, for self, the principle of Yang Choo. III. 下. ix. 9: VII. 上. xxvi. 1. Obs. 自爲, VI. 下. vi. 1, and 何爲, V. 下. vii. 3. But should not 何爲 and 奚爲 always have the 爲 low. 3d tone? = consequently. I. 下. xvi. 3.

爵 *tsëŏ* chio (1) Nobility, noble rank. 上. vii. 2; 下. ii. 6; viii. 1: V. 下. ii. 1 *(N.B.)*: VI. 上. xvi. 1, 2, 3; 下. vii. 2. (2) The name of a bird, or birds in general. IV. 上. ix. 3.

THE 88TH RADICAL. 父.

父 *foo* fu (1) A father. *Passim.* The combinations 父子, 父母, and 父兄 are common. 父母 may denote the ruler, as the parent of the people. I. 上. iv. 5; 下. vii. 6. 父兄 may denote all elder relatives. III. 上. ii. 3, 4. (2) 亶父 (up. 2d tone), the name of one of the remotest ancestors of the Chow dynasty. I. 下. v. 5.

THE 89TH RADICAL. 爻.

爾 *urh* (1) You, your. I. 下. xii. 2: II. 上. i. 3; ix. 2: V. 上. i. 2; 下. i. 3, 7: VII. 下. iv. 5; xxxi. 3 (2) After adjectives, makes adverbs, *i. q.* 然. VI. 上. x. 6. (3) A final particle, syn. with 耳, = simply, just so. III. 上. v. 3: IV. 上. ix. 1; 下. xviii. 2: V. 上. ii. 3 : VII. 下. xvxviii. 4. 云爾, II. 下. ii. 4: III. 下. v. 7: IV. 下. xxiv. 1: VII. 上. xxxix. 2. (4) Thus. VI. 上. vii. 1. — ? III. 上. iii. 2, where perhaps 爾 = you. (5) *I. q.* 邇 what is near. IV. 上. xi.

THE 90TH RADICAL. 爿.

牀 *ch'wang* ch'uang A couch. V. 上. ii. 3.

牆 *ts'eang* ch'iang A wall. III. 下. iii. 6: IV. 下. xxxi. 1 (牆屋): VI. 下. i. 8: VII. 上. ii. 2; xxii. 2.

THE 91ST RADICAL. 片.

版 *pan* 版築, building frames. VI. 下. xv. 1.

牖 *yew* yu A window. VII. 下. xxxi. 1. 牖戶, spoken of a nest. II. 上. iv. 3.

THE 92D RADICAL. 牙.

牙 *ya* 易牙, a famous cook of antiquity. VI. 上. vii. 5.

THE 93D RADICAL. 牛.

牛 *new* niu (1) A cow, an ox; cattle. I. 上. vii. 4, 6, 7, 8: II. 下. iv. 3: III. 下. v. 2: *et al.* (2) 牛山, the name of a hill. VII. 上. viii. 1. (3) 冉牛, one of Conf. disciples. II. 上. ii. 18, 20.

牣 *jin* jên Full. II. 上. ii. 3.

牧 *muh* mu (1) To feed, to tend. II. 下. iv. 3. (2) To browse on. VI. 上. viii. 1. (3) Pasture. II. 下. iv. 3. (4) 人牧, a shepherd of men, a ruler. I. 上. vi. 1. (5) 牧宮, name of a palace. V. 上. vii. 9. (6) A surname. V. 下. iii. 2.—VII. 下. xxxvii. 4.

物 *wuh* wu (1) Things, substances. I. 上. vii. 13: III. 上. iv. 18; v. 3: IV. 下. xix. 2; xxviii. 4: VI. 上. iv. 5; viii. 3; ix. 2; xv. 2; 下. v. 4 (articles): VII. 上. iv. 1; xxiv. 3; xlvi. 1. (2) The inferior creatures. (This meaning is included in some of the above examples.) VII. 上. xlvi. 1. (3) = others. IV. 上. vii. 2: VII. 上. xix. 4.—Observe 有物有則, VI. 上. vi. 8.

牲 *shăng* shêng (1) Cattle,—embracing oxen, sheep, and pigs, and sometimes more kinds. V. 上. ix. 1. (2) Cattle set apart for sacrifice, victims. VI. 下. vii. 3. Generally in connection with 犧, which see.

牼 *k'ăng* k'êng A name. VI. 下. iv 1.

牽 *k'ëen* ch'ien To lead forward, to drag. I. 上. vii. 4.

犀 *si* hsi — A rhinoceros. III. 下. ix. 6.

犧 *he* hsi — A victim, called 犧, as being 'spotless.' 犧牲, III. 下. iii. 3; v. 2: VII. 下. xiv. 4.

THE 94TH RADICAL. 犬.

犬 *k'euen* ch'üan — A dog, dogs. I. 下. xv. 1: IV. 下. iii. 1: V. 下. vi. 4: VI. 上. iii. 3; vii. 5; ix. 3.

犯 *fan* — To violate. IV. 上. i. 8: VI. 下. vii. 3.

狂 *k'wang* k'uang — Ambitious, ardent. VII. 下. xxxvii. 1, 2, 3, 4, 5, 6.

狄 *teih* ti — The wild tribes on the North. I. 下. xiv. 2; xv. 1: VII. 上. iv. 16 (戎狄); 下. ix. 11 (夷狄), 12 (戎狄). 北狄, I. 下. xi. 2: III. 下. v. 4: VII. 下. iv. 3.

狎 *hea* hsia — To be near to. VII. 上. xxxi. 1.

狐 *hoo* hu — The fox. III. 上. v. 4.

狗 *kow* kou — A dog, dogs. I. 上. iii. 4, 5; vii. 24: II. 上. i. 10.

狩 *show* shou — 巡狩, an imperial tour of inspection. I. 下. iv. 5: VI. 下. vii. 2. 狩 is explained by 守, and = the fiefs.

狸 *le* li — Joined with 狐. ? the wild cat. III. 上. v. 4.

狼 *lang* — (1) A wolf. IV. 上. xvii. 1: VI. 上. xiv. 4. (2) 狼戾 = to lie about in abundance. III. 上. iii. 7.

猛 *mang* mêng — Fierce. III. 下. ix. 11.

猶 *yew* yu — (1) As; to be as. I. 上. vii. 16: II. 上. i. 8, 13; iv. 1; vi. 6: *et al., sæpissime.* (2) Still, yet. I. 下. ii. 2; xi. 4: II. 上. i. 5, 7: *et al., sæpe.* Obs. 且猶....而況. II. 下. ii. 10: VII. 上. iii. (3) In a double surname. IV. 下. xxxi. 1.

獄 *yo* yü — 訟獄者, litigants. V. 上. v. 7; vi. 1.

獧 *keuen* ch'üan — Cautiously-decided. VII. 下. xxxvii. 2, 7.

獨 *tuh* tu — Only; alone. I. 上. ii. 4; vii. 10, 12; 下. i. 4: II. 下. vii. 3, 4; *et al., sæpe.* Old and childless, solitary. I. 下. v. 3. In solitude, retirement. VII. 上. ix. 6: *et al.* Peculiar. VII. 下. xxxvi. 2.

獯 *heun* huên — 獯鬻, a tribe of northern barbarians, I. 下. iii. 1.

獲 *hwo* huo — (1) To get, obtain; catch. III. 下. i. 4: V. 下. ii. 8. 獲於—to get the confidence of. IV. 上. xii. 1. (2) A name. VI. 下. ii. 3.

獵 *lëë* lieh — To hunt. 田獵, I. 下. i. 6, 7: VII. 下. xxxiv. 2. ? 獵較, V. 下, iv. 5, 6.

獸 *show* shou — A brute animal; a wild animal. I. 上. iv. 5, 6; 下. iv. 7: III. 上. iv. 7; 下. ix. 11: IV. 上. ix. 3. 獸畜, to nourish as a dog or a horse. VII. 上. xxxvii. 1. 禽獸, birds and beasts, irrational animals, is common. I. 上. vii. 8, 10, 12: III. 上. iv. 7, 8: *et al.* 鳥獸, I. 上. ii. 4: III. 下. ix. 4. 走獸, quadrupeds. II. 上. ii. 28.

獺 *t'ă* t'a — An otter. IV. 上. ix. 3.

獻 *heen* hsien — An hon. epithet. V. 下. iii. 2.

THE 95TH RADICAL. 玄.

玄 *heuen* hsüan — Sky-colour. = dark silks. III. 下. v. 5.

率 *suh* hsü — (1) To follow; following, along. I. 下. v. 5; IV. 上. i. 4. (率由): V. 上. iv. 2. (2) To lead. I. 上. iv. 4, 5: II. 上. v. 6: III. 上. iv. 6, 18; 下. v. 2; ix. 9: V. 下. xvi. 2: VI. 上. i. 2.

率 *leuh* lü 彀率, the limit to which a bow should be drawn. VII. 上. xli. 2.

THE 96TH RADICAL. 玉.

玉 *yuh* yü A gem, a precious stone. I. 下. ix. 2; xv. 1: VI. 上. iii. 2: VII. 下. xxviii. 1. Used for the 'musical stone.' V. 下. i. 6.

王 *wang* (1) A king, kings. *Passim.* 三王, the founders of the three ancient dynasties. VI. 下. vii. 1, 3: *et al.* 王者, one who is a true king. I. 下. v. 2; xiv. 3: II. 上. i. 11: *et al., sæpe.* 王政, true royal government. I. 下. v. 3: III. 下. v. 7. So, 王道, I. 上. iii. 3. On the meaning of 王, see II. 上. iii. 1. It follows the names of States and hon. epithets. (2) A surname. V. 下. iii 3.—III. 下. i. 4.—VI. 下. vi. 5.—II. 下. vi. 1: IV. 下. xxvii. 2.

王° *wang* Low. 3d tone. To exercise the royal authority (act. and neuter). I. 上. iii. 4; v. 2; vii. 2, 3, 5, 9, 10, 11, 24; 下. i. 8; iv. 3. v. 4, 5: II. 上. i. 6, 7, 10; ii. 1; v. 6; 下. ii. 8: III. 下. i. 1: IV. 上. ix. 4, 5; 下. xv. 1: V. 上. vi. 5: IV. 下. iv. 6: VII. 上. xx. 1, 5.

珠 *choo* chu A pearl. I. 下. xv. 1: VII. 下. xxviii.

班 *pan* To distribute, arrange, V. 下. ii. 1. Order, rank. II. 上. ii. 23.

理 *le* *li* (1) 條理, see 條. V. 下. i. 6. (2) The mental constitution. VI. 上. vii. 8. (5) To depend on. VII. 下. xix. 1

琢 *chŏ* cho To work up a gem. I. 下. ix. 2.

琅 *lang* 琅邪, the name of a place. I. 下. iv. 4.

琴 *k'in* ch'in (1) The harpsichord or lute. V. 上. ii. 3: VII. 下. vi. (2) A surname. VII. 下. xxxvii. 4.

璞 *p'ŏ* p'o A gem unwrought. I. 下. ix. 2.

璧 *peih* pi An auspicious gem, which was fashioned round. V. 上. ix. 2.

環 *hwan* huan (1) To surround. II. 下. i. 2. (2) A name. V. 上. viii. 1, 2, 4.

THE 97TH RADICAL. 瓜.

瓢 *p'ëaou* p'iao A gourd; a gourd dish. IV. 下. xxix. 2.

THE 98TH RADICAL. 瓦.

瓦 *wa* A tile. III. 下. iv. 5.

甑 *tsăng* tsêng An earthenware pot or pan, used for steaming. III. 上. iv. 4.

THE 99TH RADICAL. 甘.

甘 *kan* Sweet. = sweet food. I. 上. vii 16. = to count sweet, or readily. 上. xxvii. 1.

甚 *shin* shên Excessive; an exceeding degree; exceedingly. I. 上. vii. 17; 下. i. 1 3; xiv. 1.; *et al. sæpe.* 甚於...more, in a greater degree, than..., II. 上. i. 11: VI. 下. x. 2, 3, 5. 已甚者, extraordinary things. IV. 下. x. Obs. I. 上. vii. 13.

THE 100TH RADICAL. 生.

生 *shăng* shêng (1) To produce; to be produced,—spoken of men and things. II. 上. ii. 15, 17, 23, 27, 28; v. 6: III. 上. v. 3; 下. ix. 2: *et al., sæpe.* (2) Life; to live; to grow; living. I. 上. iii. 3: IV. 下. xxiv. 2: V. 上. ii. 4: VI. 上. iii. 1, 2; x. 1, 2, 3, 4, 5, 6: VII. 上. xxi. 4; xxiii. 3: *et al.* 生道, a way of life, *i.e.*, calculated to foster life and happiness. VII. 上. xii. 1. (3) To be born, to be born in. III. 下. iii. 6: IV. 下. i. 1, 2: VII. 下. xxvii. 9. 先生, master, a respectful way of speaking to or of an

individual. IV. 上. xxiv. 2; 下. xxxi. 1: VI. 下. iv. 2, 4, 5, 6. (4) In a double surname. VII. 下. xxv. 1. (5) In a name. VII. 下. xxxviii. 3.

產 *san* ch'an (1) Livelihood. I. 上. vii. 20, 21, 22: III. 上. iv. 12. (2) A native. III. 上. iii. 3. = breed. V. 上. ix. 2. (3) 子產, a designation. IV. 下. ii. 1: V. 上. iii. 4.

甥 *săng* shêng A son-in-law. V. 下. iii. 5.

THE 101st RADICAL. 用.

用 *yung* (1) To use; to be used. I. 上. iii. 1, 3; iv. 6; vii. 10: *et al., sæpissime.* (2) Used for 以. Initial, = for, on the part of. V. 下. iii. 6; = 'thereby,' I. 下. v. 4: III. 下. v. 6.

THE 102D RADICAL. 田.

田 *t'een* t'ien (1) A field, fields. I. 上. iii. 4; vii. 24: III. 上. iii. *(N.B.)* 7, 9, 13, 18, 19: *et al., sæpe.* 圭田, the holy field. III. 上. iii. 16. 田疇, VII. 上. xxiii. 1. 田野, IV. 上. i. 9: VI. 下. vii. 2. 田里, IV. 下. iii. 3, 4: VII. 上. xxii. 3. 乘田, the office held by Conf. in charge of the public fields. V. 下. v. 4. (2) 田 and 田獵, to hunt. I. 下. i. 6, 7: III. 下. i. 2: V. 下. vii. 5: VII. 下. xxxiv. 2.

由 *yew* yu (1) From, proceeding from. I. 上. vii. 4; 下. xvi. 1: II. 上. i. 8; ii. 1, 27; vi. 4; ix. 3: *et al., sæpissime.* (2) By, to proceed by, to walk in. II. 上. vii. 3: III. 下. ii. 3; iii. 6; ix. 4: *et al., sæpe.* (3) Used for 猶. in both its meanings of *as* and *still*. I. 上. vi. 6; 下. i. 3: II. 上. i. 6; 下. xii. 5: *et al.* (4) 由由然, at his ease. II. 上. ix. 2: V. 下. i. 3. (5) The name of 子路, III. 下. vii. 4.—In the name 讐由, V. 上. viii. 2.

甲 *këă* chia (1) A coat of mail: = defensive armour. I. 上. iii. 2; v. 3; vii. 14: IV. 上. i. 9. (2) 太甲, the name of a Book in the Shoo-king. II. 上. iv. 6: IV. 上. viii. 5: V. 上. vi. 4: VII. 上. xxxi. 1.

申 *shin* shên (1) To inculcate especially, repeatedly. I. 上. iii. 4; vii. 24. (2) A surname. II. 下. xi. 3

男 *nan* (1) A male. IV. 上. xvii. 1: V. 上. i. 3; ii. 1; 下. vi. 6. (2) A title of nobility. V. 下. 3, 4, 5.

界 *keae* chieh A border, boundaries. II. 下. i. 4: III. 上. iii. 13.

畏 *wei* To fear, to dread. I 上. vi. 2; 下. iii. 2, 3; xi. 1, 3: II. 上. i. 3; ii. 5; iv. 2: III. 上. i. 4; 下. v. 7: V. 下. iv. 4: VII. 上. xiv. 3; 下. iv. 5; xxxiv. 2.

畎 *keuen* chüan A small channel of water. 畎畝, the channeled fields. V. 上. i. 3; vii. 3, 4; 下. vi. 6: VI. 下. xv. 1.

畔 *pwan* pan To rebel, to rebel against. II. 下 i. 4, 5; ix. 1, 2, 3.

畜 *ch'uh* ch'u (1) To stop, restrain. I. 下. iv. 9. (2) To keep in store, have laid up. IV. 上. ix. 5. (3) Read *heuh*, to keep, to nourish. I. 上. iii. 4; vii. 21, 22, 24: V. 上. ii. 4; 下. vi. 4: VII. 上. xxii. 3; xxxvii. 1.

畝 *mow* mu An acre. Its size has varied at different times. Now 6.61 *mow* = an English acre. I. 上. iii. 4; vii. 24: III. 上. iii. 6, 16, 17, 19; iv. 9: V. 下. ii. 8: VII. 上. xxii. 2. 畎畝, see 畎.

畢 *peih* pi (1) To be finished. III. 上. iii. 19: V. 上. v. 7; vi. 1. (2) A surname. III 上. iii. 13.—IV. 下. i. 2.

略 *lëŏ* lio A general summary, an outline. III. 上. iii. 20: V. 下. ii. 1.

畦 *hwuy* huy A field of fifty *mow*. Used for fields generally. III. 下. vii. 4.

畫 *hwa* hua — To draw figures on. III. 下. iv. 5.

異 *e* i — (1) Different, to be different. Foll. by 於, from. I. 上. iii. 5; iv. 2, 3; vii. 11, 17: *et al., sæpe.* (2) Strange; to think it strange, to be offended. I. 上. vii. 7: II. 上. ii. 1; 下. x. 6: IV. 下. xxvii. 3: V. 下. ix. 3.

畱 *lew* liu — (1) To detain. II. 下. xi. 2. (2) To remain. VI. 下. ii. 6. The character is often, but improperly, written 留.

當 *tang* — (1) To sustain, be equal to, correspond to. IV. 下. xiii. 17. To be matched. II. 上. i. 7. (2) To oppose, withstand. The meaning is associate with the above. I. 下. iii. 5. (2) In, at; to be in,—applied to time and circumstances. I. 下. v. 5: II. 上. i. 1 *(N.B.)*, 13; 下. iii. 3, 4; xiii. 5: *et al., sæpe.* (3) Ought. IV. 下. ix.: VII. xlvi. 1. What ought to be, right. VI. 下. viii. 9.

當 *tang* — Up. 3d tone. To be correct. V. 下. v. 4.

疆 *këang* chiang — Borders, boundaries. II. 下. i. 4: III. 下. iii. 1, 4, 5; v. 6: IV. 下. iii. 3: VI. 下. vii. 2.

疇 *ch'ow* ch'ou — A flax field. 田疇, see 田.

THE 103D RADICAL. 疋.

疏 *soo* shu — (1) Distant, distance. II. 上. i. 11. Spoken of relationship. I. 下. vii. 3: VI. 下. iii. 4. With verbal force, VI. 下. iii. 3. (2) Coarse. III. 上. ii. 2: V. 下. iii. 4. (3) To separate. III. 上. iv. 7.

疑 *e* i — (1) To doubt. I. 上. v. 6: III. 上. i. 3: VI. 上. vii. 3. (2) A name. II. 下. x. 6.

THE 104TH RADICAL. 疒.

疢 *ch'in* ch'ën — Any feverish distemper. But 疢疾 = sickness and distress generally. VII. 上. xviii. 1.

疾 *tseih* chi — (1) Sickness; aching, painful. I. 下, i. 6. 7: II. 下. ii. 1, 2, 3: II. 上. i. 5: IV. 下. xxiv 2. 疾痛, VI. 上. xii. 1. 疾病, I. 下. i. 7: III. 上. iii. 13. 疢疾, see above. A moral infirmity. I. 下. iii. 4, 5. (2) Quickly; hurried VI. 上. xiv. 4; 下. ii. 4. (3) To be aggrieved with. I. 上. vii. 18. Angrily, I. 下. xii. 1.

疽 *ts'eu* ch'ü — An old ulcer. 癰疽 = an ulcer-doctor, or perhaps a name. V. 上. viii. 1. 2, 4.

病 *ping* — (1) A disease; to be unwell. II. 下. ii 2, 3: III. 上. v. 1: IV. 上. ix. 5. 疾病, I. 下. i. 7: III. 上. iii. 13. Understood in a moral sense, = infirmity. VI. 下. ii. 7: VII. 下. xxxiii. 3. (2) To be troubled with, distressed by. III. 下. vii. 4: IV. 下. ii. 2. = tired. II. 上. ii. 16.

痛 *t'ung* — To be pained. 疾痛, see 疾.

瘠 *tseih* chi — A surname. V. 上. viii. 1, 2, 4

瘳 *ch'ow* ch'ou — To be cured. III. 上. i. 5.

癰 *yung* — 癰疽, see 疽.

THE 105TH RADICAL 癶.

登 *tăng* teng — To ascend. II. 下. x. 7: VII. 上. xxiv. 1: xli. 1. = to be made to grow. III. 上. iv. 7.

發 *fă* fa — (1) To send forth,—as in discharging arrows, II. 上. vii. 5: IV. 下. xxiv. 2: VII. 上. xli. 3; or in exercising govt., I. 上. vii. 18; 下. v. 3. To be sent forth, manifested. II. 上. ii. 17: VI. 下. xv. 3. (2) To rise, come forth. VI. 下. xv. 1. (3) To open a granary, to cause it to open,—to send forth the stores. I. 上. iii. 5; 下. iv. 9: VII. 下. xxiii. 1.

THE 106TH RADICAL. 白.

白 *pih* pai (1) White; to pronounce to be white. I. 上. ii. 3: VI. 上. iii. 2; iv. 2, 3. 頒白者, grey-haired. I. 上. iii. 4; vii. 24. (2) A surname. VI. 下. x.; xi.

百 *pih* pai (1) A hundred. *Passim.* It is used as a round number, signifying all of a class. We have 百世, II. 上. ii. 27: *et al.*; 百官, III. 上. ii. 3, 4, 5: *et al.*; 百神, V. 上. v. 6; 百姓, V. 上. v. 6: *et al.*; 百工, III. 上. iv. 5, 6; 百穀, III. 上. iii. 2. (2) 百里, a double surname. V. 上. ix. 1, 2: VI. 下. vi. 4; xv. 1.

皇 *hwang* huang 皇皇如, anxious-like. III. 下. iii. 1.

皆 *keae* chieh *Passim.* All. At the commencement of clauses, with reference to preceding statements. If it have a noun with it, the noun precedes. 衆皆, VII. 下. xxiii 2; xxxvii. 11. Obs. II. 上. vi. 7; III. 上. iv. 5.

皜 *haou* hao 皜皜, white and glistening. III. 上. iv. 13.

皞 *haou* hao 皞皞如, placid and content-like. VII. 上. xiii. 1.

THE 107TH RADICAL. 皮.

皮 *p'e* p'i (1) The hides of animals; the skin with the hair on. I. 下. xv. 1: VI. 上. ix. 11; 下. vii. 6. (2) A name. VII. 下. xxvii. 4.

THE 108TH RADICAL. 皿.

皿 *ming* A vessel. 器皿, III. 上. iii 3.

盈 *ying* (1) To fill: full. III. 下. ix. 9: IV. 上. xiv 2; 下. xviii. 2, 3: VII. 上. xxiv. 3. The full amount. III. 上. iii. 7. (2) In a name. III. 下. viii. 1.

盆 *p'un* p'ên 盆成, a double surname. VII. 下. xxix. 1.

益 *yih* yi (1) To add to; more. I. 下. x. 4: VI. 下. viii. 7; xv. 2. (2) Of advantage, profitable. II. 下. ii. 16: VI. 下. vi. 3: VII. 上. iii. 1, 2. (2) A minister of Shun and Yu. III. 上. iv. 7: V. 上. vi. 1, 2, 4, 6.

盍 *hŏ* ho Why not; would it not be better to.... I. 上. vii. 23: II 下. x. 3: IV. 上. xiii. 1; 下. xxxi. 1, 2: VII. 上. xxiii. 1; 下. xxvii. 1.

盎 *yang* An appearance of fulness. VII. 上. xxi. 4.

盛 *shing* shêng Complete, great; flourishing state. II. 上. i. 10; ii. 28: V. 上. iv. 1: VI. 下. vii. 3: VII. 下. xxxiii. 2.

盛 *shing* shêng Up. 1st tone. A vesselful. III. 下. iii. 3; v. 2: VII. 下. xiv. 4.

盜 *taou* tao A robber. III. 下. x. 3: V. 下. iv. 5.

盟 *măng* mêng To covenant solemnly. VI. 下. vii. 3.

監 *këen* chien To oversee. II. 下. ix. 2, 3.

盡 *tsin* chin To exhaust, to carry out to the utmost degree, in the way of doing or thinking. I. 上. iii. 1; vii. 17: II. 下. ix. 2: III. 上. ii. 4: V. 下. iv. 5: VI. 上. vi. 7: VII. 上. i. 1; ii. 3; viii. Obs. 自盡, III. 上. ii. 2, and 盡於人心, II. 下. vii. 2. (2) All. IV. 下. xxxiii. 1: VII. 上. xxxvi. 1. Entirely. III. 上. iv. 3: VII. 下. iii. 1.

THE 109TH RADICAL. 目.

目 *muh* mu The eye. I. 上. vii. 16: II. 上. ii. 4: III. 上. v. 4: xi: IV. 上. i. 5; 下. xxx. 2: V. 下. i. 1: VI. 上. vii. 7, 8; xv. 2: VII. 下. xxiv. 1.

直 *chih* (1) Straight; to be straight; to make straight. III. 下. i. 1, 3, 5: IV. 上. i. 6: V. 下. vii. 8. Metaphorically, to correct; rectitude. II. 上. ii. 13: III. III. 上. iv. 13; v. 2. (2) Only. I. 上. iii. 2: 下. i. 2: II. 下. vii 2.

相 *seang* hsiang (1) Mutually; may often be translated by one another. I. 上. iv. 5; 下. i. 6, 7; iv. 9: *et al.*, *sæpissime*. (2) A name. III. 下. iv. 2, 3.

相. *seang* hsiang To assist, to act as prime minister to; a prime minister. II. 上. i. 8: ii. 1: III. 下. ix. 6: V. 上. v. 6; vi. 2, 5; ix. 3: VI. 下. v. 1, 3.

盻 *he* hsi 盻盻然, distressed-like. III. 上. iii. 7.

省 *sing* To inspect. I. 下. ii. 5: VI. 下. vii. 2.

省 *săng* shêng To be sparing of. I. 上. v. 3.

眊 *maou* mao Dull, to be dull. IV. 上. xv. 1.

眩 *heuen* hsüan 瞑眩. see 瞑. III. 上. i. 5.

眸 *mow* mou 眸子, the pupil of the eye. IV. 上. xv. 1, 2.

衆 *chung* Many, numerous; a multitude; the multitude. I. 上. vii. 17; 下. i. 4; xi. 4: *et al.*, *sæpe*.

睟 *suy* sui 睟然, mild-like. VII. 上. xxi. 4.

睦 *muh* mu To be harmonious. III. 上. iii. 18.

睨 *e* i To look aside. III. 上. v. 4.

瞑 *ming* 瞑眩, to throw into a state of confusion,—medicine in its beneficial operation, yet causing distress. III. 上. i. 5.

睊 *keuen* chüan 睊睊, with eyes askance. I. 下. iv. 6.

瞭 *leaou* liao To be clear. IV. 上. xv. 1.

瞍 *sow* sou 瞽瞍, the name of Shun's father. IV. 上. xxviii. 2: V. 上. ii. 3; iv. 1, 2, 4: VI. 上. vi. 3: VII. 上. xxxv.

瞽 *koo* ku See above.

瞯 *hëen* hsien To watch, to spy. IV. 下. xxxii.; xxxiii. 1

矙 *k'an* To watch. III. 下. vii. 3.

THE 110TH RADICAL. 矛.

矜 *king* ching To reverence. 矜式, II. 下. x. 3.

THE 111TH RADICAL. 矢.

矢 *she* shih An arrow. I. 下. v. 4: II. 上. vii. 1, 3: III. 下. i. 4; IV. 下. xxiv. 2: V. 下. vii. 8.

矣 *e* i A final particle, found *passim*. It gives definiteness and decision to statements. Where the last clause of a sentence or paragraph is introduced by 則, 斯, or 亦, it generally ends with 矣. After 而已 it may be looked for. After single adjectives and other words, its force is both decisive and exclamatory.

知 *che* chih To know, to understand. *Passim*. = to acknowledge, *i. e.*, to know and employ. VII. 上. ix. 2.

知 *che* chih Up. 3d tone. Used for 智, to be wise; wise; wisdom. 知者, VII. 上. xlvi. 1. 知慮, VI. 下. xiii. 2. 知術, VII. 上. xviii. 1

矩 *keu* chü A square,—the instrument so called. IV. 上. i. 1, 5; ii. 1: VI. 上. xx. 2: VII. 下. v.

短 *twan* tuan Short. I. 上. vii. 13: III. 上. i. 5 (*N.B.*); iv. 17. To shorten. VII. 上. xxxix. 1.

THE 112TH RADICAL. 石.

石 *shih* (1) A stone, a rock. VII. 上. xvi. (2) 石丘, the name of a place. VI. 下. iv. 1.

破 *p'o* To break, to split. Used for the blows of an axe, strong and well aimed. III. 下. i. 4.

磽 *k'eaou* ch'iao Stony ground; poor in soil. VI. 上. vii. 2.

磯 *ke* chi Stones in a river, interrupting and fretting the current. VI. 下. iii. 4. 不可磯, what will admit of no contradiction.

THE 113TH RADICAL. 示.

示 *she* shih — To show, indicate. V. 上. v. 4, 5.

社 *shay* shê — The spirits of the land, or their altars. Always in the phrase, 社稷, the tutelary spirits of a country, and may be used for the country itself. IV. 上. iii. 3: VII. 上. xix. 2; 下. xiv. 1, 3. 4.

祀 *sze* szû — To sacrifice; to sacrifice to. III. 下. v. 2: IV. 下. xxv. 2. 祭祀, sacrifices. VI. 下. x. 4.: VII. 下. xiv. 4.

祜 *hoo* hu — Happiness, prosperity. I. 下. iii. 6.

祗 *che* chih — Reverent, reverently. V. 上. iv. 4.

祖 *tsoo* tsu — 先祖, ancestors. III. 上. ii. 3.

神 *shin* shên — (1) A spirit. 百神, all spiritual beings who are sacrificed to. V. 上. v. 6. Spiritual,—mysterious. VII. 上. xiii. 3; 下. xxv. 8. (2) 神農, one of the most ancient emperors. III. 上. iv. 1.

祥 *ts'ëang* hsiang — Auspicious. IV. 上. xviii. 4; 下. xvii.

祭 *tse* chi — To sacrifice; to sacrifice to; sacrifices; sacrificial. III. 上. ii. 2, 3; 下. iii. 3: IV. 下. xxxiii. I: V. 上. v. 6; 下. iv. 6: VI. 下. vi. 6. *(N.B.)*. 祭祀, see 祀.

祼 *kwan* kuan — *I. q.* 灌. To pour out a libation IV. 上. vii. 5.

祿 *luh* lu — Emolument, revenue, salary. I. 下. v. 3: II. 下. viii. 1; xvi. 1: III. 上. iii. 8, 13; 下. x. 5: V. 下. ii. 1, 6, 7, 8, 9; iii. 5: VII. 下. xxxiii. 2. To grant to, to endow. V. 上. vii. 2.

禁 *kin* chin — To forbid, prohibit; prohibitions. I. 下. ii. 3; v. 3: VI. 下. vii. 3: VII. 上. xxxv. 3, 4; xxxix. 4.

禍 *ho* huo — Calamity. II. 上. iv. 4, 5. = an outbreak, attack. IV. 下. xxxi. 1. Used as a verb. VI. 上. i. 2.

福 *fuh* fu — Happiness. II. 上. iv. 5, 6: IV. 上. iv. 3.

禦 *yu* yü — To withstand, oppose; to hinder; to ward off. I. 上. vi. 6; vii. 3, 18: II. 上. i. 10; vii. 2: VII. 上. xvi.; 下. vii. 1. To stop and rob. V. 下. iv. 4, 5.

禪 *shen* shan — To resign, give over to another. V. 上. vi. 7.

禮 *le* li — (1) What is proper; the principle of propriety; the rules of ceremony and politeness in accordance therewith. I. 上. vii. 22; 下. xvi. 1: II. 上. ii. 27; vi. 5; vii. 3: *et al., sæpissime*. To be polite to. III: 上. iii. 4: VII. 上. xliii. 1: *et al.* 禮貌, a polite demeanour. VI. 下. xiv. 3. The same, used as a verb. IV. 下. xxx. 1. (2) The Book of Rites. II. 下. ii. 5: III. 下. iii. 3. The Ritual Usages. III. 下. ii. 2.

THE 114TH RADICAL. 禸.

禹 *yu* yü — The great Yu, the founder of the Hea dynasty. II. 上. viii. 2: III. 上. iv. 7, 9; 下. ix. 4. 11: *et al., sæpe*.

禽 *k'in* ch'in — Birds. III. 下. i. 4. In the phrase 禽獸, birds and beasts, irrational animals, sometimes applied metaphorically to men I. 上. vii. 8, 10, 12: III. 上. iv. 7, 8; 下. i. 5; ix. 5, 9: IV. 下. xix. 1; xxviii. 6: VI. 上. viii. 2.

THE 115TH RADICAL. 禾.

私 *sze* szû — Private; privately. III. 上. iii. 9, 19: III. 下. xxii. 2 *(N.B.)*: VII. 上. xl. 5. 以其私, II. 下. viii. 1. As a verb, to be selfishly attached to, to monopolize. IV. 下. xxx. 2: II. 下. x. 6.

秉 *ping* — To grasp, maintain. 秉夷, VI. 上. vi. 8.

秋 *ts'ew* ch'iu — (1) The autumn; in the autumn; autumnal. I. 上. vii. 10; 下. iv. 5: III. 上. iv. 3: VI. 下. vii. 2. (2) 春秋, a historical Work, compiled by Confucius. III. 下. ix. 8, 11: IV. 下. xxi. 1, 2: VII. 下. ii. 1. (3) A name. VI. 上. ix. 3.

科 *k'o* (1) A hollow,—in the bed of a stream. IV. 下. xviii. 2: VII. 上. xxiv. 3. (2) = lessons. 設科, VII. 下. xxx. 2.

秦 *ts'in* ch'in The name of a State. I. 上. v. 1, 3; vii. 16: V. 上. ix. 1, 3: VI. 上. xii. 1; 下. iv. 3, 5, 6. 秦人, VI. 上. iv. 4, 5.—V. 上. ix. 1, 3: VI. 下. vi. 4.

移 *e* i To remove. I. 上. iii. 1: III. 下. ii. 3: VI. 下. vii. 2. To alter. VII. 上. xxxvi. 1.

稅 *shwuy* shui To be taxed. II. 上. v. 4. 稅歛, all taxes. I. 上. v. 3: VII. 上. xxiii. 1. 貢稅 = revenues. V. 上. iii. 3.

稅 *t'ŏ* t'o *I. q.* 脫. To loose, put off. VI. 下. vi. 6.

稗 *pae* pai A kind of spurious grain. 稗荑, VI. 上. xix.

稚 *che* chih The young. III. 上. iii. 7.

種 *chung* To sow. III. 上. iv. 4.

種 *chung* Up. 2d tone. Seed. VI. 上. vii. 2; xix.

稱 *ch'ing* ch'êng (1) To style, to pronounce, to speak of. III. 下. ix. 1: IV. 下. xxx. 1: VII 下. xxxvi. 10. (2) To praise. III. 上. i. 2: IV. 下. xviii. 1. (3) To lift up, = to proceed to. III. 上. iii. 7.

稱 *ch'ing* ch'êng Up. 3d tone. To correspond, to be equal to. II. 下. vii. 2.

稷 *tseih* chi (1) The spirits presiding over the grain or agriculture of a country. 社稷, see 社. (2) 后稷, the title of Shun's minister of agriculture. III. 上. iv. 8. The 后 is dropt, and 稷 becomes a proper name. IV. 下. xxix. 1, 2, 3, 4.

稻 *t'aou* t'ao Paddy. III. 下. v. 2.

稼 *kea* chia To sow. II. 下. viii. 4: III. 上. iv. 8.

稽 *k'e* ch'i (1) To bow down. 稽首, to bow the head to the ground. V. 下. vi. 4, 5: VII. 下. iv. 5. (2) A name. VII. 下. xix. 1.

穀 *kuh* ku A general name for grain, I. 上. iii 3; generally spoken of as 五穀, the five kinds of grain. III. 上. iv. 7, 8, 17: VI. 上. xix; 下. x. 4. But we have also 百穀, III. 上. iii. 1. 2. 穀祿, the grain available for salaries. III. 上. iii. 13.

穆 *muh* mu An honorary epithet. I. 下. xii. 1. —V. 上. ix. 1, 3: VI. 下. vi. 4.

積 *tsze* tszu Stores of straw, grain, &c., in the open air; ricks. I. 下. v. 4.

穡 *sih* sê To reap. III. 上. iv. 8.

THE 116TH RADICAL. 穴.

穴 *heuĕ* hsüeh A hole. III. 下. iii. 6.

空 *k'ung* Empty. VII. 下. xii.

空 *k'ung* Up. 3d tone. 空乏, to impoverish. VI. 下. xv. 2.

穿 *ch'uen* ch'uan To dig through. VII. 下. xxxi 2, 4.

窟 *k'uh* k'u A cave artificially excavated. III. 下. ix. 3.

窬 *yu* yü To leap over,—as if it were 踰. VII. 上. xxxi. 2. 4. The dict. explains it differently, however, and makes it = 'an opening in the wall.'

窺 *k'wei* k'uei To peep, to steal a sight. III. 下. iii. 6.

窮 *k'eung* ch'iung (1) Poor, in poverty and distress. I. 下. v. 3; V. 上. i. 3: VII. 上. ix. 4, 5, 6; xxi. 3. 窮乏, VI. 上. x. 7, 8. 阨窮, II. 上. ix. 2: V. 下. ix. 3. (2) To exhaust. II. 下. xii. 6. See 力. (3) To be at one's wit's ends. II. 上. ii. 17.

竊 *ts'eĕ* ch'ieh (1) To steal. VII. 下. xxx. 2. (2) Privately. VII. 上. xxxv. 6. (3) Joined with other verbs so as to qualify them

deferentially. II. 上. ii. 20; 下. vii. 1: IV. 下. xxi. 3.

THE 117TH RADICAL.

立 *leih* li. (1) To stand; to stand erect. I. 上. ii. 1; vii. 18: II. 上. v. 1; ix. 1: III. ii. 3: IV. 下. xx. 2; xxxiii. 1: V. 上. iv. 1; 下. v. 5: VI. 上. ii. 2; xxi. 2; xli. 3. 立而...., = quickly, IV. 下. xviii. 3; = with indifference, II. 下. iv. 3. To stand fast, to be established. VI. 上. xv. 2. (2) To set up; to appoint, to establish; to be set up, appointed. IV. 上. iii. 1; vi, 5; 下. i 1: VII. 上. i. 3; 下. xv. 1.

章 *chang*. (1) Any thing definite and complete, a lesson, a piece. VII. 上. xxiv. 3. (2) = rule, canons. IV. 上. i. 4. (3) A name. 萬章, II. 下. v. 1: V. 上. i. 1, 2: *et al., sæpe* — 匡章, III. 下. x. 1: IV. 下. xxx. 1. 章子, IV. 下. xxx. 2, 3, 5, is peculiar.

童 *t'ung*. Boys under fifteen. A child, VII. 上. xv. 2. A lad, III. 上. iv. 17. So 童子, III. 下. v. 2, 3.

竭 *këë* chieh. To exhaust, to carry to the utmost. I. 下. xv. 1: IV. 上. i. 5: V. 上. i. 2.

端 *twan* tuan. (1) A principle, principles. II. 上. vi. 5, 6, 7. (2) Correct, upright. IV. 下. xxiv. 2.

THE 118TH RADICAL. 竹.

笑 *sëaou* hsiao. To laugh, to smile; smiling. I. 上. vii. 7, 16: III. 下. vii. 4: IV. 上. xvi. 1: VI. 下. iii. 2. To laugh at. I. 上. iii. 2: VII. 下. xxiii. 2.

符 *foo* fu. A check, or token. 符節, the two halves of such a token, the fitting of which was an evidence of the holder's authority. IV. 下. i. 3.

等 *tăng* teng. A degree, a class. III. 上. v. 3: V. 下. ii. 2. To graduate, to arrange according to merit. II. 上. ii. 27.

筋 *kin* chin. A sinew, a muscle. VI. 下. xv. 2.

答 *tă* ta. To answer. VI. 上. v. 4; 下. i. 4: VII. 上. xl. 4; xliii, 1, 2. To respond to, — in conduct. IV. 上. iv. 1.

策 *ts'ih* ts'e. A slip of bamboo containing writing. = a passage, a piece. VII. 下. iii. 2.

算 *swan* suan. To reckon. 無算, incalculable. VI. 上. vi. 7.

箕 *ke* chi. (1) The name of a State. 箕子, II. 上. i. 7. (2) 箕山, the name of a hill. V. 上. vi. 1.

管 *kwan* kuan. (1) A fife or flute. I. 下. i. 6, 7. (2) An hon. epithet in 管叔, II. 下. ix. 2, 3. A surname in 管仲, and 管夷吾, II. 上. i. 1, 2, 3, 4, 5; 下. ii. 7, 10: VI. 下. xv. 1.

節 *tsëë* chieh. (1) To regulate, to order according to the proper divisions. IV. 上. xxvii. 2. (2) 符節, see 符.

範 *fan*. A law, a rule. Used as a verb, III. 下. i 4.

築 *chuh* chu. To beat, as in forming mud walls. = to build. I. 下. xiii. 2: III. 上. iv. 13; 下. x. 3. = to fortify, I. 下. xiv. 1. 板築, see 板.

篡 *ts'wan* ts'uan. To usurp; usurpation. V. 上. v. 6: VII. 上. xxxi. 3.

篤 *tuh* tu. To consolidate. I. 下. iii. 6.

簞 *tan*. A small basket or dish for holding rice. Always in the phrase 簞食. I. 下. x 4; xi. 3: III. 下. iv. 1; v. 5: IV. 下. xxix. 1: VI. 上. x. 6: VII. 上. xxxiv.; 下. xi.

簡 *këen* chien. (1) To slight. IV. 下. xxvii. 2, 3. (2) Hasty. VII. 下. xxxvii. 1. (3) An hon. epithet. III. 下. i. 4.

簿 *poo* pu. A register. V. 下. iv. 6.

籍 *tseih* chi. A record. V. 下. ii. 2: VI 下. viii. 5.

籥 *yŏ* yo — A musical instrument, pipes. I. 下. i. 6, 7.

THE 119TH RADICAL. 米.

米 *me* mi. — Rice hulled. II. 下. i. 3: III. 上. iii. 7. VII. 下. xxvii. 1. See 粟.

粒 *leih* li — Grains of rice. III. 上. iii. 7.

粟 *suh* hsü — Rice in the husk. 米粟, II. 下. i. 3. 粟米, VII. 下. xxvii. 1. 粟 alone, I. 上. iii. 1: III. 上. iv. 4, 5; 下. iv. 3; x. 3: IV. 上. xiv. 1: V. 下. vi. 2, 5: VI. 下. ii. 2: VII. 上. xvii. 3. Medhurst translates it as above, and apparently after K'ang-he's dict.; still the 本草綱目 says that anciently 粟 was the general name for all glumaceous grain. It is now commonly spoken of millet. I have translated it sometimes by 'grain,' and sometimes by 'millet.'

粱 *leang* liang — Barbadoes millet. VI. 上. xvii. 3.

粢 *tsze* szû — A kind of millet. Always in the phrase 粢盛. III. 下. iii. 3; v. 2: VII. 下. xiv. 4.

粥 *chuh* chu — Congee. III. 上. ii. 2, 4.

糗 *k'ew* ch'ou — Parched grain, rice or wheat. VII. 下. vi.

糜 *me* mi — To boil rice to a mass. 糜爛 = to tear and destroy. VII. 下. i. 2.

糞 *fun* fên — To manure; the manuring. III. 上. iii. 7: V. 下. ii. 8. The rendering of the sentence in the first of these instances is in accordance with the commentaries, but it may be doubted.

糧 *lëang* liang — Provisions of grain. I. 下. iv. 6; v. 4.

糴 *teih* ti — To purchase grain. VI. 下. vii. 3. All the commentaries explain here as if it meant 'to sell grain.' The meaning is—'Do not prevent *our* sale and *their* purchase.'

THE 120TH RADICAL. 糸.

紂 *chow* chou — Epithet of the last emperor of the Yin dynasty. I. 下. viii. 1, 3: VII. 上. xxii. 1: *et al., sæpe.*

約 *yŏ* yo — (1) To form alliances. VI. 下. ix. 2. (2) What is most important. II. 上. ii. 6, 8. (3) Compendious. VII. 下 xxii. 1.—In IV. 下. xv., the term combines the ideas of condensation and importance.

納 *nă* na — To pay over. V. 上. iii. 3.

紛 *fun* fên — 紛紛然, confusedly. III. 上. iv. 5.

素 *soo* su — (1) Of white, undyed, silk. III. 上. iv. 4. (2) For nothing, without doing service. VII. 上. xxxii. 1.

索 *sŏ* so — Ropes. III. 上. iii. 2.

紫 *tsze* tszû — Reddish blue. VII. 下. xxxvii. 12.

累 *luy* lêi — *I. q.* 纍. 係累, to put in chains. I. 下. xi. 3.

紹 *shaou* shao — To continue. = to continue to serve. III. 下. v. 5.

紾 *chin* chên — To twist. VI. 下 i. 8: VII. 上. xxxix. 2.

終 *chung* — (1) The end. Finally, as the final issue. VI. 上. xvi. 3; xviii. 2; 下. iv. 5. (2) To complete. V. 下. iv. 6: VII. 上. xxxix. 4. To stop, end, (act. and neuter). V. 下. i. 6; iii. 4. (3) Perpetual, the whole. 終日, the whole day. III. 下. i. 4. 終歲, III. 上. iii. 7. 終不, never. III. 上. ii. 1. 終身, all the life. IV. 上. ix. 5; 下. xxviii. 7; xxxiv.: V. 上. i. 5: VII. 上. v. 1; xxxv. 6; 下. vi. 1. Observe this phrase in I. 上. vii. 21, 22, and IV. 下. xxxiii. 1.

絕 *tseuĕ* chüeh — To cut short. III. 上. i. 5. To cut, to stop intercourse with. II. 下. xi. 4: IV. 上. vii. 2.

給 *keih* chi. To supply. 不給, a deficiency in the crop. I. 下. iv. 5: VI. 下. vii. 2.

絮 *seu* hsü. Spoiled or old floss. 絲絮, III. 上. iv. 17.

統 *t'ung*. A thread of connection. = a beginning. I. 下. xiv. 3.

絲 *sze* szû. Silk from the silk-worm. See 絮.

綏 *suy* sui. To give tranquillity to. III. 下. v. 5.

經 *king* ching. (1) To define, to plan. I. 上. ii. 3; III. 上. iii. 13. (2) The unchanging standard. VII. 下. xxvii. 12.

緩 *hwan* huan. To delay; not to be urgent about. III. 上. iii. 2; VII. 下. xxvii. 1.

綢 *ch'ow* ch'ou. 綢繆, to intertwine, weave together. II. 上. iv. 3.

維 *wei*. A particle,—used as the copula. III. 上. iii. 12; V. 上. iv. 3.

綯 *t'aou* t'ao. To twist. 索綯, III. 上. iii. 2.

綽 *ch'ŏ*. 綽綽然, freely, at ease. II. 下. v. 5.

綿 *meen* mien. A surname. VI. 下. vi. 5.

緣 *yuen* yüan. From. 緣木 = to climb a tree. I. 上. 16, 17.

緦 *sze* szû. The mourning worn for three months. VII. 上. xlvi. 2.

縮 *sŭh* hsu. = upright. II. 上. ii. 7.

縷 *leu* lü. Threads. 麻縷, III. 上. iv. 17. 布縷, VII. 下. xxvii. 1. Here it probably means cloth of silk.

績 *tseih* chi. Merit, doing. V. 上. ii. 3.

繁 *fan*. To abound. 繁殖, III. 上. iv. 7.

繅 *saou* sao. To unwind a cocoon. III. 下. iii. 3.

繆 *mow* mou. 綢繆, see 綢. (2) An hon. epithet, interchanged with 穆 and read *muh*. II. 下. xi. 3: V. 下. vi. 4; vii. 4: VI. 下. vi. 3.

織 *chih*. To weave. III. 上. iv. 1, 4; 下. x. 4.

繡 *sew* hsiu. Embroidered garments. VI. 上. xvii. 3.

繩 *shing* shêng. A line, string,—used with ref. to a carpenter's line. IV. 上. i. 5: VII. 上. xli. 2.

繫 *ke* chi. To bind. = to yoke. V. 上. vii. 2.

繳 *chŏ* cho. To adjust a string to an arrow, to draw it back after it has been discharged. VI. 上. ix. 3.

繼 *ke* chi. To continue; to be continued. I. 下. iv. 3: II. 上. i. 7: IV. 上. i. 5; xviii 2; 下. xx. 5: V. 上. vi. 2, 4 (繼世), 7; V. 下. vi. 4, 5. 繼此, after this. II. 下. x. 2. 繼而..., immediately after. II. 下. xiv. 3.

纓 *ying*. Strings to tie on a cap. IV. 上. viii. 2, 3. To tie on. IV. 下. xxix. 5. 6.

纑 *loo* lu. Hempen threads. III. 下. x. 4.

THE 121st RADICAL. 缶.

缺 *k'euĕ* ch'üeh. To be wanting. III. 下. ix. 6.

THE 122d RADICAL. 网.

罔 *wang*. (1) To catch in a net. II. 下. x. 7. To entrap. I. 上. vii. 20: III. 上. iii. 3: V. 上. ii. 4. (2) None, not. 罔不, V. 下. iv. 4.

罕 *han*. Seldom. VI. 上. ix. 2.

罟 *koo* ku. A net for catching fish. I. 上. iii. 3.

罪 *tsuy* tsui. (1) A crime, offence; a fault. I. 上. vii. 4, 6, 7, 20; 下. ii. 13: II. 下. iv. 3, 4: *et al., sæpe*. 罪人, and sometimes 罪 alone, sinners, criminals. I. 下. iii. 7; v. 3: V. 上. iii. 2: VI. 下. vii. 1, 2, 3, 4. 得罪於 ..., to offend against.

IV. 上. vi.; 下. xxx. 5. (2) To condemn. I. 上. iii. 5: IV. 上. ix. 8.

置 *che* chih. (1) To place. III. 下. vi. 1. To appoint. I. 下. xi. 4. 變置 to displace and appoint others. VII. 下. xiv. 3, 4. (2) A stage, a post station. 置郵, II. 上. i. 12.

罰 *fă* fa. Punishment. III. 下. v. 4. 刑罰, I, 上. v. 3.

罷 *pa*. To make to cease, to stop. VI. 下. iv. 3, 5, 6.

THE 123D RADICAL. 羊.

羊 *yang*. The sheep or goat. I. 上. vii. 4, 6, 7, 8: II. 下. iv. 3: III. 下. v. 2: V. 上. i. 3; ii. 3; ix. 1; 下. v. 4; vi. 6: VI. 上. vii. 1. 羊棗, sheep-dates, a kind of persimmon. VII. 上. xxxvi. 1, 2.

美 *mei*. (1) Good, admirable; beautiful; beauty. I. 下. i. 6, 7; xvi. 2: II. 上. vii. 2; 下. ii. 4; vii. 1 (美然, too good), 2: VI. 上. vii. 8; viii. 1, 2; x. 7; xix. 1: VII. 上. xli. 1; 下. xxv. 5; xxxvi. 2.

羞 *sew* hsiu. To be ashamed; the feeling of shame. II. 上. vi. 4, 5; ix. 2: III. 下. i. 5: IV. 下. xxxiii. 2: V. 下. i. 3: VI. 上. vi. 7

羣 *k'eun* ch'ün. A flock, a company. VII. 下. xix. 3.

羨 *sëen* hsien. An overplus. III. 下. iv. 3.

義 *e* i. Righteousness; our consciousness of what is righteous, and the determinations thereof; what is right. *Passim.* The combinations of 仁義, and 禮義, are very common.

羹 *kăng* kêng. Soup. V. 下. iii. 4. 豆羹, VI. 上. x. 6: VII. 上. xxxiv; 下. xi.

羸 *luy* lêi. Meagre, feeble. II, 下. iv. 2.

THE 124TH RADICAL. 羽.

羽 *yu* yu. (1) Feathers, a feather. I. 上. vii 10; 下. i. 6, 7: VI. 上. iii. 2; 下. i. 6. (2) 羽山, the name of a mountain. V. 上. iii. 2.

羿 *e* i. A famous archer of antiquity. IV. 下. xxiv: 1: VI. 上. xx. 1: VII. 上. xli. 2.

翅 *she* shih. Only. VI. 下. i. 7.

習 *seih* hsi. To practise, do habitually. VII. 上. v.

翟 *teih* ti. The name of the heresiarch Mih. III. 下. ix. 9, 10, 14.

翼 *yih* yi. Wings. Used as a verb, to give wings to, to assist. III 上. iv. 8.

THE 125TH RADICAL. 老.

老 *laou* lao. To be old; old; the old. I. 上. vii. 12, 24; 下. v. 3: xii. 2; xv. 1: II. 下. iv. 2: III. 上. iii. 7; 下. v. 2: IV. 上. xiii. 1, 2: V. 上. iv. 1: VI. 下. vii. 2, 3: VII. 上. xxii. 1, 2, 3.

考 *k'aou* k'ao. (1) A deceased father. V. 上 iv. 1. (2) To examine. II. 下. xiii. 4: VI. 上. xiv. 1: VII. 下. xxxvii. 6 (夷考).

者 *chay* chê. *Passim.* (1) He (or they) who; this (or that), these (or those), who (or which). It is put after the words (verbs, adjectives, nouns), and clauses to which it belongs. I. 上 i. 4; iii. 1, 4; iv. 6; v. 1, 3, 6: *et al., sæpissime.* Obs. 賢者, I. 上. ii. 1, 2; 下. iv. 1; xvi. 1: *et al.*; 使者, V. 下. vi. 4; 墨者, III. 上. v. 1, 2: *et similia.* (2) After 若 with intervening words, phrases where a numeral is used, and many other cases, 者 is equivalent to *one, this, these. E. g.*, 若寡人者, 'such an one as I,' I. 上. vii. 4; 誠有百姓者, *ib.*, 6; 變人有臧倉者, there was one Tsang Ts'ang, I. 下. xvi. 3; 三聖者, IV. 下. ix. 13; 二者, IV. 上. ii. 2. —This seems to be the proper force of the character, so that it is an emphatic demonstrative by which the mind is made to pause on what has just been said. (3) It stands at the end of the first member

of a clause or sentence, when the next gives a description or explanation of the subject of the other, terminated generally by the particle 也, but not always. I. 上. vii. 9, 12; 下. iv. 2, 3: III. 上. iii. 6, 7: *et passim*. (4) 也 者, at the end of the first member of a sentence, resume a previous word or statement, and lead on to an explanation or account of it. *E. g.*, II. 上. ix. 1. Obs. VII. 下. xvi.—This case and the preceding may easily be brought under (2). (5) 者 也 occur continually at the end of sentences, preceded generally in a previous clause by 者, and for the most part the force of 者 in (1) is apparent. I. 上. i. 5; 下. iii. 2: II. 上. i. 10, 11: *et passim*. (6) It forms adverbs with 昔 and 古. I. 下. iv. 4: II. 下. vii. 2: *et al., sæpe*.

耆 *k'e* ch'i — Old, aged. I. 下. xv. 1.

耆 *she* shih — Low. 3d tone. To relish; a relish. VI. 上. iv. 5; vii. 5, 8.

THE 126TH RADICAL. 而.

而 *urh* — *Passim*. A conjunction, meaning *and*, *and yet*, which latter signification is often nearly or altogether = *but*. Its use, however, is very idiomatic, and it cannot always be literally translated into English. 而已, and 而已矣, are very common. So is 然而, = 'so, and yet.'... Observe 繼而. II. 下. xiv. 3; 旣而, V. 上. vii. 4; 從而, VI. 上. viii. 1: *et sim.;* also 由....而來, II. 下. xiii. 4: *et al.;* 而誰, V. 上. viii. 5. Its use after 得 is to be noted. *E. g.*, IV. 下. ii. 4: V. 上. iv. 1, 4.

THE 127TH RADICAL. 耒.

耒 *luy* lêi — A plough-handle. 耒耜, III. 上. iv. 2; iii. 5.

耕 *kăng* kĕng — To plough; to cultivate the ground. I. 上. v. 3, 4; 下. iv. 5: III. 上. iv. 3, 4, 5, 6, 7, 8, 11: *et al., sæpe*. 耕者 = husbandmen. I. 上. vii. 18: 下. v. 3; xi. 2: II. 上. v. 4. = to labour, to do work. VII. 上. xxxii. 1.

耘 *yun* — To weed. II. 上. ii. 16.

耜 *ts'ze* tz'û — A ploughshare. 耒耜, see 耜.

耨 *naou* nao — To weed. I. 上. v. 3. 4.

耰 *yew* yu — A harrow. = to cover the seed. VI. 上. vii. 2.

THE 128TH RADICAL. 耳.

耳 *urh* — (1) The ear. I. 上. vii. 16: III. 下. x. 1: IV. 上. i. 5; 下. xxx. 2: V. 下. i. 1: VI. 上. vii. 6, 8; xv. 2: VII. 下. xxiv. 1. (2) A final particle, simply, only, just. I. 上. iii. 2; 下. i. 2: II. 下. x. 2, 7: III. 上. iv. 11: IV. 上. xxii.; 下. xxxii. 1: VI. 上. vi. 7; x. 5; xvii. 1; 下. ii. 3, 7: VII. 下. vii. = indeed. I. 上. iii. 1.

聘 *p'ing* — To invite or call forth men of worth by presents. V. 上. vii. 3. 4.

聖 *shing* shêng — Sage (= 'great and capable of transforming'). VII. 下. xxv. 7); sageness; a sage. II. 上. i. 8; ii. 18, 19: III. 下. ix. 9, 10, 13: IV. 下. i. 4: V. 下. i. 5, 6, 7: VII. 下. xxv. 7, 8. 聖人, II. 上. ii. 17, 20, 22, 25, 28: *et al., sæpe*.

聚 *tseu* chü — To collect, to be collected. II. 上. i. III: IV. 上. i. 9; ix. 1.

聞 *wăn* wên — To hear; to become acquainted with by report. I. 上. vii. 1, 2, 4, 8, 16, 17; 下. i. 4, 6, 7: *et al., sæpissime*. 多聞, extensive information. V. 下. vii. 3. 多聞識. *id.* VI. 下. xiii. 2,

聞 *wăn* wên — Low. 3d tone. Reputation, notoriety. IV. 上. i. 2; 下. xviii. 3: VI. 上. i. 2; 下. xviii. 3: VI. 上. xvii. 3.

聰 *ts'ung* — Acuteness of hearing. IV. 上. i. 1.

聲 *shing* shêng — A sound; a voice. I. 上. vii. 8; 下. i. 6, 7: II. 上. ii. 4: III 上. iv 13: V. 下. i. 6: VI. 上. vii. 6, 8; 下 xv 3:

VII. 上. xxxvi. 3; 下. xiv. 1. 聲音, I. 上. vii. 16: VI. 下. xiii. 8 (= language). = music. VII. 下. xxii. 1; xxxvii. 12. Reputation. II. 上. vi. 3: IV. 下. xviii. 3 (聲聞): VII. 上. xiv. 1.

職 *chih* An office; the duties of office. I. 下. iv. 5; II. 上. iv. 2. 1; 下. v. 5. (*N.B.*): V. 上. i. 2; 下. iii. 4; vi. 3; vii. 9. (*N.B.*): VI. 下. vii. 2.

聽 *t'ing* To hear, to listen to; to hear and follow. I. 上. vii. 16; 下. vii, 4, 5; II. 下. xi. 3: IV. 上. viii. 3: xv. 2: 下. iii. 3, 4: *et al.* 聽政, to administer the government. IV. 下. iii 1;—compare III. 上. ii. 4.

THE 129TH RADICAL. 聿.

聿 *yuh* yü So,—a continuative particle. I. 下 v. 5. The dict., however, explains the char. here by 自, himself.

肆 *sze* szû And so. VII. 下. xix. 3.

THE 130TH RADICAL. 肉.

肉 *juh* jou Flesh, meat. I. 上. iii. 4; iv. 4; vii 8, 24: III. 下. v. 2; ix. 9; x. 5: IV. 上. xiv. 2; xix. 3; 下. xxxiii. 1: V. 下. vi. 4, 5: VI. 下. vi. 6: VII. 上. xxii. 2, 3.

肖 *seaou* hsiao 不肖, not equal to, degenerate; incompetency. II. 下. vii. 1: IV. 下. vii. 1: V. 上. vi. 2: VI. 下. vi. 2.

肢 *che* chih A limb. 四肢, VII. 下. xxiv. 1.

肥 *fei* Fat (adj.). I. 上. iv. 4: III. 下. ix. 9. Rich food. I. 上. vii. 16. Rich, spoken of soil. VI. 上. vii. 2.

肩 *këen* chien The shoulders. III. 下. vii. 4: VI. 上. xiv. 4.

育 *yuh* yü To cherish and train. VI. 下. vii. 3: VII. 上. xx. 4. To be subsisted. III. 上. iv. 8.

背 *pei* The back. VI. 上. xiv. 4: VII. 上. xxi. 4.

胥 *seu* hsü Mutually. I. 下. ix. 4; v. 5: IV. 上. ix. 6: V. 上. i. 3 (*N.B.*).

胡 *hoo* hu A surname. I. 上. vii. 4.

胷 *heung* hsiung *I. q.* 胸. The breast. IV. 上. xv. 1.

脅 *hëë* hsieh The ribs. = to shrug up. III. 下. vii. 4.

脩 *sew* hsiu *I. q.* 修. To cultivate, improve. I. 上. v. 3: VI. 上. xvi. 2, 3: VII. 上. i. 3; ix. 6; 下. xxxii. 1. To repair. IV. 下. xxxi. 1. = to do. I. 下. iv. 4.

能 *năng* nêng To be able; can. As the auxiliary, *passim;* but it is often used absolutely. *E. g.*, I. 上. vii. 10, 11; 下. xvi. 3: V. 上. ix. 3: *et al.*, *sæpe.* 能 alone, and 能者, men of ability. II. 上. iv. 3; v. 1. Ability. VII. 上. xv. 1. = to amount to. V. 下. ii. 4.

腹 *fuh* fu The belly. IV. 下. iii. 1: VI. 上. xiv. 6: VII. 上. xxvii. 1.

膏 *kaou* kao = fat meat. VI. 上. xvii. 3. 膏澤, rich favours. IV. 下. iii. 3, 4.

膚 *foo* fu (1) The skin. VI. 上. xiv 1, 6. 體膚 and 膚 alone, = the body. II. 上. 4; 下. vii. 4: VI. 下. xv. 2. (2) Admirable. IV. 上. vii. 5.

膺 *ying* To smite. III. 上. iv. 16; 下. ix. 12.

膾 *kwae* kuai Minced meat. VII. 下. xxxvi. 2.

膠 *keaou* chiao A surname. II. 上. i. 8: VI. 下. xv. 1.

臂 *pe* pei The arm, the lower arm. VI. 下. i. 8: VII. 上. xxxix. 2; 下. xxiii. 2.

THE 131ST RADICAL. 臣.

臣 *chin* ch'ên A minister, an officer of a court. I. 上. vii. 14, 16; 下. iv. 10; vi. 1; vii. 1; viii. 2: *et al.*, *sæpissime.* 君臣 in correlation often occur. In the first person,

'I, your minister.' I. 上. vii. 2, 4, 5: *et al.* In a wider sense, subjects. II. 上. i. 8: III. 下. v. 5. To employ as a minister. II. 下. ii. 8. 9: *et al.*

臥 *go* wo To rest, to sleep. II. 下. xi. 2, 3.

臧 *tsang* A surname. I. 下. xvi. 1, 3.

THE 132D RADICAL. 自.

自 *tsze* tszû (1) From, as a preposition. I. 下. xi. 2: II. 上. ii. 23, 27; iii. 2: *et al., sæpissime.* According as. V. 上. v. 8. (2) Self, of all persons. Generally joined with verbs in a reflex sense. We have 自反, 自失, 自怨, 自艾, &c., &c. II. 上. ii. 7; iv. 4, 5, 6; vi. 6: ix. 2: *et al., sæpissime.* Obs. 自爲, II. 下. v. 3: VI. 下. vi. 1.

臭 *ch'ow* ch'ou Smells, odours. VII. 下. xxiv. 1.

臯 *kaou* kao 臯陶, a minister of Shun. III. 上. iv. 9: *et al.*

THE 133D RADICAL. 至.

至 *che* chih (1) To come, to arrive at: sometimes = to, till. I. 上. iii. 5; vii. 12; 下. i. 6: II. 下. ii. 4; ix. 1: *et al., sæpissime.* 至於, to come to, as to, is very common. *E g.*, I. 下. ii. 3; ix. 2; x. 12: VII. 下. xxxviii. 1, 2, 3, 4: *et al.* (2) Most, forming the superlative degree; the utmost degree. I. 上. vii. 10: II. 上. ii. 13: III. 上. ii. 5: IV. 上. ii. 1; xii. 3: *et al.* Chief. II. 上. ii. 9. (3) 日至, the solstice. IV. 下. xxvi. 3.

致 *che* chih (1) To carry to the utmost degree. VI. 下. xiv. 2, 3: VII. 上. viii. 1. 致志, VI. 上. ix. 3 (2) To bring about by effort. V. 上. vi. 2. = to calculate. IV. 下. xxvi. 3. (3) To resign. II. 下. v. 2; x. 1.

臺 *t'ae* (1) A tower. I. 上. ii. 3, 4. 靈臺, the name of king Wan's tower. *Ib.* (2) The designation of a low officer, a servant. V. 上. vi 4.

臻 *tsin* chin A name. I. 下. iii. 1: VII. 下. xxiii. 1.

THE 134TH RADICAL. 臼.

與 *yu* yü (1) With, along with. *Passim. E. g.*, I. 上. ii. 3; 下 i. 4, 6, 7, 8: II. 上. ix. 1, 2; 下. ii. 4, 5, 7: VII. 上. xiii. 3; 下. xxvi 2. Another preposition, as *from* or *to*, is sometimes required in our idiom. Observe 約與國, VI. 下. 下. ix. 2; and 與禽獸奚擇哉, IV. 下. xxviii. 6. (2) And. I. 上. iii. 3; iv. 2. 3; v. 5; vii. 11; *et al., sæpissime.* Sometimes it is better to translate by *or.* II. 上. i. 3: VI. 下. i. 1, 2, 6, 7: *et al.* (3) For. III. 下. i. 4: IV. 上. ix. 1. (4) To give, to give to. I. 上. vi. 5, 6: V. 上. v. 1, 2, 3, 4, 5, 6: *et al., sæpe.* (5) To help. III. 下. viii. 5. (6) Than. V. 上. vii. 4.

與 *yu* yü Low. 3d tone. To share in; to be concerned about. III. 上. iv, 11: IV. 下. xxxi. 1: V. 下. i. 2: VII. 上. xx. 1, 5. VI. 上. xviii. 1 is marked with this tone, but Choo He explains by 助, 'to assist,' as in (5) above.

與 *yu* yü Low. 1st tone. *Passim.* A final particle, interrogative, and also with exclamatory force. It implies generally that the speaker has a well formed idea on the subject of the question in his own mind, and that he wishes to express his own surprise, or to involve an opponent in difficulty. I. 上. vii. 4, 10, 12, 14, 16, 17; 下. 1. 4, 7; v. 3; vii. 3; xvi. 1: *et al., sæpissime.*

興 *hing* hsing (1) To arise. II. 下. xiii. 3: IV. 上. i. 9: VI. 上. vi. 2: (2) To rouse one's self, to be aroused. IV. 上. xiii. 1: VII. 上. x.; xxii. 1; 下. xv.; xxxvii. 12. 興之, to raise itself,—spoken of grain. I. 上. vi. 6. (3) To raise. I. 上. vii. 14. 興發, to open the granaries. I. 下. iv. 9. (4) To flourish. IV. 上. iii. 3.

舉 *ken* chü (1) To lift, to raise. I. 上. vii. 10: III. 上. v. 4; 下. v. 7: VI. 下. ii. 3. = to promote: to be lifted up, promoted. III. 上. iv. 7: V. 上 ix. 3: 下. vi.

4, 6: VI. 下. xv. 1. = to allege, insist on. VII. 上. xxvi. 4; 下. xxxvii. 11. = to take. I. 上. vii. 12. = to complete. I. 下. x. 2. (2) All. I. 下. i. 6. 7: II. 下. xii. 5: VI. 上. vii. 3.

舊 *kew* chiu — Old, ancient. III. 上. iii. 12: IV. 上. i. 4. = former. IV. 下. iii. 2.

THE 135TH RADICAL. 舌.

舌 *shĕ* shê — The tongue. III. 上. iv. 14.

舍 *shay* shê — (1) To lodge in a booth. I. 下. iv. 9. 舍館, a lodging-house. III. 上. iv. 5. (2) Only. IV. 上. xxix. 2. (3) A name. II. 上. ii. 5, 6, 8.

舍 *sha* shê — (1) To neglect, pass over. I. 下. vii. 2; ix. 1, 2: II. 上. ii. 16, 21: *et al.*, *sæpe.* 舍已, to give up his own views. II. 下. xiii. 5. To give over, to cease. IV. 下. xviii. 2. (2) To let go. I. 上. vii. 4: V. 上. ii. 4. (3) To discharge, as arrows. III. 下. i. 4. The dict. gives this instance under the 3d tone.

舒 *shoo* shu — The name of a State. III. 上. iv. 16; 下. ix. 12.

THE 136TH RADICAL. 舛.

舜 *shun* — The ancient emperor, so called. II. 上. ii. 6; viii. 3; 下. ii. 4: *et passim.*

舞 *woo* woo — To make postures. 手之舞之, IV. 上. xxvii. 2.

THE 137TH RADICAL. 舟.

般 *p'wan* p'an — To be abandoned to pleasure. 般樂, II. 上. iv. 4: VII. 下. xxxiv. 2. Read without the aspirate, it is the name of Yen Hwuy's son. V. 下. iii. 4.

THE 138TH RADICAL. 艮.

良 *leang* liang — (1) Good. III. 下. i. 4: IV. 上. xv. 1: VI. 上. viii. 3 (良心, the good natural heart); xvii. 1; 下. ix. 1, 2. = Intuitive. VII. 上. xv. 1. (3) 良人, the goodman, a husband. IV. 下. xxxiii. 1. (3) A name. III 下. i. 4.

THE 139TH RADICAL. 色.

色 *sih* sê — (1) The countenance, the looks. I. 上. iv. 4; 下. 1. 6, 7: III. 下. vii. 4; ix. 9; V. 下. ix. 2, 4: VI. 下. xv. 3: VII. 下. xi. 顏色, II. 下. xiii. 1: VI. 下. xiii. 8. (2) Colour, colours; sights. I. 上. vii. 16; V. 下. i. 1: VI. 上. iv. 1; vii. 8: VII. 下. xxiv. 1. (2) The appetite of sex. VI. 下. 1 2, 7. Beautiful women,—a euphemism. I. 下. v. 5: V. 上. i. 4, 5.—Obs. VII. 上. xxi. 4. where 色 = manifestations; and xxxviii. where it = functions.'

艴 *pŭh* po — 艴然, flushed-like. II. 上. i. 3.

THE 140TH RADICAL. 艸.

艾 *gae* ai — (1) The mugwort, or moxa. IV. 上. ix. 5. (2) Beautiful. 少艾, beautiful young women. V. 上. i. 5. (3) To rule, to correct. V. 上. vi. 5: VII. 上. xi. 5. In this sense, it is interchanged with 乂, and should be read *e.*

芥 *keae* chieh — The mustard plant. But it is used as simply = *grass.* IV. 上. xxviii. 1; 下. iii. 1.

芒 *mang* — 芒芒然, tired-like. ? stupid-like. II. 上. ii. 16.

芸 *yun* yün — *I. q.* 耘. To weed. VII. 下. xxxii. 3.

芻 *ts'oo* ch'u — (1) Grass, pasturage. II. 下. iv. 3. 芻者, grass-cutters. I. 下. ii. 2. 負芻, grass-carriers, IV. 下. xxxi. 1. (2) The flesh of grass-fed animals. VI. 上. vii. 8.

苗 *meaou* miao — (1) Growing corn. I. 上. vi. 6: II. 上. ii. 16: VII. 下. xxxvii. 12. (2)

三苗, the name of an ancient State, near the Tung-t'ing lake. V. 上. iii. 2.

苙 *leih* li — A pig pen. VII. 下. xxvi. 2.

苟 *kow* kou — (1) If. I. 上. i. 4; vii. 20; 下. xiv. *et al., sæpe.* (2) Improper, without some apparent cause. VI. 上. x. 2; 下. vi. 6.

若 *jŏ* jo — (1) As, such as; to be as (*i. e.,* like, and sometimes equal to). I. 上. vii 4, 16. 17, 18: *et passim.* As if; seeming to be. I. 上. vii. 6: II. 上. ix. 11; 下. ii. 5: *et al., sæpe.* 宜若....然. 'may rightly be deemed to be so,' occurs several times. As to. I. 上. vii. 19; 下. xiv. 3: II. 下. iii. 5: VII. 下. xxxvii. 1, 2, 3: *et al., passim.* 乃若. IV. 下. xxviii. 7: VI. 上. vi. 5. 不若, 莫若, 豈若....哉. all = is it not, the better plan to .... I. 下. i. 4: IV. 上. vii. 4: V. 上. vii. 3, 4. 相若, III. 上. iv. 17. 上. iv. 3. 辟若, VII. 上. xxix. (2) If. I. 上. vii. 7; 下. xi. 3: *et al., sæpe.* (3) = to conform to virtue. V. 上. iv. 4. (4) The name of one of Confucius' disciples. II. 上. 25, 28: *et al.*

苦 *k'oo* k'u — To embitter, to be embittered. I. 上. vii. 22: VI. 下. xv. 2.

英 *ying* — Surpassing, the first among a thousand. VII. 上. xx. 4.

苗 *chă* cha — Vigorous-looking. V. 下. v. 4.

茂 *mow* mou — 暢茂, luxuriant. III. 上. iv. 7.

范 *fan* — The name of a city of Ts'e. VII. 上. xxxvi. 1.

茅 *maou* mao — Coarse, wild grass. III. 上. iii. 2: III. 下. xxi. 1 (*N.B.*).

茲 *tsze* tszû — This, these. II. 下. xii. 1: III. 下. viii. 1 (今茲): VII. 下. xix. 2.

茹 *joo* ju — To eat. VII. 下. vi.

荆 *king* ching — The name of a rude tribe or State. III. 上. iv. 16; 下. ix. 12.

草 *ts'aou* ts'ao — Grass. III. 上. ii. 4. 草木 = vegetation. III. 上. iv. 7. 草萊, see 萊. 草芥, IV. 上. xxviii. 1. 草莽, see 莽. = herbs. VII. 下. vi.

荑 *t'e* t'i — A kind of spurious grain. 荑稗, VI. 上. xix.

荒 *hwang* huang — (1) 荒蕪, overgrown with grass and weeds. VI. 下. vii. 2. (2) Wild, ruinously addicted to hunting. I. 下. iv. 6, 7, 8.

莅 *le* li — To come forth and descend to, = to govern. I. 上. vii. 16.

莊 *chwang* chuang — (1) A surname. I. 下. i. 1, 2. (2) The name of a street in the capital of Ts'e. 下. vi. 1.

莒 *keu* chü — The name of an ancient State. I. 下. iii. 6.

莘 *sin* hsin — An ancient name for the territory of 虢. V. 上. vii. 2.

莠 *yew* yu — A useless plant growing amid corn and like it. ? darnel. VII. 下. xxxvii. 12.

莩 *p'eaou* p'iao — *I. q.* 殍. To die. 餓莩, I. 上. iii. 5; iv. 4: III. 下. iv. 9.

莫 *wă* mo — (1) Not; not to be, not to have, *i. q.* 無. I. 上. v. 1; 下. xii. 1: II. 上. viii. 5; 下. ii. 4, 9: *et al., sæpissime.* Often it = no one, and in this case it generally attracts the object of the following verb to itself. I. 上. vii. 3; 下. xii. 2: II. 上. i. 10, 11. 27; vii. 2: III. 上. iii. 14; iv. 17: *et al., sæpe.* 莫不 and 莫非 are strong affirmations, = there is nothing (or none) but ... I. 上. vi. 6; II. 上. i. 8: IV. 上. xx.; 下. v: *et al.* 莫若, see 若. So, 莫如, II. 上. iv. 2; vii. 4: *et al.* (2) 子莫, a worthy and thinker of Loo. VII. 上. xxvi. 2.

莽 *mang* — = grass, plants. V. 下. vii. 1.

菑 *tsae* tsai — *I. q.* 災. Calamities. IV. 上. viii. 1.

菜 *tsae* tsai Vegetables. V. 下. iii. 4.

菹 *tësay* tsê Grassy marshes. ? bogs. III. 下. ix. 4.

菽 *shuh* shu Pulse. VII. 上. xxiii. 3.

萃 *ts'uy* ts'ui The appearance of grass. II. 上. ii. 28.

萊 *lae* lai (1) Fields lying fallow; commons. IV. 上. xiv. 3. (2) A surname. VII. 下. xxxviii. 2.

萌 *măng* mêng Buds; to bud. VI. 上. viii. 1; ix. 2.

華 *hwa* hua Low. 3d tone. A surname. VI. 下. vi. 5.

萬 *wan* (1) Ten thousand. I. 上. i. 4; 下. ix. 2; x. 2, 4: II. 上. i. 13; ii. 4, 7; 下. x 3, 5: III. 上. iv. 18; x. 5: VI. 上. x. 7; 下. x. 3. In several of these examples, the phrase is 萬乘之國, applicable properly only to the imperial domain, but used pretentiously of the great fiefs. = all. VII. 上. iv. 1. (2) A surname. 萬章, III. 下. v. 1: V. 上. i. 1, 2: *et al., sæpe.*

落 *lŏ* lo To descend. 徂落 = to decease. V. 上. iv. 1.

著 *choo* chu (1) To be manifested. III. 下. ix. 9. (2) To know clearly. VII. 上. v.

葛 *kŏ* ko The name of an ancient State. 葛 and 葛伯, I. 上. iii. 1; xi. 2: III. 下. v. 2, 4.

葵 *k'wei* k'uei 葵丘, the name of a place. VI. 下. vii. 3.

葬 *tsang* To bury, inter. II. 下. vii. 1: III. 上. ii. 2, 5; v. 2, 4.

蒙 *mung* mêng (1) To wear on the head. IV. 下. xxv. 1. (2) A name. 逢蒙, IV. 下. xxiv. 1; 咸丘蒙, V. 上. iv. 1, 2.

蒸 *ching* chêng (1) All. 蒸民, II. 上. vi. 8. (2) *I. q.* 烝, to steam. III. 下. vii. 2. Here 'cooked,' would be better in the translation than 'roasted.'

蓋 *kae* kai (1) To cover. V. 上. ii. 3. (2) A particle, continuative and sometimes illative. I. 上. vii. 17; 下. iv. 9: III. 上. v. 4: V. 下. iii. 4; vi. 4.

蓋 *kă* ka The name of a place. II. 下. vi. 1: III. 下. x. 5.

蓰 *se* hsi Five times, five fold. III. 上. iv. 18: VI. 上. viii. 7.

蔡 *ts'ae* ts'ai The name of a State. VII. 下. xviii.

蔽 *pi* pi To obscure, cloud over, keep in the shade. II. 下. ii. 17: IV. 上. xv. 2.

蕘 *jaou* jao 蕘者 grass-fuel gatherers. I. 下. ii. 2.

蕢 *kwei* kuei A straw-basket. VI. 上. vii. 4.

蕩 *t'ang* Great. 蕩蕩乎, how vast! III. iv. 11.

蕪 *woo* wu Overgrown with weeds. 荒蕪, see 荒.

薄 *pŏ* po Thin. = mean, shabby. V. 下. i. 3: VII. 上. xliv. 1; 下. xv. 1. = slight. IV. 下. xxiv. 1. = a spare simplicity. III. 上. v. 2. = to make light. I. 上. v. 3: VII. 上. xxiii. 1.

薛 *sëŏ* hsieh (1) The name of a State. I. 下. xiv. 1: II. 下. iii. 1, 4. (2) A surname. III. 下. vi. 2.

薦 *tsëen* chien To present, to introduce. V. 上. v. 5, 6; vi. 1, 2.

薪 *sin* hsin (1) Firewood. I. 上. vii. 10: VI. 上. xviii. 1. 采薪之憂 = 'a little sickness.' II. 下. ii. 3. (3) Grass, plants. IV. 下. xxxi. 1.

藉 *tsëay* tsê = mutual dependence, a borrowing of services. III. 上. iii. 6.

藏 *ts'ang* To lay up, to deposit. I. 上. vii. 18: II. 上. v. 2: V. 上. iii. 2.

藐 *meaou* miao To despise. VII. 下. xxxiv. 1.

藝 *e* i — I. q. 蓺. 樹藝, to cultivate. III. 上. iv. 18.

藥 *yŏ* yo — Physic. III 上. i. 5.

蘇 *soo* su — To revive. I. 下. xi. 2.

虆 *lo* — A kind of basket. III. 上. v. 4.

THE 141ST RADICAL. 虍.

虎 *hoo* hu — (1) A tiger. III 下. ix. 6: VII. 下. xxiii. 3. 虎賁 = life-guards. VII. 下. iv. 4. (2) A name. III. 上. iii. 5

虐 *nëŏ* yao — To oppress, tyrannize over; oppressive. I. 下. iv. 4; xi. 3: II. 上. i. 11: III. 上. iii. 7.

處 *ch'oo* ch'u — Up. 2d tone, a verb. (1) To reside in, to dwell. III. 下. x. 5: V. 上. vii. 3, 4; 下. i. 1, 3: VI. 下. vi 5: VII. 上. xxxv. 6. Obs. 處守, VI 下. v. 1. 處室, IV. 下. xxxiii. 1. 處仁, to dwell in love. V. 上 vi. 5; but the same in II. 上. vii. 2 is different. (2) To live in retirement; unemployed. V. 下. i. 4: VII. 下. ix. 9. (3) 處子, an unmarried daughter. VI. 下. i. 8. (4) To manage, = business, an occasion for. II. 下. iii. 5.—In. III. 上. iv. 1, 與之處, 'gave him a place to reside in,' perhaps 處 is up. 3d tone.

虛 *heu* hsü — Empty. VII. 下. xii. 1. Used adverbially, VII. 上. xxxvii. 3.

虞 *yu* yü — (1) 驩虞如, joyful and pleasant-like. VII. 上. xiii. 1. (2) To measure, to reckon. 不虞, unexpected, that cannot be reckoned on. IV. 上. xxi. (3) 虞人, a forester. III. 下. i. 2: V. 下. vii. 5. 6. 7. (4) = Shun.—said in the dict. to be the surname that arose from him. V. 上. vi. 7. (5) The name of a State. V. 上. ix. 2: VI. 下. vi. 4. 虞公. V. 上. ix. 3. (6) A name II. 下. vii. 1; xiii. 1.

號 *haou* hao — A name or mark. = argument. VI. 下. iv. 4.

號 *haou* hao — Up. 1st tone. To cry out. 號泣, V. 上. i. 1, 2.

虢 *kih* ko — The name of a State. V. 上. ix. 2.

THE 142D RADICAL. 虫.

蚋 *juy* jui — I. q 蜹. A gnat. III. 上. v. 4.

蚓 *yin* — An earth-worm. III. 下. x. 2, 3, 6.

蚤 *tsaou* tsao — Interchanged with 早. Early in the morning. IV. 下. xxxiii. 1.

蛇 *shay* shê — A snake. III. 下. ix. 3, 4.

蚳 *ch'e* ch'ih — A surname. II. 下. v. 1, 2, 3. But the dict. does not mention the character as such.

螬 *ts'aou* ts'ao — Dung-worms. III. 下. x. 1.

蠅 *ying* — A fly. III. 上. v. 4.

蠡 *le* li — An insect that eats through wood. = the appearance of being worn away. VII. 下. xxii. 2.

蠶 — The silk-worm. To keep silk-worms. III. 下. iii. 3. To nourish silkworms on. VII. 上. xxii. 2.

蠻 *man* — The wild tribes of the South. III. 上. iv. 14.

THE 143D RADICAL. 血.

血 *heuĕ* hsieh — Blood. VI. 下. vii. 3: VII. 下. iii. 3.

THE 144TH RADICAL. 行.

行 *hing* hsing — (1) To go; to set out; to proceed. I. 下. iii. 7; iv. 6: II. 上. i. 7, 12: *et al.*, *sæpe.* To make to go, to lead. VI. 上. ii. 3; 下. xiv. 2. To advance, in contrast with 止, 'to stop.' I. 下. xvi. 3. 行潦, rain-pools. II. 上. ii. 28.

補行, to assist on the journey, or expedition. II. 下. vi. 1. (2) To do, perform; to carry out, to practise; to be practised, carried out. I. 上. iv. 5; vii. 9, 22; 下. v. 2, 4; ix. 1: *et. al.*, *sæpe.* This meaning is kindred to the above, and derived from it. The *way* regulates the *conduct.* 行道, 'to carry out principles,' often occurs, but 行道之人, VI. 上. x. 6, is literally 'a tramper.' Observe the two meanings in IV. 下. ix. 2.—Obs. also 行拂, VI. 下. xv. 2; 行乎, IV. 下. i. 3, and II. 上. i. 3; 與有行, V. 上. ix. 3; 足以行而不行, and 行可. V 下. iv. 6, 7. (3) A name. III. 上. iv. 1, 3.—IV. 下. xxxi. 1.

行 *hing* hsing. Low. 3d tone. Actions, conduct;—always a noun. I. 下. iv. 8: II. 上. ii. 18: III. 下. ix. 5. 7. 13: IV. 下. xi.: V. 上. v. 4, 5; vii. 7: IV. 下. ii. 5: VII 上. xvi. 1; 下. xxxiii. 2; xxxvii, 6. 9. Medhurst, Williams, and Wade give the pronunciation, as here represented; but according to K'ang-he's dict., it should be expressed by *hăng*, hêng.

行 *hang*. Low. 1st tone. 公行, a double surname. IV. 下. xxvii. 1.

衍 *yen*. A name. III. 下. 1.

術 *shuh* shu. An art, a contrivance. I. 上. vii. 8: VI. 下. xvi.: VII. 上. xviii. 1; xxiv. 2. = a profession. II. 上. vii. 1.

衛 *wei*. The name of a State. IV. 下. xxiv. 2; xxxi. 2: V. 上. viii. 1, 2, 3. 衛靈公, and 孝公, V. 下. iv.. 7.

衡 *hwang* huang. *I. q.* 横. Crosswise; = disorderly; perplexed. I. 下. iii. 7: VI. 下. xv. 3.

THE 145TH RADICAL. 衣.

衣 *e* i. Clothes; robes. II. 上. ix. 1: III. 下. iv. 8; 下. ix. 5: V. 下. i. 1: VII. 下. vi. 衣服, III. 下. iii. 3: VII. 上. xxxvi. 2. —grave-clothes. I. 下. xvi. 2.

衣 *e* i. Up. 3d tone. To wear. I. 上. iii. 4; vii. 24: III. 上. iv. 1, 4: VII. 上. xxii. 2.

衰 *shuae* shuai. To decay, become small and feeble. III. 下. ix. 5, 7: V. 上. vi. 1: VI. 下. xiv. 2, 3.

衾 *k'in* ch'in. A shroud. I. 下. xvi. 2.

袒 *t'an*. To strip up the sleeve, to bare the arm. 袒裼, II. 上. ix. 2: V. 下. i. 3.

袗 *ch'in* ch'ên. Embroidered robes. VII. 下. vi.

被 *p'e* pêi. Low. 3d tone. To be covered with. = to be affected by, to receive. IV. 上. i. 3: V. 上. vii. 6; 下. i. 2. = to wear, to have to wear. VII. 下. vi.

被 *p'e* p'ei. Low. 1st tone. *I. q.* 披. 被髮, the hair dishevelled, unbound. IV. 下. xxix. 5. 6.

裘 *k'ew* ch'iu. A name. V. 下. iii. 2.

裎 *ch'ing* ch'êng. Naked. 裸裎, II. 上. ix. 2: V. 下. i. 3 —There must be a difference in the meaning of the two terms, but I have not found it indicated.

裕 *yu* yü. Abundance of clothes. Abundance generally. 有餘裕 = 'yea, and more.' II. 下. v. 5.

補 *poo* pu. To mend clothes. To mend or repair generally; to supply; to assist. I. 下. iv. 5, 10: III. 上. i. 5; 下. iv. 3: VI. 下. vii. 2: VII. 上. xiii. 3 *(N.B.)*.

裸 *lo*. Naked. 裸裎, see 裎.

裹 *kwo* kuo. To tie or wrap up. I. 下. v. 4.

裼 *seih* hsi. To put off the upper garment. 袒裼 see 袒.

褊 *pëen* pien. Narrow. 褊小, I. 上. vii. 6: III. 上. iii. 14.

褐 *hŏ* ho. Cloth of hair; coarse cloth. II. 上. ii. 4, 7: III. 上. iv. 1, 4.

襄 *seang* hsiang. (1) An hon. epithet. 梁襄王, I. 上. vi. 1. (2) 子襄, the designation of a disciple of Tsăng Sin. II. 上. ii. 7.

襲 *sih* hsi — To take by surprise. II. 上. ii. 15. *(N.B.)*

THE 146TH RADICAL. 西.

西 *se* hsi — The west; on the west; western. I. 上. v. 1; 下. v. 5: II. 上. iii. 2: VI. 上. ii. 1, 2; 下. vi. 5 西伯, the chief of the West,—king Wăn. IV. 上. xiii. 1: VII. 上. xxii. 1, 3. 西夷, I. 下. xi. 2: III. 下. v. 4: IV. 下. i. 2: VII. 下. iv. 3. (2) 西子, a famous beauty. IV. 下. xxv. 1. (3), Part of the designation of the grandson of Tsăng Sin. II. 上. i. 3, 4.

要 *yaou* yao — Up. 1st tone. (1) To seek for. II. 下. vi. 3: VI. 上. xvi. 3. = to seek an introduction to. V. 上. vii. 1, 7; ix. 1. (2) = to intercept. II. 下. ii. 3: III. 下. v. 2: V. 上. viii. 3.

覆, *fuh* fu — (1) 反覆, repeatedly; to repeat. V. 下. ix. 1, 4: VI. 上. vii. 2. (2) 顛覆, to overturn. V. 上. vi. 5.

覆 *fow* fou — To cover, overspread. VI. 上. i. 5.

THE 147TH RADICAL. 見.

見 *këen* chien — To see. *Passim.* 望見, to see from a distance. VII. xxxvi. 1; 下. xxiii. 2. Very often it = to visit. *E. g.*, I. 上. i. 1: II. 下. vi. 1: III. 下. vii. 1, 2, 3 見於...., to have an interview with, —spoken of a ruler. V. 下. vii. 4. It forms the passive voice. III. 下. v. 5: VII. 下. xxix.

見 *heen* hsien — (1) To appear, to be seen. II. 下. xii. 6: III. 上. v. 2: VII. 上. xxi. 4; 下. xi. (2) To become illustrious. VII. 上. ix. 6. (3) To have an interview with, an audience of....I. 下. i. 1, 2; xvi. 2: III. 下. iv. 4; vi. 1: V. 上. iv. 4 *(N. B.)*.

規 *k'wei* k'uei — A compass,—the instrument so called. IV. 上. i. 1, 5; ii. 1: VI. 上. xx. 2: VII. 下. v. 1.

視 *she* shih — To regard, to look at,—often = to consider. II. 上. ii. 4, 5: IV. 下. iii. 1; xx. 3: *et al.* To see. I. 下. iii. 5; xii. 1: V. 下. i. 1; vii. 8: *et al.* 視朝, to hold a court, to give audience. II. 下. ii. 1. = equal to. V. 下. ii. 5.

覩 *too* tu — To see. VI. 下. vi. 5.

親 *ts'in* ch'in — (1) To love, show affection to. I. 下. xii. 3: III. 上. v. 3: IV. 上. xi. 1: *et al.*, *sæpe.* Mutual affection. III. 上. ii. 2; iii. 18 (親睦); iv. 8. To be loved. IV. 上. iv. 1. (2) To be near, to approach. II. 下. vii. 4: VII. 下. xv. To touch one another. IV. 上. xii. 1. Intimate. I. 下. vii. 1. (3) In person, personally. V. 上. vii. 4: VI. 下. i. 3. (4) Relatives. Very often it is used of *parents.* I. 上. i. 5: II. 下. vii. 5: IV. 上. xi.; xii. 1; xix. 1, 2, 4: *et al.* But it is also used more widely. VII. 上. xxxiv.; xlv.; 下. vii. 親戚, II. 下. i. 4, 5.

覲 *kin* chin — To wait on a superior, to appear at court. 朝覲, V. 上. v. 6; vi. 1.

覵 *këen* chien — A name. III. 上. i. 4.

覺 *keŏ* chiao — To understand, apprehend; to make to understand, to instruct. V. 上. vii. 5; 下. i. 2.

觀 *kwan* kuan — To view, contemplate; to discern. II. 上. ii. 26; vi. 4; 下. vii. 2: III. 上. ii. 5; iii. 9; 下. vii. 4: IV. 上 xiv. 2; xv. 2; 下. xxxiii. 2: V. 上. viii. 4: VII. 上. xxiv. 1, 2. To make a visit of inspection. I. 下. iv. 4.

THE 148TH RADICAL 角.

角 *keŏ* chiao — (1) A horn. VII. 下. iv 5. (2) 角招, the name of a piece of music I 下 iv. 9.

解 *k ae* chieh To remove. II. 上. ix. 2. (*N.B.*): V. 上. i. 4. To relieve, to unloose. II. 上. i. 13.

觫 *suh* su 觳觫 the appearance of fearing death. I. 上. vii. 4, 6.

觳 *huh* hu See above.

THE 149TH RADICAL. 言.

言 *yen* A word, words: a saying. I. 下. i. 5: iii. 4; v. 4: *et passim*. To speak, say; to speak of. I. 上. vii. 9. 16: 下. vi. 3; *et sæpissime*. 言語, VII. 下. xxxiii. 2. =to mean, meaning. I. 上. vii. 12: VII. 下. xvii. 3. 爲言 = means, VII. 下. iv. 6; but in VII. 上. xxiv. 1, the same phrase = to think anything of the words of others. = to cherish. II. 下. iv. 1: *et al.* This usage is only found in some quotations from the She-king. 有言, to have a saying, or to say. *Sæpe*; but in IV. 上. x. 1. it = to have speech.

計 *k'e* ch'i To calculate. V. 下. v. 4.

討 *t'aou* t'ao To punish; to order to be punished. VII. 下. vii. 2. To put to death. III. 下. ix. 6.

訑 *e* i 訑訑, the appearance of being self-conceited. VI. 下. xiii. 8.

訓 *heun* hsün (1) To instruct. V. 上. vi. 5. (2) 伊訓, the name of a Book in the Shoo-king. V. 上. vii. 9.

訕 *shan* To revile. IV. 下 xxxiii. 1.

託 *t'ŏ* t'o To entrust. I. 下. vi. 1. = to accept a stated support from. V. 下. vi. 1.

訟 *sung* To contend, wrangle. 訟獄者, litigants. V. 上. v. 7; vi. 1.

訢 *yin* 訢然. cheerfully. VII. 上. xxxv. 6.

設 *she* shê To establish. 設爲, III. 上. iii. 10. 設科, to institute instruction. VII. 下. xxx. 2. 設心, to settle in one's mind. IV 下. xxx. 5.

許 *heu* hsü (1) To allow, to accede to. I 上. vii. 10. To promise. II. 上. i. 1. (2) A surname. III. 上. iv. 1, 3. 4, 5, 17, 18.

詖 *pe* pi One-sided, only half the truth. II. 上. ii. 17: III. 下. ix. 13.

試 *she* shih To try. 嘗試, to try to follow. 試劍. sword-exercise. III. 上. ii. 4.

詩 *she* shih A piece of poetry; an ode. Generally, with reference to some piece of the She-king. I. 下. iv. 9: II. 上. iv. 3: IV. 下. xxi. 1: V. 上. iv. 2; 下. viii. 2: VI. 上. vi. 8; 下. iii. 1, 2. 詩云 and 詩曰 are the forms of quotation from the She-king. *Passim.*

詭 *kwei* kuei Deceitful; deceitfully. III. 下. i. 4.

詳 *ts'eang* hsiang (1) Particulars. V. 下. ii. 1: VI. 下. iv. 4. Minutely. IV. 下. xv. 1. (2) A name. II. 下. xi. 3.

誅 *choo* chu To cut off, to put to death. I. 下. viii. 3; xii. 1: III. 下 ix. 6: V. 上. iii. 2; vii. 9; 下. iv. 4, 5: VI. 下. vii. 3. In I. 下. xi. 2 and III. 下. v. 4, the translation—'punished'—is too light.

誓 *she* shih 湯誓 and 太誓 are the names of Books in the Shoo-king. I. 上. ii. 4.—III. 下. v. 6: V. 上. v. 7.

語 *yu* yü 言語, words. VII. 下. xxxiii. 2. A saying. V. 上. iv 1. = speech, language. III 下. vi. 1.

語 *yu* yü To tell, speak to about .... I. 上. vi. 2; vii. 11; 下. i. 1, 2: II. 下. xi. 3; xii. 1: VII. 上. ix. 1.

誣 *woo* wu To delude. III. 下. ix. 9.

誦 *sung* To repeat, croon over. VI. 下. ii. 5. To relate. II 下. iv. 4.

誨 *hwuy* hui To instruct, to teach. VI. 上. ix. 3; xx. 2; 下. xvi.

誠 *ching* chêng (1) To be sincere; sincerity. IV. 上. xii. 1, 2 (*N.B.*), 3: VII 上. iv. 2. (2) Really, truly, indeed. I. 上. vi. 6; vii.

6, 7, 11: II. 上. i. 2; iii. 2; 下. ii. 7: III. 上. ii. 5; iv. 3; v. 4: V. 上. ii 4; iv. 1.

說 *shwo* shuo — To speak of, discuss. III. 下. ix. 10 (說 者): IV. 下. xv. 說 辭 II. 上. ii. 18. To explain, explanation. V. 上. iv. 2; 下. iv. 5. Speakings, = doctrines. III. 下. ix. 5, 7, 9, 13.

說 *shwuy* shuy — To counsel. V. 上. vii. 6. VI. 下. iv. 3, 4, 5, 6: VII 下. xxxiv. 1.

說 *yue* yueh — *I. q.* 悅. To be pleased. I. 上. vii. 9; 下. iv. 9.

誰 *shwuy* shui — Who, whom I. 下 v. 5: vi. 6: II. 上. iv. 3; 下. xiii. 5: III. 下. vi. 2: *et al.*

諂 *ch'en* chan — Abbreviated for 讇. To flatter; flatteringly. III 下. vii. 4: VI. 下. xiii. 8.

諄 *chun* — 諄 諄 然. repeatedly and specifically. V. 上. v. 3.

談 *t'an* — To talk with, converse. IV. 下. xxxiii. 1: VI. 下. iii. 2.

論 *lun* — To discuss, to consider. V. 下. viii. 2.

請 *ts'ing* — To request, to beg; to beg leave. Sometimes, especially in the first person, it is merely a polite way of expressing a purpose. I. 上. iii. 2; v. 6; vii. 13, 19; 下. i. 5: iii. 5; xv. 3; xvi. 1: *et al., sæpe.* Obs. II. 下. x. 2; xi. 3: V. 下. iv. 3.

諛 *yu* yü — To flatter. 面 諛 之 人, sycophants. VI. 下. xiii. 8.

諫 *keen* chien — To reprove, to remonstrate; admonitions. It is often followed by 於. II. 下. v 2; xii. 6: IV. 下. iii. 3, 4: V. 上. ix. 2, 3; 下. ix. 1, 4.

諱 *hwuy* hui. — To avoid, to conceal. VII. 下. xxxvi. 2

諺 *yen* — A common saying. I. 下. iv. 5.

諾 *hŏ* ho — A reply, affirmative and immediate. I. 下. xvi. 1: II. 下. ii. 5.

諸 *choo* chu — (1) Not merely one; all. I. 上. vii. 16; 下. vii. 4, 5: II. 下. x. 3. (2) A preposition. In, from, on, to, &c. I. 上. vii. 12; 下. vii. 5; viii. 5: *et al., sæpissime.* (3) As an interrogative. Generally, 諸 = 之 乎. Yet once we have the 乎 expressed, V. 上. viii. 1; and 諸 remains = 之, which it is in II. 下. xii. 4. where there is no interrogation. I. 上. vii. 4; 下. i. 2; ii. 1; v. 1 *(N.B.)*; viii. 1: *et al., sæpissime.* (4) 諸 侯, see 侯. (5) 諸 馮, the name of a place. IV. 下. i. 1.

謀 *mow* mou — To consult, take counsel. I. 下. xi. 1, 4. A counsel, a plan. I. 下. xiii. 3. Counselling. II. 下. ii 7.

謂 *wei* — (1) To address, to say to. I. 下. v. 1; vi. 1; x. 2: II. 上. ii. 7, 16; 下. iv. 1; v. 1; x. 3; *et al., sæpissime.* To tell to, to inform. III 下 i. 4. (4) To say; to speak of. I. 上. vi. 16: II. 上. vi 3, 6: *et al., sæpe.* = to suppose. III. 下. vi. 2. (3) To call; to be called. I. 上. iii. 3; 下. iv. 7; viii. 3: VII. 下. xxxvii. 3, 4, 5. 8: *et passim.* Obs. 之 謂, which occurs continually. *E. g.*, I. 上. vii. 9: II. 上. iii. 2; iv. 6: VII. 上. xxv. 2, 3, 4, 5, 6, 7, 8. Sometimes, where 之 謂, followed by a particle, terminates the sentence, we can explain the characters without insisting on a peculiar idiom. At other times, we can explain them by understanding 所 before 謂; but in a multitude of cases we have simply to accept the idiom. 謂 之, which also is frequent, is different. = to mean, meaning. II. 下. ii. 6: VI. 上. vii. 8: *et al.* 何 謂, what do you mean. what is meant. II. 上. ii. 17: III. 上. v. 3: IV. 下. xxiv. 2: *et al.*—Obs. I. 下. vii. 1: VI. 下 i. 6.

謨 *moo* mu — To plan; plans. III. 下. ix. 6: V. 上. ii. 3.

謳 *yow* ou — To sing,—in some peculiar, abrupt manner. VI. 下. vi. 5. 謳 歌, to sing (act. and neuter). V. 上. v. 6; vi. 1.

謹 *kin* chin — To give careful attention to. I. 上. iii. 4; vii. 24.

譈 *tuy* tui — To detest. V. 下. iv. 4.

譏 *ke* chi — To inspect. 譏而不征, I. 下. v. 3: II. 上. v. 3.

識 *shih* — To know, I. 上. vii. 4; 下. vii. 2: II. 下. ii. 1, 3; x. 2; xii. 1: V. 上. ii. 3; iv. 1; 下. vi. 4: VI. 上. iv. 3; x. 7, 8; 下. vi. 5, 6. To understand. VI. 下. viii. 4. 多聞識, of much information. VI. 下. xiii. 2.

警 *king* ching — To warn. III. 下. ix. 3.

譬 *p'e* p'i — To compare. 譬則..., V. 下. i. 7.

議 *e* i — To discuss, indulge in discussions. III, 下. ix. 9.

譽 *yu* yü — Praise. IV. 下. xxi.: VI. 上. xvii. 3.

讀 *tuh* tu — To read. V. 下. viii. 2.

變 *pëen* pien — To change; to be changed. I. 下. i. 2; xi. 2: II. 上. i. 8; 下. xiv. 2: III. 上. iv. 12, 16; 下. v. 4: V. 下. ix. 2: VI. 下. vi. 5; ix. 3: VII. 上. vi. 2 (= versatile); xli. 2; 下. xiv. 3, 4

讒 *ch'an* — To calumniate. VI. 下, xiii. 8. To revile. I. 下. iv. 6.

讎 *ch'ow* ch'ou — (1) An enemy. IV. 下. iii. 1, 4. (2) 復讎, to avenge. (3) In a name. V. 上. viii. 2.—The char. is also written 讐.

讓 *jang* — To reprimand; reproof. VI. 下. vii. 2. (2) To yield, to decline. VII. 下. xi. 辭讓, modesty and complaisance. II. 上. vi. 4, 5.

THE 150TH RADICAL. 谷.

谷 *kuh* ku — A valley. III. 上. iv. 15

谿 *k'e* ch'i — A mountain stream; a river. II. 下. i. 4.

THE 151ST RADICAL. 豆.

豆 *tew* tou — A wooden vessel or dish. 豆羹, VI. 上. x. 6: VII. 上. xxxiv.; 下. xi.

豈 *k'e* ch'i — How. *Passim.* It is generally followed by 哉, at the end of the sentence. *E. g.*, I. 上. ii. 4; vi. 16; 下. x. 4.

THE 152D RADICAL. 豕.

豕 *she* shih — The swine. VII. 上. xvi. 豕交之, to treat one as a pig. VII. 上. xxxvii. 1.

豚 *t'un* — A young pig. I. 上. iii. 4; vii. 24: III. 下. vii. 3: VII. 下. xxvi. 2.

象 *seang* hsiang — (1) The elephant. III. 下. ix. 6. (2) To resemble, to make to resemble. I. 上. iv. 6. (3) The name of Shun's brother. V. 上. ii. 3; iii. 1, 2, 3: VI. 上. vi. 3.

豢 *hwan* huan — Grain-fed animals. VI. 上. vii. 8.

豪 *haou* hao — The first among a hundred. 豪傑之士, III. 上. iv. 12: VII. 上. v.

豫 *yu* yü — (1) To be pleased, satisfied. II. 下. xiii. 1, 5: IV. 上. xxviii. 2. (2) To make an excursion. I. 下. iv. 5.

THE 153D RADICAL. 豸.

豹 *paou* pao — (1) The leopard. III. 上. ix. 6. (2) A name. VI. 下. vi. 5.

豺 *ch'ae* ch'ai — A kind of wolf. 豺狼, IV. 上. xvii. 1.

貉 *mih* mai — (1) A general name for the barbarous tribes of the north. VI. 下. x. 2, 4, 7. (2) A surname. VII. 下. xix. 1.

貌 *maou* mao — Aspect, demeanour. IV. 上. xvi. 禮貌, a polite demeanour, VI. 下. xiv. 2, 3: used verbally, IV. 下. xxx. 1.

THE 154TH RADICAL. 貝.

貞 *ching* chên — An hon. epithet. V. 上. viii. 3.

負 *foo* fu — (1) To carry on the back. I. 上 iii. 4; vii. 24: III. 上. iv. 2: IV. 下. xxxi. (*N.B.*): VII. 上. xxxv. 6. (2) To take refuge in. VII. 下. xxiii. 2. (3) 負夏, the name of a place. IV. 下. i. 1.

財 *ts'ae* ts'ai — (1) Wealth, money; expense. I. 上. vii. 3: II. 下. vii. 3: III. 上. iv. 10: *et al.* 財用, VII. 下. xii. 3. 貨財, IV. 下. i. 9; 下. xxx. 2. (2) *I. q.* 材. Talents. VII. 上. xl. 3.

貢 *kung* — (1) To levy a tax. III. 上. iii. 6, 7. 貢稅, revenues. V. 上. iii. 3. (2) 子貢, the designation of one of Confucius' disciples. II. 上. ii. 18, 19, 25, 27: III. 上. iv. 13.

貧 *p'in* — Poverty. I. 下. xvi. 2: III. 下. ii 3: V. 下. v. 1, 2, 3.

貨 *ho* huo — (1) Goods, property; wealth. I 下. v. 4: 下. V. iv. 4. 貨財, see 財. (2) To bribe; a bribe. II. 下. iii. 5. (3) A name. III. 下. vii. 3.

貫 *kwan* kuan — *I q.* 慣. To be accustomed. III. 下. i. 4.

責 *tsih* tsê — To reprove, to be reproved. IV. 上. xxii. The responsibility of reproving. II. 下. iv. 5. To urge to—implying more or less of reproof. IV. 上. i. 13; xviii. 4; 下. iii. 3, 4.

貳 *urh* — Double. III. 上. iv. 17. Double-minded. VII. 上. i. 3. = supplemental. V. 下. iii. 5.

貴 *kwei* kuei — (1) Noble, being in an honourable condition; honour. V. 上. i. 4; iii. 2; 下. iii. 1; ix. 1. VI. 上. xvii. 1, 2: VII. 上. xliii. 2: 下. xiv. 1 (*N.B.*). 富貴, II. 下. x. 6: III. 下. ii. 3: IV. 下. xxxiii. 12. 貴賤, VI. 上. xiv. 2. (2) To esteem noble, to give honour to. II. 上. iv. 2: III. 上. v. 2: V. 下. iii. 6. *et al.*

貶 *peen* pien — To diminish, degrade. VI. 下. vii. 2.

貸 *t'ae* — To borrow. III. 上. iii. 7. The dict., however, says that the character, meaning to borrow, should be read *t'ih*, and that, pronounced *t'ae*, it means to lend.

賁 *pun* — (1) 虎賁 = life-guards. VII. 下. iv. 4. (2) A name. II. 上. ii. 2.

資 *tsze* tszû — To rely on. IV. 下. xiv. 1.

賈 *koo* ku — A stationary trafficker or merchant. I. 上. vii. 18.

價 *kea* chia — (1) A price. III. 上. iv. 17, 18. (2) A name. II. 下. ix. 2.

賊 *tsih* tsei — To injure, do violence to; to play the thief with. II. 上. vi. 1; IV. 上. ii. 2; 下. xxx. 4: VI. 上. i. 2: VII. 上. xxvi. 4. Seditious; villainous. IV. 上. i. 9: III. 下. ix. 11. An injurer,—may be rendered by 'a thief.' IV. 上. i. 13: VI. 下. ix. 1: VII. 下. xxxvi. 8, 18, 11. 殘賊之人, I. 下. viii. 3.

賓 *pin* — A guest. V. 下. iii. 5: VII. 下. xxiv. 2. 賓旅, VI. 下. vii. 3.

賜 *tsz'e* tzû — To give, present a gift; a gift. III. 下. vii. 3: V. 下. iv. 2, 5. = to give pay, and 賜於...,to receive pay. V. 下. vi. 3.

賢 *heen* hsien — (1) Admirable, possessed of talents and virtue; to be talented and virtuous; the possession of talents and virtue. *Passim.* *E. g.*, I. 下. vii. 3, 4; xvi. 1: II. 上. iv. 2; v. 1; ix. 2. As a verb, = to praise. IV. 下. xxix. 1. (2) To surpass, be superior. II. 上. i. 3; ii. 6, 26.

賤 *tseen* chien — Mean; a mean condition. III. 下. ii. 3 (貧賤): VI. 上. xiv. 2, 3. = bad, the worst. III. 下. i. 4. As a verb, to consider mean; to make mean. II. 下. x. 7: III. 上. v. 2; 下. iii. 6: VI. 上. xiv. 5; xvii. 2.

賦 *foo* fu. To exact. IV. 上. xiv. 1. To pay a tax. III. 上. iii. 15.

質 *che*. A pledge, an introductory present. III. 下. iii. 1, 4: V. 下. vii. 1.

賴 *lae* lai. To depend on, = be good. VI. 上. vii. 1.

贍 *shen* shan. To avail for, be adequate to. I. 上. vii. 22: II. 上. iii. 2.

贐 *tsin* chin. A gift to a traveller for the expenses of his journey. II. 下. iii. 3.

THE 155TH RADICAL 赤.

赤 *ch'ih*. 赤子, an infant. III. 上. v. 3. 赤子之心, the child-heart. IV. 下. xii.

赧 *nan*. 赧赧然, red and blushingly. III. 下 vii. 4.

赫 *hih* hê. To blaze with anger. I. 下. iii. 6.

THE 156TH RADICAL. 走.

走 *tsow* tsou. To run; to run to. I. 上. iii. 3: IV. 上. ix. 2. To gall p. I. 下 v. 5. 走獸, quadrupeds. II. 上. ii. 28.

赴 *foo* fu. To come. I. 上. vii. 18.

起 *k'e* ch'i. To arise; to rise. II. 上. ii. 17: III. 上. iii. 11; 下. ix. 19: IV. 下. xxxiii. 1: VII. 上. xxv. 1, 2. To begin with. II. 上. i. 8. 興起, to be aroused. VII. 下. xv.

超 *chaou* chao. To leap over. I. 上. vii. 11.

越 *yuĕ* yüeh. (1) To go beyond, exceed with. I. 下. iii. 7. (2) = to roll over (顚越). V. 下. iv. 4. (3) The name of a State. IV. 下 xxxi. 1.—越人, VI. 下. iii. 2.

趙 *chaou* chao. The name of a part of Tsin, and the clan name of its chief. VI. 上. xvii. 2. In III. 下. i. 4, 趙简子 is, perhaps, 'the officer Këen of Chaou.'

趨 *ts'eu* ch'ü. To run, to hasten. II. 上. ii. 10, 16; 下. ii. 3: VII. 下. xxiii. 2. 其趨, their aim. VI. 下. vi. 2.

THE 157TH RADICAL. 足.

足 *tsuh* tsu. (1) The foot. IV. 上. viii. 2, 3; 下. iii. 1: VI. 上. vii. 4. (2) To be sufficient; enough. I. 上. vii. 5, 10, 12, 16, 21, 22: *et passim*. May sometimes be conveniently translated by 'to be able.' *E. g.*, VII. 上. xxii. 2. = abundant. VII. 上. xxiii. 3. 饜足, to satiate one's-self. IV. 下. xxxiii. 1. As a verb, 不我足, do not count me sufficient to......III. 上. ii. 4.

跖 *chih*. The name of a famous robber. 盜跖, III 下. x. 3.

距 *k'eu* ch'ü. To resist, to keep at, or banish to, a distance. III. 下. ix 10, 13, 14: VI. 下. xiii. 8.

跡 *tseih* chi. Foot-prints. III. 上. iv. 7.

路 *loo* lu. (1) A road, a path. I. 上. iii. 4; vii. 24: II. 上. v. 3; 下. ii. 3; vi. 1, 2: *et al., sæpe*. On the way. II. 下. xiii. 1. As a verb,...而路, and run about on the roads. III 上. iv. 6. 當路 = to obtain the management of the government. II. 上. i. 1. (2) 子路, a disciple of Confucius. II. 上. i. 3; viii. 1: *et al.*

踐 *tseen* chien. (1) To tread upon, = to fulfil, satisfy the design of. VII. 上. xxxviii. 1. 踐位, to occupy the throne. V. 上. v. 7. (2) 句踐, the name of a famous prince of Yuĕ, I. 下. iii. 1; and of an adventurer of Mencius' time. VII. 上. ix. 1.

踰 *yü* yu. To cross over; to leap over. I. 下. xv. 1: III. 下. iii. 6; vii. 2; IV. 下. xxvii. 3: VI. 下. i. 8. To overstep, to exceed. I. 下. vii. 3; xvi. 1, 2.

踵 *chung*. (1) The heel. VII. 上. xxvi. 2. (2) To come to. III. 上. iv. 1.

踽 *k'eu* ch'ü — 踽踽, the appearance of walking alone, *i.e.*, of acting peculiarly; unsociable. VII. 下. xxxvii. 8.

蹄 *t'e* t'i — The foot-prints of animals. III. 上. iv. 7.

蹈 *t'aou* t'ao — = to dance. 足之蹈之, IV. 上. xxvii. 2.

蹊 *he* hsi — 蹊閒, foot-paths. VII. 下. xxi. 1.

蹙 *tsuh* tsu — Urged, embarrassed. I. 下. i. 6: V. 上. iv. 1.

蹝 *se* hsi — A shoe or sandal of straw. VII. 上. xxxv. 6.

蹠 *chih* — *I. q.* 跖. VII. 上. xxv. 2. 3.

蹴 *tsuh* tsu — To tread on. 蹴爾,=having trampled on. VI. 下. x. 6.

蹵 *tsuh* tsü — 蹵然, uneasy-like. II. 上. i. 3. The uneasiness would be indicated by some motions of the feet.

蹶 *keuĕ* chüeh — (1) To stumble. II. 上. ii. 10. (2) To overturn. IV. 上. i. 10. In the tonal notes on this latter passage, we are told to read the character *kwei*, but in the dict. the meaning—'to overturn'—is given under the other pronounciation.

躍 *yŏ* yao — To leap. I. 上. ii. 3: VII. 上. xli. 3. To make to leap. VI. 上. ii. 3.

THE 158TH RADICAL. 身

身 *shin* shên — (1) The body. VI. 上. x. 8; xiv. 1; 下. xv. 2. (2) One's person, one's-self. I. 上. i. 4; v. 1; 下. xv. 2; xvi. 1: II. 上. ii. 3; iv. 6; 下. ix. 5; x. 4: *et al.*, *sæpissime.* 修身, to cultivate one's person; 反身, self-examination; and 守身, to keep one's-self. *E. g.*, VII. 上. i. 3; ix. 6;—iv. 2: IV. 上. xii. 1;—xix. 1, 2. 身之, = to acquire by effort, be virtuous by endeavour. VII. 上. xxx. 1. (3) 終身, all the life. See 終.

軀 *k'eu* ch'ü — The body. VII. 下. xxix. 1.

THE 159TH RADICAL. 車.

車 *keu* chü — A carriage. I. 下. i. 6, 7: III. 下. iv. 1: VII. 上. xxxvi. 2; 下. iv. 5 (革車, 'chariots of war'); xxxiv. 2. Read *ch'ay*, with nearly the same meaning. A waggon-load. VI. 上. xviii. 1.

軌 *kwei* kuei. — Wheel-ruts. VII. 下. xxii. 3.

軍 *keun* chün — (1) A host. 三軍 the armies of a great State. II. 上. ii. 5: VI. 下. iv. 5, 6. (2) 將軍, a general, a commander-in-chief. VI. 下. viii. 1.

軔 *jin* jên — *I. q.* 仞. Eight cubits. VII. 下. xxix.

軻 *k'o* — The name of Mencius. I. 下. xvi. 2; V. 下. ii. 1; VI. 下. iv. 4.

較 *keŏ* chiao — To struggle. 獵較, V. 下. iv. 5, 6. But the meaning is not well understood.

載 *tsae* tsai — (1) To carry with one in the same carriage. III. 下. iii. 1, 4. (2) To begin. III. 下. v. 4: V. 上. vii. 9. (3) A particle, = 則. IV. 上. ix. 6. (4) To serve, perform duties to. V. 上. iv 4. (5) 載書, to write articles of agreement, and place them on the victim of the covenant. VI. 下. vii. 3.

載 *tsae* tsai — Up. 2d tone. A year. V. 上. iv. 1; v. 7.

輔 *foo* fu — To support, to aid. I. 上. vii. 19: II. 上. i. 8 (輔相); 下. ii. 6; vi. 1. *N.B.*): III. 上 iv. 8: VI. 下. ix. 2.

輕 *k'ing* ch'ing — (1) Light. I, 上. vii. 13: III. 上. iv. 17: VI. 上. i. 7. = small. VII. 下. xxxii. 3. = least important. VII. 下. xiv. = light clothing. I. 上. vii. 16. = readily, easily. I. 上. vii. 21. (2) As a verb. To consider small. VI. 下. xiii. 7. To lighten. III. 下. viii. 1: VI. 下. x. 7. To make light of, to slight. III. 下. iv. 3. 輕身, to demean one's-self. I. 下. xvi. 1.

輝 *hwuy* hui — Bright. 光輝, brightly displayed. VII. 下. xxv. 6.

輪 *lun* — (1) The wheel of a carriage. VI. 下. xxiv. 2. (2) A wheel-wright. 輪輿, carriage-wrights. III. 下. iv. 3, 4: VII. 下. v. 1.

輸 *shoo* shu — 公輸, a double surname. IV. 上. i. 1.

輿 *yu* yü — (1) Properly, the bottom or frame of a carriage or waggon. A carriage; a waggon-load. I. 上. vii.; 下. xvi. 1: III. 下. ii. 1, 2. (adj.): VI 下. i. 6. (2) A carriage-wright. See 輪.

轉 *chuen* chuan — (1) To turn over. In the phrase 轉於 (or 乎) 溝壑, I. 下. xii. 2: II. 下. iv. 2: III. 上. iii. 7. (2) 轉附, the name of a place. I. 下. iv. 4.

THE 160TH RADICAL. 辛.

辛 *sin* hsin — A name. III. 上. iv. 2.

辜 *koo* ku — A transgression. 不辜, innocent. II. 上. ii. 24.

辟 *p'eih* p'i — (1) *I. q.* 僻. Depraved; moral deflection. I. 上. vii. 19: III. 上. iii. 3. (2) *I. q.* 闢. To open up, to bring under cultivation. I. 上. vii. 16: II. 上. i. 10: IV. 上. i. 9; xiv. 3: VI. 下. vii. 2; ix. 1. (3) To remove from the way. IV. 下. ii. 4. (4) A name. III. 上. v. 1.

辟 *peih* pi — To twist. III. 下 x. 4. The pronunciation and meaning are taken from the tonal notes and Choo He. The dict. does not give them.

辟 *pe* pi — *I. q.* 避. To avoid. III. 下. vii 2; x. 5: IV. 上. xiii. 1: VI. 上. x. 2, 3, 4: VII. 上. xxii.

辟 *p'e* p'i — *I. q.* 譬. 辟若一, may be compared to. VII. 上. xxxix.

辨 *pëen* peen — To discriminate. VI. 上. x. 7.

辭 *ts'ze* tz'û — (1) Language, words. II. 上. ii. 17: III. 下. ix. 10, 13. = a sentence. V. 上. iv. 2. 以辭, in express words. V. 下. iv. 3. The words of a message. II. 下. iii. 3, 4. 辭命, messages, speeches. II. 上. ii. 18; ix. 1. 爲之辭, to frame apologies for. II 下. ix. 4. (2) To decline, refuse. II. 下. ii. 2; v. 1; x. 5: III. 下. i. 4: V. 下. i. 3; v. 2, 3: VI. 下. vi. 2. 辭讓 see 讓.

辯 *pëen* pien — To dispute. III. 下. ix. 1, 13: VII. 下. xxvi. 2.

THE 161ST RADICAL. 辰.

辰 *shin* ch'ên — 星辰, the planets and constellations of the zodiac; or perhaps the stars generally. IV. 下. xxvi. 3.

辱 *juh* ju — To suffer disgrace. I. 上. v. 1: II. 上. iv. 1: IV. 上. ix. 5. To disgrace. V. 上. vii. 7.

農 *nung* nêng — (1) Husbandry. I. 上. iii. 3. 農 alone, and 農夫, husbandmen. II. 上. v. 4: III. 上. iv. 5, 9; 下. iii. 5; iv. 3: V. 下. ii. 9. (2) 神農, an ancient emperor, the father of husbandry. III. 上. iv. 1.

THE 162D RADICAL. 辵.

迎 *ying* — To meet, to receive. I. 下. x. 4; xi. 3: III. 下. v. 5: VI. 下. xiv. 2, 3: VII. 下. xxiii. 2.

逆 *ying* — To go out to meet. VI. 下. i. 3.

近 *kin* chin — To be near, to approach; near. II. 下. vi. 2: III. 上. iv. 8: IV. 下. xxx. 5: V. 上. vii. 7: VI. 上. viii. 2: VII. 上. iv. 3; xxxii. 1; 下. xxviii. 4. 近臣, ministers belonging to a court. V. 上. viii. 4.

迨 *t'ae* t'ai — Until. 迨 ... 未 = before. II. 上. iv. 3.

迫 *pih* pai. To urge, be urgent. III. 下. vii. 2.

迭 *teĕ* tieh. Alternately. V. 下. iii. 5.

述 *shuh* shu. 述職, to give a report of office. I. 下. iv. 5: VI. 下. vii. 2.

迹 *tseih* chi. Footsteps, traces. IV. 下. xxi. 1.

追 *chuy* chui. (1) To pursue, follow after. II. 下. xii. 5: IV. 下. xxiv. 2: VII. 下 xxvi. 2. (2) To go back upon. VII. 下. xxx. 2.

追 *tuy* tui. The knob, or ring, of a bell. VII. 下. xxii. 2.

退 *t'uy* t'ui. To retire,—from a place, an interview, office, &c. II. 上. ii. 22; 下. v. 5, xiv. 2: IV. 上. i. 12; 下. xxxi. 1: V. 上. viii. 2; 下. i. 1: VI. 上. ix. 2: VII. 上. xliv. 2.

送 *sung*. To accompany, escort. III. 下. ii. 2. 送死, to perform all the obsequies to the dead. IV. 下. xiii. 1.

逃 *t'aou* t'ao. To run away; to run away from. III. 上. iv. 7: VII. 上. xxxv. 6; 下. xxvi. 1. 目逃 = to turn the eyes away, when thrust at. II. 上. ii. 4.

逆 *neih* ni. (1) To oppose, rebel against. IV. 上. vii. 1. Spoken of water in a state of inundation. III. 下. ix. 3: VI. 下. xi. 4. Unreasonableness. 横逆, IV. 下. xxxiii. 4, 5, 6. (2) To meet with the mind, anticipate. V. 上. iv. 2.

逐 *chuh* chu. To pursue, chase. VII. 下. xxiii. 2.

通 *t'ung*. (1) Throughout. = all. IV. 下. xxx. 1: VI. 上. ix. 3. = universally acknowledged. III. 上. iv. 6. (2) To communicate. 通功, an intercommunication of the productions of labour. III. 下. iv. 3.

逝 *she* shih. (1) To go away. V. 上. ii. 4. (2) An introductory and continuative particle. IV. 上. vii. 6.

速 *suh* su. To be quick; quickly, rapidly. I. 下. xi. 4: II. 上. i. 12; ii. 22; 下. xii. 4: III. 下. viii. 3: V. 下. i. 4: VII. 上. xliv. 2.

造 *tsaou* tsao. To begin. V. 上. vii. 9.

造 *ts'aou* ts'ao. To go to, arrive at. II. 下. ii. 1, 3. 造之.—to make advances in study. IV. 下. xiv.

逢 *fung* fêng. To meet with. IV. 下. xiv. To anticipate and excite. VI. 下. vii. 4.

逢 *p'ang*. A surname. IV. 下. xxiv. 1.

連 *lêen* lien. (1) To unite. IV. 上. xiv. 3. (3) = reckless perseverance in a bad course. I. 下. iv. 6, 7, 8. (3) A name. VI. 下. v. 2.

進 *tsin* chin. To advance, go forward. I. 上. vii. 19: II. 上. ii. 5, 22: *et al., sæpe..* = when advanced, *i. e.*, in office. II. 上. ix. 2: V. 下. i. 3. Actively, to advance, bring forward. I. 下. vii. 1. 3. Spoken of provisions. IV. 上. xix. 3.

逸 *yih* yi. = comfortably. III. 上. iv. 8.

逼 *peih* pi. To urge, press. V. 上. v. 6.

遁 *t'un*. Evasive. II. 上. ii. 17.

遂 *suy* sui. A continuative particle. And then. III. 上. iii. 9: IV. 下. iii. 4: VI. 下. viii. 3. 而遂, II. 下. ii. 5: III. 上. iv. 12.

遇 *yu* yü. (1) To meet. VI. 下. iv. 1. = to intercept. III. 下. i. 4. (2) To meet and succeed with. I. 下. xvi. 3: II. 下 xii. 1, 3: VI. 下. iv. 3. 不相遇, to disagree. IV. 下. xxx. 3.

遊 *yew* yu. To wander; to travel. I. 下. vi. 1: IV. 下. xxx. 1: VII. 上. ix. 1; xvi. An imperial tour. I. 下. iv. 5. = to be a student of. VII. 上. xxiv.

運 *yun* yün. To make to go round. I. 上. vii. 12: II. 上. i. 8; vi. 2. To go round, make a revolution. I. 下. x. 4.

過 *ko* kuo. Up. 2d tone. (1) To go beyond; to exceed; more than. I. 上. vii. 12: II. 上. i. 10; ii. 2; 下. xiii. 4: III. 下. x. 1: IV. 下. xviii. 3; ? VI. 上. ii. 3: VII. 上. xi. (2) To err; faults, transgressions. II. 上. viii. 1; 下. ix. 3, 4: III. 下. i. 5: IV. 上. i. 4: V. 上. vi. 5; 下. ix. 1, 4: VI. 下. iii. 4; xi. 2, 4; xv. 3.

過 *ko* kuo. Up. 1st tone. To pass by. I. 上 vii. 4: III. 上. i. 1; iv. 7; v. 4: IV. 下. xxv. 1; xxix. 1: V. 上. viii. 3: VII. 上. xiii. 3; 下. xxxviii. 8.

遏 *gŏ* o. To stop, to restrict. I. 下. iii. 6: V. 上. iv. 1: VI. 下. vii. 3.

達 *tă* ta. (1) To reach to. II. 上. i. 10; 下. vii. 2: III. 上. ii. 2; v. 4: V. 下. ii. 3: VII. 上. xxiv. 3. To carry out, to extend. VII. 上. xv. 3; xl. 3; 下. xxxi. (2) To obtain advancement; to be in office. IV. 下. xxxiii. 2: VII. 上. ix. 4, 5, 6; xix. 3. To find vent. II. 上. vi. 7. (3) To be intelligent. VII. 上. xviii. 2. (4) Universally acknowledged. II. 下. ii. 6.

道 *taou* tao. (1) A road, a path. I. 上. iii. 4; vii. 24: III. 上. iv. 7: IV. 上. viii. 5: V. 上. ix. 11: VI. 上. viii. 2: VII. 上. xli. 3. It occurs everywhere with a moral application, meaning the way or course to be pursued, the path of reason, of principle, of truth, &c. *E. g.*, I 下. iii. 1: II. 上. ii. 3, 12; iv. 3; 下. i. 4; ii. 4, 6, 7; xiv. 1. (2) Doctrines, principles, teachings. Also *passim*. *E.g.*, III. 上. iv. 3, 12, 14, 18; 下. i. 5; ii. 3; iv. 2; ix. 5, 7, 9, 10.—This usage and the preceding run into each other. The *principles* underlie the *course*, and the *course* follows from the *principles*. (2) To speak about, discourse. I. 上. vii. 2: III. 上. i. 2; iv. 3: VI. 下. iii. 2.

違 *wei*. (1) To oppose, go contrary to. I. 上. iii. 3; 下. ii. 2. (2) To avoid, escape from. II. 上. iv. 6: IV. 上. viii. 5. To escape notice. II. 上. ii. 27. (3) To be distant from. VI. 上. viii. 2.

遠 *yuen* yüan. To be distant; distant, far. II. 上. ii. 2, 26; 下. iii. 3: III. 上. iv. 1; 下. ix. 4: *et al.* To keep at a distance. V. 上. vii. 7. 遠臣, ministers from a distance. V. 上. viii. 4. To consider far. I. 上. i. 2: VI. 上. xii. 1.

遠 *yuen* yüan. To put away to a distance; to keep away from. I. 上. vii. 8: III. 下. ix. 6.

適 *shih*. (1) To go to. I. 下. iv. 5: III. 上. iv. 17: VI. 下. vii. 2. (2) Only, merely. VI. 上. xiv. 6.

適 *chih*. *I. q.* 讁. To blame, remonstrate with. IV. 上. xx. 1.

遭 *tsaou* tsao. To meet with. V. 上. viii. 3.

遲 *ch'e* ch'ih. 遲遲, slowly, by-and-by. V. 下. i. 4: VII. 下. xvii.

遵 *tsun*. To follow. IV. 上. i. 4. To follow the line or course of. I. 下. iv. 4: VII. 上. xxxv. 6.

遷 *ts'ëen* ch'ien. To remove. I. 下. xi. 3. To remove to. III. 上. iv. 15: IV. 下. i. 1. To transfer to. V. 上. i. 13. Applied morally;—to move towards. V. 上. vi. 5: VII. 上. xiii. 2.

選 *seuen* hsüan. To choose. 選擇, III. 上. iii. 13.

遺 *wei*. It is also pronounced *e*. (1) To neglect. I. 上. i. 5: VII. 下. vii. 2. To be neglected. 遺佚, II. 上. ix. 2: V. 下. i. 3. (2) To be left; remaining. II. 上. i. 8: V. 上. iv 2.

遺 *wei*. Low. 3d tone. To make a present, to present. III. 下. v. 2.

避 *pe* pi. To withdraw from. V. 上. v. 7; vi. 1. To avoid, escape from. I. 下. x. 4.

邇 *urh*. What is near; the near. IV. 下. xx. 4.

THE 163D RADICAL. 邑.

邑 *yih* yi — A city or town. III. 下. v. 5. To build a town. I. 下. xv. 1.

邠 *pin* — The name of the ancient seat of the family of Chow. I. 下. xiv. 2; xv. I.

邦 *pang* — A State, a country. III. 上. iii. 12. Observe 家邦, I. 上. vii. 12.

邪 *seay* hsieh — (1) Corrupt, depraved; what is not correct, perversity. I. 上. vii. 20: II. 上. ii. 17: III. 上. iii. 3; 下. ix. 5, 7, 9, 10, 13: IV. 上. i. 13: VII. 下. x. i; xxxvii. 13. (2) Read *yay*. 琅邪, the name of a place. I. 下. iv. 4.

郊 *keaou* chiao — The borders of a country; to be situated in the borders. I. 下. ii. 3; iv. 9: VI. 上. viii. 1.

郭 *kŏ* kuo — (1) An outer wall of fortification. 城郭, see 城. 郭 alone. IV. 下. xxxiii. 1. (2) 東郭, a double surname. II. 下. ii. 2.

郢 *ying* — 畢郢, the name of a place. IV. 下. i. 2.

郵 *yow* yu — A post-station. 置郵, II. 上. i. 12.

都 *too* tu — (1) A capital, but used for any principal city. II. 下. iv. 4. (2) 都君, a name give to Shun. V. 上. ii. 3. (3) 子都, the design. of an ancient officer, distinguished for his beauty. VI. 上. vii. 7. (4) 公都, a double surname, belonging to a disciple of Mencius. II. 下. v. 4: III. 下. ix. 1: *et al.*

鄒 *tsow* tsou — The name of the State of which Mencius was a native. I. 上. vii. 17; 下. xii. 1: III. 上. ii. 2, 4: VI. 下. i. 4; v. 1, 2, 6. 鄒人, I. 上. vii. 17. 鄒君, VI. 下. ii. 6.

鄉 *hëang* hsiang — A village, a neighbourhood. III. 上. iii. 18: IV. 下. xxix. 7: *et al.* 鄉人, a villager. II. 上. ix. 1: IV. 下. xxviii. 7: V. 下. i. 1, 3: *et al.* 鄉黨, II. 上. vi. 3; 下. ii. 6: *et al.* 鄉原, your good people of the villages. VII. 下. xxxvii. 12. = place. VI. 上. viii. 4.—In this last instance ought we not to read the character in the upper third tone?

鄉 *heang* hsiang — Up. 3d tone. *I. q.* 嚮. (1) Towards; to be directed to. VI. 下. ix. 1. 2. (2) Formerly, in the former case. VI. 上. x. 8.

鄙 *p'e* p'i — Mean, niggardly. 鄙夫, V. 下. i. 3: VII. 下. xv.

鄭 *ch'ing* ch'êng — The name of a State. IV. 下. ii. 1: V. 上. ii 4: VII. 下. xxxvii. 12. 鄭人, IV. 下. xxiv. 2.

鄰 *lin* — A neighbour. III. 上. v. 3; 下. viii. 2. Neighbouring. III. 下. v. 2. 鄰國, I. 上. iii. 1, 2; 下. iii. 1: II. 上. v. 6: VI. 下. xi. 3. A neighbourhood. 鄉鄰, IV. 下. xxix. 6.—It is also written 隣.

THE 164TH RADICAL. 酉.

酌 *chŏ* cho — To pour out wine into a cup. VI. 上. v. 3.

配 *p'ei* — To agree, be in harmony, with. II. 上. iv. 6: IV. 上. iv. 3, To be the mate of. II. 上. ii. 14.

酒 *tsew* chiu — Wine, spirits. I. 下. iv. 7: III. 下. v. 2: IV. 上. iii. 4 (强酒); xix. 3: *et al.*

醉 *tsuy* tsui — To be drunk. IV. 上. iii. 4. To be filled, exhilarated. VI. 上. xvii. 3.

醜 *ch'ow* ch'ou — Fellows, = of equal extent. II. 下. ii. 9.

醫 *e* i — A physician. II. 上. ii. 3.

釁 *hin* — To consecrate by smearing with blood. I. 上. vii. 4.

THE 165TH RADICAL. 釆.

采 *ts'ae* ts'ai — (1) 采色, variegated colours. I. 上. vii. 16. (2) To gather. Obs. 采薪之憂, II. 下. ii. 3.

THE 166TH RADICAL. 里.

里 *le* li (1) A neighbourhood; a hamlet. II. 上. v. 5; vii. 2. (2) In the phrase 田里, 里 = a residence. IV. 下. iii. 3, 4: VII. 上. xxii. 3. (3) A measure of length. At present it is a little more than one-third of an English mile. 方里 is a square *le*, III. 上. iii. 19; but square *les* are often meant, where the 方 is omitted. I. 上. i. 2; v. 1, 2; vii. 17; 下. ii. 1, 2, 3; xi. 2: *et al.*, *sæpe.* (4) 百里, a double surname. V. 上. ix. 1, 2: VI. 下. vi. 4; xv. 1.

重 *chung* Heavy. I. 上. vii. 13: III. 上. iv. 7: VI. 下. i. 6. Applied metaphorically;—heavy consequences. VII. 下. vii. Heavy charge. VII. 上. vii. 6; 下. i. 2. Great, important; precious. VII. 下. xxxii. 3: VI. 下. i. 1, 2, 3, 7: I. 下. xi. 3, 4. As a verb,—to make heavy. VI. 下. x. 7.

野 *yay* yeh Wild country, wilds; the country as opposed to the town, the fields. I. 上. iv. 4; vii. 18: II. 上. v. 4: III. 下. ix. 9: IV. 上. xiv. 2: V. 上. vii. 2; 下. vii. 1.: VII. 下. xxiii. 2. 田野, IV. 上. i. 9: VI. 下. vii. 2. 野人, countrymen, men rude and uncultivated. III. 上. iii. 14, 19: V. 上. iv. 1: VII. 上. xvi. 1.

量 *leang* liang To measure. II. 上. ii. 5.

釐 *le* li In a name. VI. 下. viii. 4.

THE 167TH RADICAL. 金.

金 *kin* chin Metal, metallic. V. 下. i. 6. In VI. 下. i. 6, = gold. In IV. 下. xxiv. 2, = steel. In II. 下. iii. 1, I have translated by silver, but many contend that *gold* is meant.

釜 *foo* fu An iron boiler, without feet. III. 上. iv. 4.

鈞 *keun* chün (1) A weight of 30 catties. I. 上. vii. 10: VI. 下. ii. 3. (2) *I. q.* 均, all equally. VI. 上. xv. 1, 2.

鉤 *kow* kou A hook or clasp. VI. 下. i. 6. In the text it is printed 鈎, which, though used, is not correct.

銳 *juy* jui Vigorously, with precipitation. VII. 上. xliv. 2.

鍾 *chung* The name of a measure, containing 64 *tow* (斗), or nearly seven hundred weight, according to present measures. II. 下. x. 3; III. 下. x. 5: VI. 上. x. 7.—See a note on the Life of Mencius.

鎡 *tsze* tzû 鎡基, a hoe. II. 上. i. 9.

錡 *e* i A name. V. 下. ii. 1.

鎰 *yih* yi A weight, variously estimated at 20, 24, and 30 *taels*, or Chinese ounces. I. 下. ix. 2: II. 下. iii. 1.

鏞 *chung* A bell. I. 上. vii. 4; 下. i. 6, 7.

鐵 *t'ëë* t'ieh Iron. = an iron share. III. 上. iv. 4.

鑒 *keen* chien = a mirror; or a beacon. IV. 上. ii. 5. It is more commonly written 鑑.

鑠 *shŏ* shao To melt. = to infuse. VI. 上. vi. 7.

鑽 *tswan* tsuan To bore. III. 下. iii. 6.

鑿 *tsŏ* tso To chisel, or bore. = to dig. I. 下. xiii. 2. Used metaphorically, IV. 下. xxvi. 2.

THE 168TH RADICAL. 長.

長 *ch'ang* (1) Long; length. I. 上. vii. 13: III. 上. i. 5; iv. 17. Tall. VI. 下. ii. 2. (2) To excel. II. 上. ii. 11. (3) A surname. V. 上. i. 2; 下. iii. 3.

長 *chang* (1) To be grown up, age; old; elders. III. 上. iv. 8; 下. vi. 2: IV. 上. xi. 1: V. 下. iii. 1: VI. 上. iv. 2, 3, 4; 下. ii. 4: VII. 下. xv. 2, 3; xliii. 2. Eldest

I. 上. v. 1. 長於, older than. VI. 上. v. 3. As a verb, to give the honour due to age. IV. 上. xi. 1: VI. 上. iv. 2, 3, 4. 長者, an elder. I. 上. vii. 3. It is twice used by Mencius for himself. II. 下. xi. 4: IV. 上. xxiv. 2. (2) To grow. II. 上. ii. 16: VI. 上. viii. 3. Well grown, superior. V. 下. v. 4. (3) To preside over. II. 下 ii. 1. Superiors, officers. I. 上. vii. 11; 下. xii. 1, 3. (4) To make long, = to connive at and aid. VI. 下. vii. 4.

THE 169TH RADICAL. 門.

門 *mun* mên — A door; a gate. III. 上. iv. 1, 7; 下. ii. 2; vii. 2, 3: *et al., sæpe.* 門戶, VI. 下. xiv. 4. = school. VI. 下. ii. 6: VII. 上. xxiv. 1; xliii. 1. 門人, disciples. III. 上. iv. 13: VII. 下. xxix. 1.

閉 *pe* pi — To shut. III. 下. vi. 2: IV. 上. xxix. 7: V. 下. vii. 8. To repress. IV. 上. x. 13.

閔 *min* — (1) To be grieved. II. 上. ii. 16. (2) Appears in a quotation from the Shoo-king for 暋, violent, reckless. V. 下. iv. 4. (3) The surname of one of Confucius' disciples. II. 上. ii. 18, 20.

閑 *hëen* hsien — = to defend. III. 下. ix 10.

閒 *këen* hsien — 閒暇, to be at leisure. II. 上. iv. iv. 2, 4.

間 *këen* chien — A space, an interval. II. 下. xiii. 3: IV. 下. vii. 1: VII. 下. xxi. ...之間, the space between. I. 上. vi. 6: III. 下. vi. 1: IV. 上. xviii. 4; 下. xviii. 3: VII. 上. xxv. 3. So, 於 (or 于)...... 之間, II. 上. ii. 13: VI. 下. xv. 1: VII. 上. xviii. Among. IV. 下. xxxiii. 1. 爲間, in a little. III. 上. v. 5: VII. 下. xxi. But in some editions, 間 in these two instances is put in the third tone.

間 *këen* chieu — (1) To occupy the space between. I. 下. xiii. 1. (3) To blame. IV. 上. xx. (3) 一間, one interval. VII. 下. vii. 1. (4) 得間, to find an opportunity. VI. 下. v. 2.—It is more correct to write 閒, and not 間.

閹 *yen* — 閹然, eunuch-like. VII. 下. xxvii. 9.

關 *kwan* kuau — A frontier gate; a pass. I. 下. ii. 3; v. 3: II. 上. v. 3: III. 下. viii. 1: V. 下. v. 3; vi. 3: VII. 下. viii. 1.

關 *wan* — To bend a bow. VI. 下. iii. 2.

THE 170TH RADICAL. 阜.

阨 *gih* ê — Straits; to be in circumstances of distress. V. 上. viii. 3. 阨窮, II. 上. ix. 2: V. 下. i. 3.

阱 *tsing* ching — A pit-fall. I. 下. ii. 3.

防 *fang* — A raised dyke, an embankment. VI. 下. vii. 3.

阻 *tsoo* chu — An obstruction, a difficult pass. 險阻, III. 下. ix. 4.

阿 *o* — To flatter. II. 上. ii. 25.

附 *foo* fu — (1) To be attached to. 附庸, the name of certain small principalities. V. 下. ii. 4. To join one's-self to. III. 下. v. 5. To add to. VII. 上. xi. (2) 轉附, the name of a place. I. 下. iv. 4.

陋 *low* lou — Mean and low. IV. 下. xxix. 2.

降 *keang* chiang — (1) To send down, to confer,—spoken of Heaven. VI. 上. vii. 1; 下. xv. 2. To produce. I. 下. iii. 7. (2) To descend, comes down. I. 下. xi. 2: III. 下. v. 4.

陰 *yin* — (1) To be dark and cloudy. II. 上. iv. 3. (2) = the north side. V. 上. vi. 1.

陵 *ling* — (1) A high mound, a height. 丘陵, III. 下. i. 5: IV. 上. i. 6. (2) 於陵, the name of a place. III. 下. x. 1, 5, 6.

陳 *ch'in* ch'ên — (1) To set forth. II. 下. ii. 4: IV. 上. i. 13. (2) A surname. II. 下. iii. 1; x. 49: VI. 下. xiv. 1: VII. 下. xxiii. 1.—III. 下. i. 1.—II. 下. ix. 2.—III. 下. x. 1, 2, 3, 5, 6: VII. 上. xxxiv. 1. —III. 下. iv. 2, 3, 12. (3) The name of a State. VII. 下. xviii; xxxvii. 1: V. 上. viii. 3.

陳 *chin* chên — The marshalling of an army. VII. 下. iv. 1.

陶 *t'aou* t'aou — (1) To make pottery. II. 上. viii. 4: VI. 下. x. 3, 6. A potter. III. 上. iv. 4. (2) 鬱陶, anxiously. V. 上. ii. 3.

陶 *yaou* yao — 皋陶, A minister of Shun. III. 上. iv. 9: VII. 上. xxxv. 1; 下. xxxviii. 1.

陷 *hëen* hsien — To fall into a pit, = to be involved, to be sunk. I. 上. vii. 20: II. 上. ii. 17: III. 上. iii. 3: IV. 上. ix. 5. Used actively,—陷溺. I. 上. v. 5: VI. 上. vii. 1.

陸 *luh* lu — 平陸, the name of a place. II. 下. iv. 1: VI. 下. v. 1, 2, 6

陽 *yang* — (1) The sun. IV. 上. iv. 13. (2) A surname. III. 上. iii. 5; 下. vii. 3. (2) 南陽, the name of a place. VI. 下. viii. 3.

隅 *yu* yü — A corner. III. 下. ix. 6.

階 *keae* chieh — Steps, or stairs, leading up to a hall. IV. 下. xxvii. 3. A ladder. V. 上. ii. 3.

隕 *yun* yün — To fall down; to let fall. VII. 下. xix. 3.

隘 *yae* ai — Narrow-minded. II. 上. ix. 3.

隙 *keih* chi — A crevice. 穴隙, III. 下. iii. 6.

際 *tse* chi — 交際 and 禮際, gifts of princes to secure friendship, or procure intercourse. V. 下. iv. 1, 5. 際可, a proper reception. V. 下. iv. 7.

險 *heen* hsien — Difficult and dangerous positions. II. 下. i. 4: III. 下. ix. 4.

隱 *yin* — (1) To conceal. II. 上. ix. 2: V. 下. i. 3. (2) To be pained by, sympathize with. I. 上. vii. 7. 惻隱之心, the feeling of commiseration. II. 上. vi. 3, 4, 5: VI. 上. vi. 7. (3) To lean upon. II. 下. xi. 2. In this meaning, it ought to be read in the 3d tone.

THE 172D RADICAL. 隹.

集 *tseih* chi — To collect; to be collected. II. 上. ii. 15: IV. 下. xviii. 2. Altogether. I. 上. vii. 17. 集大成, a complete concert. V. 下. i. 6.

雉 *che* chih — Pheasants. 雉者, pheasant-catchers. I. 下. ii. 2.

雖 *suy* sui — Though. *Passim.* Sometimes, especially when no verb is expressed, we may translate conveniently by *even*, *even in the case of*. *E. g.*, II. 上. ii. 7; iv. 2: III. 上. iii. 9.

雛 *tsoo* chu — A chicken. But 一匹雛 is understood of a duckling. VI. 上. ii, 3.

鷄 *ke* chi — Fowls. I. 上. iii. 4; vii. 24: III. 下. viii. 2: VI. 上. xi. 13: VII. 上. xxii. 2 (母鷄, 'brood hens'). 鷄鳴, cocks crow, II. 上. i. 10; but = at cock-crowing, VII. 下. xxv. 1, 2.

離 *le* li — (1) To be separated. I. 上. v. 4; 下. i. 6: VII. 下. xxvii. 1. = to be alienated. IV. 上. xviii. 4. (2) To leave, forsake. II. 上. ii, 17: VII. 上. ix. 4, 5. (3) A surname. IV. 上. i. 1.

離 *le* li — To go away from. III. 下. iv. 5. But the character may be read in the same tone as above.

難 *nan* — To be difficult; to find it difficult; what is difficult. II. 上. i. 8; ii. 2, 12: III. 上. iv. 10; 下. iii. 6: IV. 上. i. 13; vi. xi.: V. 上, ii. 4: VI. 下. ii. 7: VII. 上. xxiv. 1.

難 *nan* Low. 3d tone. To dispute. IV. 下. xxviii. 6.

THE 173D RADICAL. 雨.

雨 *yu* yü Rain. I. 上. vi. 6; 下. xi. 2: II. 上. iv. 3: III. 下. v. 4: IV. 下. xviii. 3: VI. 上. vii. 2; viii. 1: VII. 上. xl. 2.

雨 *yu* yü Low. 3d tone. To rain upon. III. 上. iii. 9.

雪 *sueĕ* hsüeh (1) Snow. VI. 上. iii. 2. (2) 雪宮, the name of a palace. I. 下. iv. 1.

雲 *yun* yün (1) Clouds. I. 上. iv. 6; 下. xi. 2. (2) 雲漢 'The Milky Way,' the name of an ode in the She-king. V. 上. iv. 2.

霓 *e* i A rainbow. I. 下. xi. 2.

霄 *seaou* hsiao A name. III. 下. iii. 1.

露 *loo* lu Dew. 雨露, VI. 上. vii. 2; viii. 1,

霸 *pa* To become chief and arbiter among the princes. II. 上. iii. 1: VI. 下. vi. 4. To raise to become such. II. 下. i. 5; ii. 1: III. 下. i. 1. 霸者, such a chief. VII. 上. xiii. 1. 五霸, VI. 下. vii. 1, 2, 3: VII. 上. xxx. 1.

靈 *ling* (1) 靈丘, the name of a place. II. 下. v. 1. (2) 靈臺, 靈沼, 靈囿, the names of king Wan's tower, pond, and park. I. 上. ii. 3. (3) An hon. epithet. V. 下. iv. 7.

THE 175TH RADICAL. 非.

非 *fei* *Passim.* (1) No; not; not to be. Very often it = it is not, it is not that; if not, if there be not. *E. g.*, I. 上. iii. 5; vii. 7, 10, 11; 下. i. 2; vii. 1; xiii. 2; xiv. 2; xv. 2; xvi. 2: II. 上. ii. 15, 16, 22; 下. ii. 4. 莫非, 非不, 無非 are all strong affirmations. *E. g.*, I. 下. iv. 5: II. 上. i. 8; viii. 4: VI. 下. viii. 6: VII. 上. ii. 6. (2) To be contrary to; what is contrary to. *E. g.*, IV. 下. vi. 1; xxviii. 7: V. 上. ii. 4. (3) To be wrong; what is wrong. *E. g.*, I. 下. iv. 2: II. 下. iii. 1: IV. 上. xx. (4) To blame; to disown. I. 下. iv. 1, 2: III. 上. iv. 14: IV. 上. i. 12; x. 1: VII. 下. xxxvii. 10. 是非之心, II. 上. vi. 5: VI. 上. vi. 7.—Obs. II. 上. ii. 22: V. 下. i 2; and. VII. 下. xxxvii. 11.

靡 *me* mi Not. IV. 上. vii. 5: V. 上. iv. 2.

THE 176TH RADICAL. 面.

面 *meen* mien The face. II. 下. xii. 6: III. 上. ii. 4; v. 4: *et al.* 面諛之人, sycophants. VI. 下. xiii. 8. 南面, on the South, I. 下. xi. 2: III. 下. v. 4: VII. 下. iv. 3. So, 東面; but 南面, in V. 上. iv. 1, is the face to the South, the position of a sovereign giving audience. 北面, V. 上. iv. 1; 下. vi. 4, is the position of a minister.

THE 177TH RADICAL. 革.

革 *kih* ko Skins freed from the hair, but not tanned. Still it is used as = leather. 革車, chariots of war. VII. 下. iv. 4. The buff-coat, helmet, and other armour of defence. 兵革, II. 下. i. 3, 4.

THE 178TH RADICAL. 韋.

韓 *han* The name of a powerful family in Tsin. VII. 上. xi.

THE 180TH RADICAL. 音.

音 *yin* A note in music. 五音, IV. 上. i. 1. 5. The sound or notes of musical instruments. I. 下. i. 6, 7. 八音, V. 上. iv. 1. 聲音,—spoken of instruments and the voice. I. 上. vii. 16: IV. 下. xiii. 8.

THE 181st RADICAL. 頁.

頂 *ting* The top of the head. VII. 上. xxvi. 2.

順 *shun* (2) To obey; to accord with: obedience; agreeably to reason, submissively. II. 下. i. 4, 5: III. 下. ii. 3: IV. 上. vii. 1; xvi: VI. 上. i. 2: VII. 上. ii. 1; xxxi. 1. To persist in. II. 下. ix. 4. Obs. IV. 上. xxviii; and V. 上. i. 3, 4. (2) A name. V. iii. 3.

須 *seu* hsü 斯須, a brief season. VI. 上. v. 4.

頌 *sung* (1) Interchanged with 誦. To repeat, croon over. V. 下. viii. 2. (2) 魯頌, the name of a Book of the She-king. III. 上. iv. 16.

頒 *pan* 頒白者, gray-haired people. I. 上. iii. 4; vii. 24. See the dict. on the usage.

頑 *wan* Obstinate. It seems, however, to be used in the sense of *corrupt*. V. 下. i, 1: VII. 下. xv.

領 *ling* The neck. I. 上. vi. 6.

頞 *ŏ* o The root of the nose. 蹙頞 = to knit the brows. I. 下. i. 6.

頻 *pin* Used for 顰. 頻顣 means to turn up the nose. 'To knit the brows,' which appears in the translation, is wrong. III. 下. x. 5.

題 *t,e* t'i 榱題, the ornamental wood-work under the eaves of public buildings. VII. 下. xxxiv. 2.

願 *yuen* yüan To wish, desire. I. 上. iv. 1; v. 1; vii. 19: II. 上. i. 4; ii. 22; v. 1, 2, 3, 4, 5, 下. vii. 1; x. 2: III. 上. iv. 1, 2; v. 1; 下. iii. 6: VI. 上. xvii. 3; 下. ii. 6; iv. 4.

顏 *yen* (1) 顏色, the countenance. III. 上. ii. 5: VI. 下. xiii. 8. (2) A surname. II. 上. ii. 18, 20: III. 上. i. 4: IV 下. xxix 1, 2, 4.—V. 上. viii. 2.—V. 下. iii. 3.

顙 *sang* The forehead. III. 上. v. 4: VI. 下. ii. 3.

顛 *tëen* tien 顛覆, to overturn. V. 上. vi. 5.

類 *luy* lêi A class, sort: kinds. I. 上. vii. 11: II. 上. ii. 28: III. 下. iii. 6; x. 6: V. 下. iv. 5: VI. 上. vi. 3, 5; xii 2: VII. 下. xxxi. 4.

顣 *tsuh* tsu *I. q.* 蹙. 頻, 顣 see 頻.

顧 *koo* ku To look about. I. 上. ii. 1; 下. vi. 3: IV. 下. xxxiii. 1 To regard, think of, have reference to. IV. 下. xxx. 2: V. 上. vii. 2: VII. 下. xxxviii 9.

顯 *hëen* hsien To be distinguished. III. 下. ix. 6: IV. 下. xxxiii. 1. To make illustrious. II. 上. i. 5: V. 上. ix. 3.

THE 182d RADICAL. 風.

風 *fung* fêng (1) The wind. III. 上. ii. 4. To expose one's-self to the wind. II. 下. ii. 1. (2) Manners; character,—with the idea of influence implied. II. 上. i. 8: V. 下. i. 1, 2: VII. 上. xv. (3) 凱風, the name of an ode in the She-king. VI 下. iii. 3, 4.

THE 183d RADICAL 飛.

飛 *fei* (1) To fly. 飛鳥, birds. II. 上. 28. (2) 飛廉, a supporter of the tyrant Chow. III. 下. ix. 6.

THE 184th RADICAL. 食.

食 *shih* (1) To eat; to consume, devour; to be consumed. I. 上. iii. 3, 4, 5, iv. 4. 5; vii. 8, 24: *et passim*. 以爲食, to be a living. III. 上. iv. 1. 食 not unfrequently has this meaning. = to get a living, to support life. (2) Viands, food to eat. IV. 下. iv. 4, 5; ix. 5: V. 下. iv. 6: VII. 下. xxxiv. 2. (3) An eclipse. II. ix. 4.

食 *tsze* tzŭ (1) Rice cooked; food generally. I. 上. iii. 5; 下. x. 4; xi. 3: *et al.* (2) To feed, to support; 食於...., to be supported by. III. 上. iv. 6; 下. iv. 4, 6: *et al., sæpe.* To feed cattle. V. 上. ix. 1, 3.

飢 *ke* chi Interchanged with 饑. To be hungry, to suffer from hunger. I. 上. iii. 4; iv. 4, 6; vii. 24; 下. iv. 6: *et al., sæpe.*

飦 *cheen* chien A kind of thick congee. 飦粥, III. 上. ii. 3.

飧 *sun* The evening meal. 饔飧, III. 上. iv. 3: VI. 下. x. 4 In the first instance the characters have a verbal force.

飲 *yin* To drink. I. 下. iv. 6: II. 上. i. 11: III. 下. x. 3: *et al., sæpe.*

飯 *fan* To eat. VII. 下. vi. 放飯, to eat immoderately. VII. 上. xlvi. 2.

飽 *paou* pao To eat to the full, to be filled; to the full. I. 上. vii. 21: III. 上. iv. 8: V. 下. iii. 4: VII. 上. xxii. 3. ? actively. VI. 上. xvii. 3.

餂 *t'ëen* t'ien To gain some end with. VII. 下. xxxi. 4. In the dict., it is explained by 'to take with a hook.'

餉 *hëang* hsiang To carry provisions to the labourers in the fields; provision-carriers. III. 下. v. 2.

養 *yang* To nourish,—spoken generally of persons, the body, the mind, &c. *Passim.* To keep cattle. V. 上. ix. 3. Nurture. VII. 上. xxxvi. 1.

養 *yang* Low. 3d tone. To support.—used with reference to the support of parents, scholars, and superiors generally. I. 上. v. 4: III. 上. iii. 7, 14, 19; iv. 3 (?): IV. 下. ix. 1: *et al., sæpe.*

餐 *ts'an* To swallow, to eat and drink. 素餐, to eat the bread of idleness VII. 上. xxxii. 1.

餒 *nuy* nĕi To be famished. II. 上. ii. 14, 15. 凍餒, I. 下. vi. 1 (used actively): VII. 上. xxii. 3.

餓 *go* o To be hungry, to suffer from hunger. 饑餓, II. 下. xiv. 4. 凍餓, I. 上. v. 4. 餓莩 (or 殍), I. 上. iii. 5; iv. 4: III. 下. ix. 9. To expose to hunger. VI. 下. xv. 2

餔 *poo* pu To eat. 餔啜, IV. 上. xxv.

餘 *yu* yü That which is over; a remnant, the remains. IV. 上. iv; 3; 下. xxxiii. 1; V. 上. iv. 2. Supernumerary. III. 上. iii. 17. 有餘, to have enough and to spare; and more. II. 下. v. 5; xiii. 4: III. 下. iv. 3: VI. 下. ii. 7: VII. 下. xxxviii. 1, 2, 3, 4.

館 *kwan* kuan A lodging-house. IV. 上. xxiv. 2: VI. 下. ii. 6: VII. 下. xxx. 1. To lodge (act.); to be lodged. IV. 上. xxiv. 2: VII. 下. xxx. 1.

餱 *how* hou Dried provisions. I. 下. v. 4.

餽 *kwei* kuei To present or send as a gift. II. 下. iii. 1, 3. 4, 5: V. 下. iv. 4; vi. 2, 4.

饋 *hwei* huei To offer as a gift, *i. q.* 餽. III. 下. v. 2; vii. 3; x. 5: V. 上. ii. 4.

饑 *ke* chi To suffer from famine;—interchanged also with 飢. I. 下. xii. 2: II. 下. iv. 2: VII. 上. xxii. 2; 下. xxiii. 1.

饔 *yung* The morning meal. 饔飧, see 飧.

饗 *heang* hsiang Generally, to entertain. But = to be entertained by, V. 下. iii. 5.

饜 *yen* To get satiated, to partake plentifully of. IV. 下. xxxiii. 1. To be satisfied. I. 上. i. 4.

THE 185TH RADICAL. 首.

首 *show* shou The head. I. 下. i. 6: III. 下. v. 7: V. 下. vi. 4, 5: VII. 下. iv. 5.

THE 187TH RADICAL. 馬.

馬 *ma* (1) A horse, horses I. 上. iv. 4; 下. i. 6, 7; v. 5; xv. 1. 犬馬畜, to nourish as a dog or a horse. V. 下. vi. 4. (2) 司馬, the master of the horse,

but used as a sort of surname. V. 上. viii. 3.

馮 *fung* fêng (1) A surname. VII. 下. xxiii. 2. (2) 諸馮, the name of a place. IV. 下. i. 1.

馳 *ch'e* ch'ih To gallop. 馳馬 = horsemanship. III. 上. ii. 4. 馳驅, III. 下. i. 4.

駟 *sze* szû A team of four horses. V. 上. vii. 2.

駕 *këa* chia The yoking of a carriage. I. 下. xvi. 1: II. 下. ii. 5: V. 下. vii. 9.

駒 *keu* chü A name. VI. 下. vi. 5.

驅 *k'eu* ch'ü (1) To drive away. III. 下. ix. 4, 6, 11. (2) To urge. I. 上. vii. 20: VII. 下. i. 2. (3) To urge a horse. 馳驅, III. 下. i. 4; 驅騁, VII. 下. xxxiv. 2.

驕 *keaou* chiao To carry one's-self proudly to. IV. 下. xxxiii. 1.

驩 *hwan* huan (1) *I. q.* 歡. 驩虞如, cheerful-like. VII. 上. xiii. 1. (2) 驩兜, a criminal banished by Shun. V. 上. iii. 2. (3) A name. II, 下. vi. 1: IV. 下. xxvii. 2.

騁 *ch'ing* ch'êng To gallop. 驅騁, see 驅.

THE 188TH RADICAL. 骨.

骨 *kuh* ku The bones. VI. 下. xv. 2.

體 *t'e* t'i The body. I. 上. vii. 16: II. 上. ii. 9: IV. 上. xix. 3: VII. 上. xxxvi. 1. 四體, the four limbs. II. 上. vi. 6: IV. 上. iii. 3: VII. 上. xxi. 4. 大體, 小體, VI. 上. xiv. 2; xv. 1, 2. 一體, one member; 具體, all the members. II. 上. ii. 20.

THE 189TH RADICAL. 高.

高 *kaou* kao (1) High, lofty. II. 下. i. 3: IV. 上. i. 6, 7; 下. xxvi. 3: V. 下. v. 5: VI. 上. i. 5: VII. 上. xli. 1; 下. xxxiv. 2. (2) A surname. II. 下. xii. 2: VII. 下. xxi.; xxii.—VI. 下. iii. 2. (3) A name. V. 上. i. 2. (4) 高唐, the name of a place. VI. 下. vi. 5.

THE 190TH RADICAL. 髟.

髡 *k'wăn* k'uên More correctly written 髡. A name. IV. 上. xvii. 1: VI. 下. vi. 1, 5.

髮 *fă* fa The hair. IV. 下. xxix. 5, 6.

THE 191ST RADICAL. 鬥.

鬨 *hung* To fight, to have a brush. I. 下. xii. 1.

鬭 *tow* tou To quarrel. IV. 下. xxix. 5, 6. 鬭狠, IV. 下. xxx. 2.

THE 192D RADICAL. 鬯.

鬱 *yuh* yü 鬱陶, anxiously. V. 上. ii. 3.

THE 193D RADICAL. 鬲.

鬲 *kih* ko 膠鬲, a distinguished minister at the close of the Yin dynasty. II. 上. i. 8: VI. 下. xv. 1.

鬻 *yuh* yü (1) To sell. V. 上. ix. 1, 2. (2) 獯鬻, the name of a barbarous tribe. I. 下. iii. 1.

THE 194TH RADICAL. 鬼.

魏 *wei* The name of a great family in Tsin. VII. 上. xi.

THE 195TH RADICAL. 魚.

魚 *yu* yü A fish, fish. I. 上. ii. 3; iii. 3; vii. 16, 17: IV. 上. ix. 3: V. 上. ii. 4: VI. 上. x. 1; 下. xv. 1.

魯 *loo* lu (1) The name of a State. I. 下. xii. 1; xvi. 3: *et al., sæpe.* 魯人. V. 下.

iv. 5. 魯繆公, II. 下. xi. 3: *et al.* 魯平公, I. 下. xvi. 1. (2) 魯頌, the name of a Book in the Sheking. III. 上. iv. 16.

鯀 *kwăn* kuèn The father of the great Yu. V. 上, iii. 2.

鰥 *kwan* kuan A widower. I. 下. v. 3.

THE 196TH RADICAL. 鳥.

鳥 *neaou* niao Birds. I. 上. ii. 3, 4: II. 上. ii. 28: III. 上. iv. 7; 下. ix. 4.

鳳 *fung* fêng 鳳凰, a sort of Chinese phœnix. II. 上. ii. 28.

鳴 *ming* (1) The sound of a bird 雞鳴, see 雞. To beat. IV. 上. xiv. 1. (2) 鳴條, the name of a place. IV. 下. i. 1.

鴃 *keih* chi The shrike or butcher-bird. III. 上. iv. 14.

鴈 *yen* A wild goose. I. 上. ii. 1.

鴻 *hung* Large. Joined with 鴈 and 鵠, I. 上. ii. 1: VI. 上. ix. 3.

鵝 *go* o A goose. III. 下. x. 5.

鵠 *huh* hu The swan. VI. 上. ix. 3.

鶂 *neih* ni The cackling of a goose. 鶂鶂者, III. 下. x. 5.

鶴 *hŏ* ho 鶴鶴 = glistening. I. 上. ii. 3.

鸇 *chen* chan A kind of hawk. IV. 上. ix. 3.

THE 197TH RADICAL. 鹵.

鹽 *yen* Salt. VI. 下. xv. 1.

THE 198TH RADICAL. 鹿.

鹿 *luh* lu The deer. I. 上. ii. 1, 3; 下. ii. 3: VII. 上. xvi.

麀 *yew* yu The female deer, a doe. 麀鹿, I. 上. ii. 3.

麋 *me* mi A species of deer, distinguished for its size and strength, and that sheds its horns in winter. 麋鹿, I. 上. ii. 1; 下. ii. 3.

麒 *k'e* ch'i The male of the k'e-lin, a fabulous animal, the chief of all quadrupeds. II. 上. ii. 2. 8.

麗 *le* li Number. IV. 上. vii. 5.

麟 *lin* The female of the k'e-lin. See 麒.

THE 199TH RADICAL. 麥.

麥 *mih* mai Wheat; all bearded grain. 麰麥 see 麰.

麰 *mow* mou 麰麥, barley. VI. 上. vii. 2.

THE 200TH RADICAL. 麻.

麻 *ma* Hemp. II. 上. iv. 17.

THE 201ST RADICAL. 黃.

黃 *hwang* huang Yellow. III. 下. x. 3. = yellow silks. III. 下. v. 5.

THE 202D RADICAL. 黍.

黍 *shoo* shu Millet. III. 下. v. 2: VI. 下. x. 4.

黎 *le* li Black. 黎民, the black-haired people. V. 上. iv. 2.

THE 203D RADICAL. 黑.

黝 *yew* yu A name. II. 上. ii. 4, 6.

黨 *tang* (1) Properly, a village of 500 families. 鄉黨, a neighbourhood; neighbours. II. 上. vi. 3; 下. ii. 6: V. 上. ix. 3. (2) A party, a school. VII. 下. xxxvii. 1.

THE 205TH RADICAL. 黽.

鼃 *wa* A name. II. 下. v. 1, 2, 3.

鼈 *pëë* pieh The turtle. I. 上. ii. 3; iii. 3.

THE 206TH RADICAL. 鼎.

鼎 *ting* A tripod, a boiler with three feet and two ears. I. 下. xvi. 2. 鼎肉. flesh from the pot. V. 下. vi. 4, 5.

THE 207TH RADICAL. 鼓.

鼓 *koo* ku (1) A drum. I. 上. iii. 2. 下. i. 6. 7: IV. 上. xiv. 1. (2) To strike, to play on. VII. 下. vi.

THE 209TH RADICAL. 鼻.

鼻 *pe* pi The nose. IV. 下. xxv. 1: VII. 下. xxiv. 1.

THE 210TH RADICAL. 齊.

齊 *ts'e* ch'i (1) On a level, equal. II. 下. ii. 9: III. 上. iv. 18: VI. 上. vii. 2. To adjust evenly. VI. 下. i. 5. (2) The name of a State. I. 上. v. 1; vii. 6, 17: *et al., sæpe.* 齊人, I. 下. x. 1; xiv. 1: *et al.* 齊王, VII. 上. xxxvi. 1. 齊宣王, I. 上. vii. 1: *et al., sæpe.* 齊景公, I. 下 iv. 5. 9: *et al.* 齊桓, I. 上. vii. 1, 2: IV. 下. xxi. 3.

齊 *chae* chai To adjust one's thoughts,—in connection with fasting. II 下. xi. 3: IV. 下. xxv. 2. 齊栗, the appearance of respect and dread. V. 上. iv. 4.

齊 *tsze* tzû The lower edge of a mourning garment, not hemmed, but even and not frayed. III. 上. ii. 3.

THE 211TH RADICAL. 齒.

齒 *ch'e* ch'ih (1) The teeth. = with the teeth. VII. 上. xlvi 2. (2) Age. II. 下. ii. 6.

齕 *heih* ho A name. I. 上. vii. 4.

THE 212TH RADICAL. 龍.

龍 *lung* (1) The dragon. III. 下. ix. 3, 4. (2) A surname. III. 上. iii. 7: VI. 上. vii. 4.

龍 *lung* Low. 2d tone. used for 壟, a mound. 龍斷, II. 下. x. 6, 7.

OMISSIONS.

Page 402. Under 于, add—(2) In the double surname 淳于. IV. 上. xvii. 1: VI. 下. vi. 1, 5.

Page 417. Under 啟, add—(2) The name of Yu's son, V. 上. vi. 1, 2; and of the viscount of Wei, VI. 上. vi. 3.

Page 422. Under 如, add—(5) = to wish. II. 下. ii. 1.

Page 424. Under 孟, insert—(1) The great, chief. 趙孟. VI. 上. xvii. 2. (2)

Page 428. After 嵎, insert—

嶽 *yoh* yo The name of a neighbourhood in the capital of Ts'e. III. 下. vi. 1.

Page 430. Under 廉, add—(2) 飛廉, a supporter of the tyrant Chow. III. 下. ix. 6.

Page 471. After 薦, insert—

薨 *hung* To decease,—spoken of the death of a prince. III. 上. i. 3, 4.

Page 479. Under 說, add—(2) 傅說, an ancient statesman. VI. 下. xv. 1.

Page 481. After 賦, insert—

費 *pe* pi The name of a city and small territory. 費惠公, V. 下. iii. 3.

Page 482. Under 距, add—(2) In a name. II. 下. iv. 2, 3, 4.

ERRORS.

Page 446, col. I. for 村 read 材
„ 454, — I. — 亨 — 烹
„ 464, — II. 5th character, for 空 — 穴

Page 480, col. II. 10th character, for 豺 read 豹
" 490, — —, 5th character, for 雛 read 雖

NOTE. According to the calculation of Chaou K'e, the seven Books of Mencius contain in all 261 chapters, and 34,685 characters. Tseaou Seun, a scholar of the present dynasty, gives, as the result of a careful reckoning, 258 chapters, and 35,226 characters. (See 焦孝廉孟子正義, on Chaou K'e's Introduction.)

If there be no more omissions in the above Index than what have been noted, the different characters used by Mencius (counting a character for each variation of tone) amount to 2022, or thereabouts.

In the Analects, the Great Learning, and the Doctrine of the Mean (counting in the character 艮, to which my attention has been called as omitted in the Index in Vol. I.), there are 1648 different characters.

Altogether the different characters in the Four Books amount to about 2500, certamly not to 2600.

END OF VOL. II.

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